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THE

MIDDLE KINGDOM:

A SURVEY OF THE

GEOGRAPHY, GOVERNMENT, EDUCATION, SOCIAL LIFE, ARTS, RELIGION, ETC.

THE CHINESE EMPIRE

AND

ITS INHABITANTS.

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WITH

A NEW MAP OF THE EMPIRE AND NUMEROUS ILLUSTRATIONS.

BY S. WELLS WILLIAMS,

AUTHOR OF "EASY LESSONS IN CHINESE," "ENGLISH AND CHINESE VOCABULARY," ETC.

THIRD EDITION.

IN TWO VOLUMES.

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TO

GIDEON NYE, JR.,

Of Canton, China:

A

TESTIMONIAL OF THE

RESPECT AND FRIENDSHIP

OF THE AUTHOR.

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PREFACE.

On my return to the United States from China, I found an unexpected degree of interest in the community regarding the prospects in that empire for the extension of traffic and intercourse; and in many circles, a still greater desire to know how far the recent changes and openings were likely to advance the introduction and diffusion of Christianity among its inhabitants. A residence at Canton and Macao of twelve years in daily and familiar contact with the people, speaking their language and studying their books, it was supposed might enable me to explain parts of their polity and character not commonly understood here, and give such views of their condition as would illustrate their social state, and encourage to greater efforts in evangelizing them. To reply to these, and other inquiries respecting their geography, population, arts, customs, and science of the Chinese, I delivered a series of lectures in Utica, Cleveland, Buffalo, New York, and other cities, the proceeds of which were devoted to the manufacture of a fount of Chinese type then making for the missions. Having gone to China under the patronage of the American Board of Foreign Missions as a printer, this object in lecturing was in keeping both with my station in the mission, and the general subjects of the lectures, in which I endeavored to take a survey of the empire and its inhabitants. The inquiries made by intelligent persons guided me in the topics chosen for lecturing. The sequel need hardly be told, nor are the lectures here referred to as an apology for these volumes. Others, far better able to

judge of the necessity and usefulness of such a work than I strongly recommended their publication; and one pastor said to if I would write them out he would get his church to publish them.

Two objects have been kept in view while preparing them One has been to embody all the topics treated of in the lectures, amplifying and illustrating some of them more than was expedient or useful in a discourse; so that those who heard the lectures will find the same subjects referred to here. In arranging them, the same order has been preserved; and in discussing them, care has been taken to select whatever information was most authentic, important, and recent; trying to reach that difficult medium between an essay on each head, which would tire the general reader, and could be found elsewhere by all who wished to investigate it, and an unsatisfactory abridgment, too meagre to gratify rational inquiry, and too short even to induce further research; but whether I have attained this *chung yung*, as the Chinese call it, I am not a judge. If on the one hand the volumes seem too bulky for a general inquirer to undertake to peruse, as containing more upon such a subject than he cares about reading, let him remember the vastness of the Chinese Empire, much larger than his own Republic in its widest bounds, and whose races number nearly as many scores, as his own country has units, of millions, and he will not, perhaps, deem them too large for the subject. On the other hand, those who feel greater interest in the character, history, and institutions of the Sons of Han, will pursue their investigations in the works of the French missionaries and savants, and those few English writers who have entered into this branch of knowledge.

Another object aimed at, has been to divest the Chinese people and civilization of that peculiar and almost undefinable impression of ridicule which is so generally given them; as if they were the apes of Europeans, and their social state, arts, and government, the burlesques of the same things in Christendom. It may be excusable for the Chinese to have erroneous and con-

temptuous notions concerning lands and people of whom they have had little desire and less opportunity to learn what they really are; but such ideas entertained concerning them by those who have made greater attainments in morality, arts, and learning, greatly enfeebles the desire, and tends to excuse the duty, to impart these blessings to them. The names she has given her towns, the physiognomy God has marked upon the features of her people, the dress and fashions those people have chosen to adopt, their mechanical utensils, their religious festivals, their social usages; in short, almost every lineament of China and her inhabitants, has been the object of a laugh or the subject of a pun. Travellers who visit them are expected to give an account of

"Mandarins with yellow buttons, handing you conserves of snails;
Smart young men about Canton in nankeen tights and peacocks' tails.
With many rare and dreadful dainties, kitten cutlets, puppy pies;
Birdsnest soup which (so convenient!) every bush around supplies."

Manners and customs, such as met the eye, and attracted attention by their newness and oddity, first found a place in their journals, and combined to continue the impression generally entertained, that the Chinese were on the whole an uninteresting, grotesque, and uncivilized "pig-eyed" people, whom one run no risk in laughing at; an "umbrella race," "long-tailed celestials," at once conceited, ignorant, and almost unimprovable.

If this attempt, therefore, to set them in a fair position by a plain account of their government and its principles of action, a synopsis of their literature and literary examinations, and a detail of their social, industrial, and religious state, just as other nations are described, tend to correct or enlarge the views of any, it will not have failed of its object. I have called it the MIDDLE KINGDOM, chiefly from that being the meaning of the most common name for the country among the people themselves; and also, from the Chinese holding a middle place between civilization and barbarism,—China being the most civilized pagan nation in her institutions and literature now existing.

Besides these objects, I wish also to increase the interest felt in

the Christian community for the spread of the Gospel among the Chinese by showing how well they are likely to reward missionary labors, when once they have taken root among them. In order to this I have gone somewhat fully into the nature of the government and its principles of conservatism and disorganization; and the religious opinions of the people. The geography of the whole empire has been carefully examined, and the grounds for believing that the largest estimated population is both probable and possible, and its proofs the most credible of any, investigated. The sources of almost every part of the work are personal observation and study of native authorities, and the successive volumes of the Chinese Repository published at Canton, and edited by Dr. Bridgman. Some may think it unnecessary to issue another general account of China so soon after the methodical and able digest of Sir John Davis; and I have thought I could not pay his work a higher compliment than to refrain from quoting it frequently, or even going into many details upon points fully illustrated in it. Ten years have elapsed since "The Chinese" was published, however, and the public in this country will, even if they have read it, take a deeper interest in that people, now that they are more accessible than when that was written, and be glad to learn the causes and results of that remarkable contest which compelled them to open their long closed gates. Other works consulted are usually quoted in their place, but the Repository is often the source of many statements not distinctly marked. The illustrations have been selected with reference to their accuracy, from various sources, chiefly from La Chine Ouverte, a French work of considerable research and vivacity.

In concluding this prefatory note respecting the origin, plan, and design of the present work, I may be allowed to express the humble hope that it will aid a little in advancing the cause of Christian civilization among the Chinese, and do its part in diffusing a juster knowledge of their state and nation in this country. If that knowledge shall further tend to induce in any one the desire to diffuse among them an acquaintance with the chief

source of our own civil and religious liberties, and encourage those now engaged to greater efforts, then will the pains taken in its preparation be increasingly rewarded. To the many kind friends in this country who have looked upon the attempt with favor, and especially those who have aided me in carrying it through the press, I can only return that acknowledgment which they so well deserve, but which I have not their permission more explicitly to give. S. W. W.

New York, Dec. 1st, 1847.

NOTE RESPECTING THE MAP,

AND THE

SYSTEM OF PRONUNCIATION

ADOPTED IN THIS WORK.

THE Map of the Empire has been drawn from the best authorities accessible. The coast is delineated from the recent surveys of the English naval officers, and the provinces from the old surveys of the Jesuits, corrected in their divisions from a large map of the empire published by the Chinese government, which measures nearly ninety square feet, and has been referred to in making the boundaries and divisions of Mongolia, Manchuria, and Ílí. The towns and principalities in Japan are placed according to Siebold's recent map; those of Annam according to Bp. Taberd's large map; while Moorcroft has been consulted for the divisions of Ladak, Klaproth for those in Tibet, and the maps of the Useful Knowledge Society for Russia, Songaria, Turkestan, &c. In writing the towns and rivers in the Eighteen Provinces, great care has been taken to compare every name with the Chinese map, so that no mistake should be made in confounding words nearly alike, and it is believed that few errors will be found in this part of it. No pains have been spared to make it as accurate as the extent of our topographical information concerning the vast regions it embraces enables it to be drawn, though much of our present delineation of those parts lying north of the Great Wall rests upon doubtful authority.

The system of pronunciation adopted in the map and book is nearly the same as that followed in the works published by the American mission in China. The powers of the letters are as follows:

1. *a* as in *fatner*, *far*; never like *a* in *hat*; e. g. *chang*, *hang*, to be sounded almost as if written *chahng*, *hahng* not flat, like the English words *sang*, *bang*, &c.

2. *ă* as in *A*merican, b*u*t, s*u*mmer, mother; e. g. *păn, tăng*, to be pronounced as *pun, tongue*.
3. *e* as in m*e*n, d*ea*d, s*ai*d; as *teh, shen, yen*.
4. *é* as in th*ey*, n*ei*gh, pr*ay*; as *ché, yé*, pronounced *chay, yay*.
5. *i* as in p*i*n, f*i*nish; as *sing, lin, Chihli*.
6. *í* as in mach*i*ne, bel*ie*ve, f*ee*l, m*e*; as *lí, Kíshen, Kanghí*.
7. *o* as in l*o*ng, l*aw*n; never like n*o*, cr*ow*; as *to, soh, po*.
8. *u* as in r*u*le, t*oo*, f*oo*l; as *Turk, Belur, ku, sung*; pronounced *Toork, Beloor, koo, soong*. This sound is heard less full in *fuh, tsun*, and a few other words.
9. *ü* nearly as in l'*u*ne (French), or *u*nion, rh*eu*m; as *hü, tsü*.
10. *ai* as in *ai*sle, h*igh*, or longer than *i* in p*i*ne; as *Shanghai, Hainan*. The combination *ei* is more slender than *ai*, though the difference is slight; e. g. *Kwei-chau*.
11. *au* as in r*ou*nd, *ou*r, h*ow*; as *Fuhchau, Shauchau, Taukwang*.
12. *éu* as in the colloquial phrase *say 'em*; e. g. *chéung*. This diphthong is heard in the Canton dialect.
13. *ia* as in *ya*rd; e. g. *hia, kiang*; not to be sounded as if written *high-a, kigh-ang*, but like *heă, keăng*.
14. *iau* is made by joining Nos. 5 and 11; *hiau, Liautung*.
15. *ie* as in *si*erra (Spanish), *Ri*enzi; e. g. *hien, kien*.
16. *iu* as in p*ew*, p*u*re, lengthened to a diphthong; *kiu, siun*.
17. *iue* is made by adding a short *e* to the preceding; *kiuen, hiuen*.
18. *ui* as in Lou*i*siana, s*ui*cide; e. g. *sui, chui*.

The consonants are sounded generally as they are in the English alphabet. *Ch* as in *ch*u*r*ch; *hw* as in *wh*en; *j* is soft, as *s* in plea*s*ure; *kw* as in aw*kw*ard; *ng*, as an initial, as in sin*g*ing, leaving off the first two letters; *sz'* and *tsz'* are to be sounded full with one breathing, but none of the English vowels are heard in it; the sound stops at the *z*; Dr. Morrison wrote these sounds *tsze* and *sze*. *Urh* or *'rh*, as in p*ur*r, omitting the *p*.

All these, except No. 12, are heard in the court dialect, according as that is sounded by the French missionaries, by Morrison, Medhurst, Gonçalves, and many others, and which has thereby become the most common mode of writing the names of places and persons in China. Though these authors have employed different letters, they have all intended to write the same

sound; thus *chan*, *shan*, and *xan*, are only different ways of writing 閂; and *tsse*, *tsze*, *tsz'*, and *tzu*, of 子. Such is not the case, however, with such names as *Macao*, *Hongkong*, *Amoy*, *Whampoa*, and others along the coast, which are sounded according to the local patois, and not the court pronunciation, *Ma-ngau*, *Hiangkiang*, *Hiamun*, *Hwangpu*, &c. Many of the discrepancies seen in the works of travellers and writers are owing to some following the former, and some the latter. It would be desirable to follow the latter in all cases, and not call places, or people, in foreign books by their local pronunciation; but uniformity is almost unattainable in this matter. Even, too, in what is called the Court dialect, there is a great diversity among educated Chinese, owing to the traditional way all learn the sounds of the characters. In this work, and on the map, the sounds are written uniformly according to the pronunciation given in Morrison's Dictionary, but not according to his orthography. Almost every writer upon the Chinese language seems disposed to propose a new system, and the result is a great confusion in writing the same name; for instance, *eull*, *olr*, *ul*, *ulh*, *lh*, *urh*, *'rh*, *ĺ*, *e*, *lur*, *nge*, *ngé*, *je*, *jí*, are different ways of writing the sounds given to a single character. Amid these discrepancies, both among the Chinese themselves, and those who endeavor to catch their pronunciation, it is almost impossible to settle upon one mode of writing the names of places. That which offers the easiest pronunciation, and has become the best known, has been adopted in this work. It may, perhaps, be regarded as an unimportant matter, so long as the place is known, but to one living abroad, and unacquainted with the language, the discrepancy is a source of great confusion. He is unable to decide, for instance, whether *Tung-ngan*, *Tungon hien*, *Tang-oune*, and *Tungao*, refer to the same place or not.

In writing Chinese proper names, authors differ greatly as the style of placing them; thus, Fuhchaufu, Fuh-chau-fu, Fuh Chau Fu, Fuh-Chau fu, &c., are all seen. Analogy affords little guide here, for New York, Philadelphia, and Cambridge, are severally unlike in the principle of writing them: the first being really formed of an adjective and a noun, yet not in this case united to the latter, as it is in Newport, Newtown, &c.; the second is like the generality of Chinese towns, and while it is now written as one word, it would be written as two if the name

were translated, Brotherly Love; the third *Cambridge* is never written *Cam Bridge*, and many of the Chinese names are like it in their origin. The same rules apply in writing Chinese names as in English, and in this work, the proper names of places have been written as one word, *Suchau*, *Peking*, *Hongkong*, with a hyphen inserted in some cases to avoid mispronunciation, as Hiau-ſi, Chau-ngan, &c. It is not supposed that the system of writing them here adopted will alter such names as are commonly written otherwise, but the principle on which they are constructed will be shown. The additions, *fu*, *chau*, *ting*, and *hien*, being classifying terms, should form a separate word, and not be incorporated into the name, as *Ningpofu*. It has not been possible to reduce the names of towns in other parts of the Empire, and in Japan, to the same system of pronunciation, though they have been written as nearly like it as they could be.

THE

MIDDLE KINGDOM.

CHAPTER I.

General Divisions and Features of the Empire.

THE possessions of the ruling dynasty of China,—that portion of the Asiatic continent which is usually called by geographers the CHINESE EMPIRE,—form one of the most extensive dominions ever swayed by a single power in any age, or any part of the world. Comprising within its limits every variety of soil and climate; watered by large rivers, which serve not only to irrigate and drain it, but, by means of their size and the course of their tributaries, also afford unusual facilities for intercommunication, it produces within its own borders everything necessary for the comfort, support, and delight of its inhabitants; who have depended very slightly upon the assistance of other climes and nations for satisfying their own wants. Its civilization has been developed under its own institutions; its government has been modelled without knowledge or reference to that of any other kingdom; its literature has borrowed nothing from the genius or research of the scholars of other lands; its language is unique in its symbols, its structure, and its antiquity; and its people are remarkable for their industry, peacefulness, numbers, and peculiar habits. The examination of such a people, and so extensive a country, can hardly fail of being both instructive and entertaining; and if rightly pursued, lead to a stronger conviction of the need of the precepts and sanctions of the Bible to the highest development of mankind, in their personal, social, and political relations in this world, as well as to their individual happiness in another. It is to be hoped, too, that at this day in

the world's history, there are many more than formerly, who desire to learn the condition and wants of others, not entirely for their own amusement and congratulation at their superior knowledge and advantages, but also to do their fellow-men good, and impart to them liberally of the gifts they themselves enjoy. Those who desire to do this, will find that few families of mankind are more worthy of their greatest efforts than those comprised within the limits of the Chinese Empire; while none stand in more need of the purifying, ennobling, and invigorating principles of our holy religion to develope and enforce their own theories of social improvement.

The origin of the name *China*, by which the most ancient and important part of the present empire is known abroad, has given rise to some discussion. The people themselves have now no such name for their country, nor is there much evidence that they ever did apply the term to the whole land. The most probable account ascribes its origin to the family of Tsin, whose chief first obtained complete sway, about B. C. 250, over all the other feudal principalities in the land, and whose exploits rendered him famous in India, Persia, and other Asiatic states. This family had, however, long been famous in Chinese history, and previous to this subjugation, had made itself widely known, not only in China, but in other countries. Its territories lay in the north-western parts of the empire, and according to Visdelou, who has carefully examined the subject, the family was illustrious by its nobility and power. "Its founder was Tayé, son of the emperor Chuen Hu. It existed in great splendor more than a thousand years ago, and was only inferior to the royal dignity. Feitsz', a prince of this family, had the superintendence of the stud of the emperor Hiau-wang, and as a mark of favor his majesty conferred on him the sovereignty of the city of Tsinchau in *mesne tenure*, with the title of sub-tributary king. One hundred and twenty-two years afterwards (about B. C. 770), Siangkwan, *petit roi* of Tsinchau (having by his bravery revenged the insults offered to the emperor Ping by the Tartars, who slew his father Yu), was created king in full tenure, and without limitation or exception. The same monarch, abandoning Sí-ngan fu, the capital of his empire, to transport his seat to Lohyang (now called Honan fu), rendered him master of the large province of Shensí, which had composed the proper kingdom of the emperor. He thus became very powerful, but though his for-

tune changed, he did not change his title, retaining always that of the city of Tsinchau, which had been the foundation of his elevation. The kingdom of Tsin soon became celebrated, and being the place of the first arrival of the people from the western countries, it seems probable that those who saw no more of China than the realm of Tsin, extended this name to all the rest; and called the whole empire Tsin or Chin."*

This extract refers to periods long before the dethronement of the family of Chau by princes of Tsin; and it is plain, that the position of this principality, contiguous to the desert, and holding the passes leading from the valley of the Yarkand across the desert eastward to China, renders the supposition of the learned Jesuit highly probable. The possession of the old imperial capital would strengthen this idea in the minds of the traders resorting to China from the west; and when the same family did obtain paramount sway over the whole empire, and its head render himself so celebrated wherever the country was known by his conquests over Tungking, Annam, and the neighboring countries, by his cruelty over the literati, and by building the Great Wall, the name Tsin was still more widely diffused, and regarded as the name of the country. The Malays, Hindus, Persians, Arabians, and other nations of Asia, have known the country or its people by no other terms than *Jin*, *Chin*, *Sin*, *Sinæ*, *Tzinistæ*, or others similar. These investigations derive additional importance from the light they throw upon the prophecy in Isaiah xlix., 12, and the aid they give in determining what country is intended by the "land of Sinim," and what people are there specifically pointed out, as finally to be brought into the pale of the church.†

The Chinese have many names to designate themselves and the land they inhabit. One of the most ancient is *Tien Hia*, meaning Beneath the Sky, and denoting the World; another, almost as ancient, is *Sz' Hai*, i. e. [all within] the Four Seas; a third, now more common than either, is *Chung Kwoh*, or Middle Kingdom, given to it from an idea that it is situated in the centre of the earth; *Chung Kwoh jin*, or men of the Middle Kingdom, denotes the Chinese. All these names indicate the vanity and the ignorance of the people respecting their geographical position and their rank among the nations, but they have not been alone in this foible; the Egyptians, Greeks, and Romans, all had

* D'Herbelot, Bibliothèque Orient., tom. IV., p. 8.

† Chinese Repository, Vol. XIII., page 113, *passim*.

terms for their possessions which intimated their own ideas of their superiority; while, too, the area of none of those monarchies, in their widest extent, greatly exceeded that of China Proper. The family of Tsin also established the custom, since continued, of calling the country by the name of the dynasty then reigning; but, while the brief duration of that house of only forty-four years was not long enough to give it much currency or favor among the people, succeeding dynasties, by their talents and prowess, imparted their own as permanent appellations to the people and country. The terms *Han-jin* and *Han-tsz'* (i. e. men of Han or sons of Han) are now in common use by the people to denote themselves; the last also means a "brave man." *Tang-jin*, or Men of Tang, is quite as frequently heard among the natives; and the phrase *Tang Shan*, or Hills of Tang, denotes the whole country. The Han dynasty sat upon the throne from B. C. 202 to A. D. 220; and the Tang from A. D. 620 to 907; their sway is regarded by the Chinese as the most glorious periods of their national history.

The present dynasty Tsing calls the empire *Ta Tsing Kwoh*, or Great Pure Kingdom; but the people themselves have refused the corresponding term of *Tsing-jin*, or Men of Tsing. Klaproth must therefore have been misinformed when he says the Chinese call themselves *Tsing-jin;* it is not unlikely, however, that the Manchus and Mongols so designate themselves, and he perhaps inferred from this that the Chinese do so too. The empire is also sometimes *Tsing Chau*, i. e. [land of the] Pure Dynasty, by metonymy for the family which rules it. The term so frequently heard in western countries for China,—the Celestial Empire,—is derived from *Tien Chau*, i. e. Heavenly Dynasty; meaning the kingdom which the dynasty appointed by heaven rules over; but the term *Celestials*, for the people of that kingdom, is entirely of foreign manufacture, and their language could with difficulty be made to express such a patronymic. Besides the common terms *Han-jin* and *Tang-jin* to denote the people, they have some others of a descriptive nature. The phrase *Lê-Min*, or Black-haired Race, is a common appellation; the expressions *Hwa Yen*, the Flowery Language, and *Chung Hwa Kwoh*, the Middle Flowery Kingdom, are also frequently used for the written language and the country; because the Chinese consider themselves to be among the most polished and civilized of all nations,—which is the sense of *hwa* in these phrases. The

phrase *Nui Ti*, or Inner Land, is often employed to distinguish it from countries beyond their borders, which constitute the desolate and barbarous regions of the earth. *Hwa Hia* (the Glorious Hia) is another ancient term for China, the Hia dynasty being the first which sat on the throne; but these, and a few others like them, are not in common use among the people.

The present ruling dynasty has extended the limits of the empire far beyond what they were under former princes, and its dimensions and limits are given by McCulloch from careful examinations of many maps. The peninsula of Luichau, in the province of Kwangtung, the most southerly portion of its continental dominions, is in lat. 20° N.; but if the island of Hainan be included, the most southern point will be the bay of Yulin, in lat. 18° 10′ N. The most northerly portion is the north-eastern part of Manchuria, lying on the Russian frontier, in lat. 56° 10′ N., along the range of the Outer Hing-an or Yablonoi mountains. This boundary is nearly as far north as the utmost north-eastern corner above the mouth of the Amour river, in lat. 56° 30′ N., and long. 143° 30′ E. The island of Sagalien or Tarakai is included among the possessions of the present dynasty on the largest maps of the empire, but it is very doubtful whether the Chinese have any officers there, or exercise the least sway over the inhabitants. If it be included, Cape Patience, in lat. 48° 10′ N., and long. 144° 50′ E., will be the most eastern point of the empire. The western frontier is not well defined, but Cashgar is the largest town of importance on that side; it lies in the province of Ílí, in long. 73° 55′ E.; but the western bend of the Belur tag, in long. 70° E., is usually regarded as the frontier between China and the states of Kokand and the Kirghis stepp. The longest line which can be drawn in it from the south-western part of Ílí bordering on Kokand north-easterly to the sea of Okhotsk, is 3350 miles; its greatest breadth is 2100 miles from the Outer Hing-an south-westerly to the peninsula of Luichau. The length is about seventy-seven degrees of longitude, and the breadth about forty of latitude. The area of this vast region is estimated by McCulloch, after the most careful examination, at 5,300,000 sq. m., and this is evidently much nearer the truth than the usual sum of 3,010,400 sq. m.

The form of the empire approaches a rectangle. It is bounded on the east and south-east by various arms and portions of the Pacific ocean, called on European maps sea of Okhotsk, gulf

of Tartary, sea of Japan, gulfs of Liautung and Pechele, Yellow sea, channel of Formosa, China sea, and gulf of Tonquin. The peninsula of Corea lies south of Liautung, separated from it by a chain of low mountains, and forms the only interruption to the maritime frontier. Cochinchina and Burmah border on the provinces of Kwangtung, Kwangsí, and Yunnan, in the south-west; but most of the region near that frontier is inhabited by half-independent tribes of Laos, Singphos, and others. The high ranges of the Himalaya separate Assam, Bootan, Nípal, and states in India from Tibet, whose western border is bounded by the nominally dependent country of Ladak, or if that be excluded, by the Karakorum mountains. The kingdoms or states of Lahore, Cashmere, Badakshan, Kokand, and the Kirghís stepp, lie upon the western frontiers of Little Tibet, Ladak, and Ílí, as far north as the Russian border; the high range of the Belur-tag or Tsung-ling separates the former countries from the Chinese territory in this quarter. Russia is conterminous with China from the Kirghís stepp along the Altai chain and Daourian mountains for 3,300 miles to the sea of Okhotsk. The circuit of the whole empire is 12,550 miles, or about half the circumference of the globe. The coast line from the mouth of the Amur to Hainan is 3350 miles. This immense country comprises about one-third of the continent, and nearly one-tenth of the habitable part of the globe; and, next to Russia, is the largest empire which has existed on the earth.

It will, perhaps, contribute to a better comprehension of the area of the Chinese empire to compare it with some other countries. Russia is nearly 6000 miles in its greatest length, and about 1500 in its average breadth, and measures 7,725,000 sq. m., or one-seventh of the land on the globe. The United States of America extends about 3000 miles from the Pacific in a north-easterly direction to Maine, and about 1700 from Lake of the Woods to Florida. The area of this territory is now estimated at 2,620,000 sq. m. The area of the British Empire is not far from 6,890,000 sq. m., but the boundaries of some of the colonies in Hindostan and South Africa are not very definitely laid down; the superficies of the two colonies of Australia and New Zealand is nearly equal to that of all the other possessions of the British crown. A great portion of the Russian, English, and Chinese empires is uninhabitable, or so situated as never to be capable of supporting a very large population, while the greater

part of the territory of the United States is susceptible of cultivation, and capable of subsisting a dense population.

The Chinese themselves divide their empire into three principal parts, rather by the different form of government which they adopt in each, than by any geographical arrangement.

I. The *Eighteen Provinces*, or that which is more strictly called China, or China Proper; it is, with trivial additions, the country which was conquered by the Manchus in 1664..

II. *Manchuria*, or the native country of the Manchus, lying north of the gulf of Liautung and east of the Inner Daourian mountains to the Pacific.

III. *Colonial Possessions*, including Mongolia, Îlî (comprising Sungaria and Eastern Turkestan), Koko-nor, and Tibet.

The first of these divisions alone is that to which other nations have given the name of China, and is the only part which is settled by the Chinese. It lies on the eastern slope of the high table land of Central Asia, in the south-eastern angle of the continent; and for beauty of scenery, fertility of soil, salubrity of climate, magnificent and navigable rivers, and variety and abundance of its productions, will compare with any portion of the globe. The common name for this portion of the empire, as distinguished from the rest, is *Shih-pah Săng* or the Eighteen Provinces, but the people themselves most usually mean this part alone by the term Middle Kingdom. The area of the Eighteen Provinces is estimated by McCulloch at 1,348,870 sq. m., but if the full area of the provinces of Kansuh and Chihlî be included, this sum is not large enough; the usual estimate is 1,297,999 sq. m.; Malte Brun reckons it at 1,482,091 sq. m.; but the entire dimensions of the Eighteen Provinces, as the Chinese define them, cannot be much under 2,000,000 sq. m., the excess lying in the extension of the two mentioned above. This part, consequently, is rather more than two-fifths of the area of the whole empire.

The old limits are, however, more natural, and being better known may still be retained. They give nearly a square form to the provinces, the length from north to south being 1474 miles, and the breadth 1355 miles; but the diagonal line from the north-east corner to Yunnan is 1669 miles, and that from Amoy to the north-western part of Kansuh is 1557 miles. The coast-line from Hainan to Liautung is more than 2500 miles, and the

line of land frontier 4400 miles. Thus China Proper is about seven times the size of France, and fifteen times that of the United Kingdom; it is nearly half as large as all Europe, which is 3,650,000 sq. m. The area of China Proper is, however, nearer that of the twenty-eight states of the American Union, which is reckoned to be 1,265,000 sq. m., the superficies of Texas being about the same as those of Iowa and Wisconsin combined, or 320,000 sq. m. The geographical position of the two countries on the western borders of the two great oceans is another point of likeness, which involves considerable similarity in climate; there is moreover a further resemblance between the size of the provinces in China and those of the newer states.

Before proceeding to define the three great basins into which China may be divided, it will give a better idea of the whole subject to speak of the mountain ranges which lie within, and those which define the limits of the whole empire. The latter in themselves form almost an entire wall around the empire, inclosing and defining it; the principal exceptions being the western boundaries of Yunnan, and the border between Ílí and the Kirghís stepp.

Commencing at the north-eastern corner of Manchuria, above the mouth of the Amour, about latitude 56° N., are the first summits of the Altai range, which during its long course of 2000 miles takes several names; this range forms the northern limit of the table land of Central Asia, as well as the boundary between China and Russia. At its eastern part, the range is called Yablonoi-Khrebet by the Russians, and the Outer Hing-an by the Chinese; the first name is applied as far west as the confluence of the Songari with the Amour, beyond which, north-west as far as lake Baikal, the Russians call it the Daourian mountains. The distance from the lake to the ocean is about 600 miles. Beyond lake Baikal, westward, the chain is called the Altai, i. e. Golden Mountains, and sometimes *Kin shan*, meaning the same thing; and as far as the Tshulyshman river, separates into two chains, near the Selenga river, running nearly east and west. The southern one, which lies mostly in Mongolia, is called the Tangnu, and rises to a much higher elevation than the northern spur. The Tangnu mountains continue under that name in the Chinese maps in a south-westerly direction, but this chain properly joins the Tien shan, or Celestial mountains, in the province

of Cobdo, and continues on until it again unites with the Altai further west, near the junction of the Kirghís stepp with China and Russia, where the range ends. The length of the whole chain is not far from 2500 miles, and except near the Tshulyshman river, does not, so far as is known, rise to the snow line, except in detached peaks. The average elevation is supposed to be not far from 7000 feet, and most of it lies between latitudes 47° and 52° N., forming the longest mountain boundary between any two countries.

The next chain is the Belur-tag, Tartash ling, or Onion mountains (*Tsung ling*), which lies in the south-west of Songaria, separating it from Badakshan; this range commences about latitude 50° N., nearly at right angles with the Tien shan, and extends southerly, rising to a great height, though little is known of it. It may be considered as the connecting link between the Tien shan and the Kwănlun or Koulkun; or rather, both this and the latter may be considered as proceeding from a mountain knot in the south-western part of Turkestan called Pushtikhur, the Belur-tag coming from its northern side, while the Kwănlun or Koulkun range issues from its eastern side, and extends across the middle of the table land to the Azure sea, where it diverges into two branches. This mountain knot lies between latitudes 36° and 37° N., and longitudes 70° and 74° E. The Himalaya range proceeds from it south-easterly, along the southern frontier of Tibet, till it breaks up near the headwaters of the Yangtsz' kiang, Salween, and other rivers between Tibet, Burmah, and Yunnan, thus nearly completing the circuit of the empire. A small spur from the Yun ling, in the west of Yunnan, in the country of the Singphos and borders of Assam, may also be regarded as forming part of the boundary line. The coast line from Corea, north-easterly to near the mouth of the Amour, is likewise girded by a range of mountains, called Sih-hih-tih on Chinese maps.

Within the confines of the empire are four large chains, some of the peaks in their course rising to stupendous elevations, but the ridges generally falling under the snow line. The first is the Tien shan or Celestial mountains, called Tengkiri by the Mongols, and sometimes erroneously Alak mountains. This chain begins at the northern extremity of the Belur-tag in 40° N., or more properly comes in from the west, and extends from

west to east between longitudes 76° and 90° E., and generally along the 22° of north latitude, dividing Ílí into Songaria and Turkestan, or Northern and Southern Circuits. Its western portion is called Muz-tag; and the Muz-daban, about longitude 79° E., between Gouldja and Oksu, is where the road from north to south runs across, leading over a high glacier above the snow line. East of this occurs a mass of peaks among the highest in Central Asia, called Bogdo-ula; and at the eastern end, as it declines to the desert, are traces of volcanic action, but no active volcanoes are now known. The volcano of Pí shan is between the glacier and the Bogdo-ula; it is the only one known in continental China. The Celestial mountains end abruptly at their eastern point, where the ridge meets the desert, not far from the meridian of Barkoul in Kansuh, though Humboldt considers the hills in Mongolia a continuation of the range eastward, as far as the Inner Hing-an. The space between the Altai and Tien shan is very much broken up by mountainous spurs, which may be considered as connecting links of them both, though nothing like a regular chain exists. The western prolongation of the Tien shan, under the name of the Muz-tag, extends from the high pass only as far as the junction of the Belur-tag, beyond which, and out of the Chinese Empire, it continues nearly west, south of the river Sihon towards Kodjend, under the names of Ak-tag and Asferah-tag; this part is covered with perpetual snow.

Nearly parallel with the Celestial mountains in part of its course is the *Nan Shan*, *Kwănlun* or Koulkun range of mountains, of which less is known than of the other three great systems. The Koulkun starts from the Pushtikhur knot in latitude 36° N., and runs along easterly in nearly that parallel through the whole breadth of the table land, dividing Tibet from the desert of Gobi in part of its course. About the middle of its extent, not far from longitude 92° E., it divides into two ranges; one of these declines to the south-east through Koko-nor and Sz'chuen, under the name of the Bayan-kara mountains or *Siueh ling* (i. e. Snow mountains), and unites with the *Yun ling* (i. e. Cloudy mountains), about latitude 33° N. The other branch bends northerly not far from the source of the Yellow river, and under the names of Kihlien shan or Nah shan, Ín shan, and Ala shan, passes through Kansuh and Shensí to join the Inner Hing-an, not far from the great bend of the Yellow river. Some portion of the country

between the extremities of these two ranges is less elevated, but no plains occur, though the northern parts of Kansuh, where the Great Wall runs, are rugged and not very fertile. The large tract between the Tien shan and Koulkun is mostly occupied by the desert of Gobi, but on the southern declivities of the former many large towns are found, and agricultural labors are well repaid. The mineral treasures of the Koulkun are probably great, judging from the many precious stones brought from there, and this desolate region is the favorite locality for the monsters, fairies, genii, and other beings of Chinese legendary lore.

The region of Koko-nor is exceedingly rough, forming a mountain knot, like Pushtikhur, some of the peaks of it rising far above the snow line. From near the headwaters of the Yellow river, there are four small ridges running south-easterly, which converge so near each other at the confines of Burmah and Yunnan, that they are not more than one hundred miles in breadth. The Yun ling constitutes the western frontier of Sz'chuen, and going south-east into Yunnan, thence turns eastward, under the names of Nan ling, Mei ling, Wu-í shan, and other local terms, passing through Kweichau, Hunan, and dividing Kwangtung and Fuhkien from Kiangsí and Chehkiang, bends north-east till it reaches the sea opposite Chusan. One or two spurs branch off north from this range through Hunan and Kiangsí, as far as the Yangtsz' kiang, but they are all of moderate elevation, covered with forests, and susceptible of cultivation. The descent from the Siueh ling or Bayan-kara mountains, and the western part of the Yun ling, to the Pacific, is very gradual, and few peaks which rise above the snow line are known to occur within the provinces.

Another less extensive ridge branches off nearly due east from the Bayan-kara mountains in Koko-nor, and forms a moderately high range of mountains between the Yellow river and Yangtsz' kiang as far as longitude 112° E., on the western borders of Nganhwui; this range is called Ko-tsing shan, and Peh ling (i. e. Northern mountains), on European maps. These two chains, viz. the Yun ling with its continuation of the Mei ling and the Peh ling, with their numerous offsets, render the whole of the western part of China very uneven, and the people there are more hardy and less polished than their countrymen in the Great Plain.

On the east of Mongolia, and commencing near the bend of the Yellow river, or rather forming a continuation of the range

in Shansí, is the Inner Hing-an ling or Sialkoi, called also Soyorti, which runs north-east on the west side of the basin of the Amour, till it reaches the Outer Hing-an or Yablonoi-Krebet, in latitude 56° N. The sides of the ridge towards the desert are nearly naked, but the eastern acclivities are well wooded and fertile. Another ridge commences near the mouth of the Amour, and runs along south-westerly very near the coast till it terminates at the south end of the Corean peninsula; it is called the Sih-hih-tih. At its entrance into Corea, a spur strikes off westward through Shingking, called Kolmin-shanguin alin by the Manchus, and Chang-peh shan (i. e. Long White mountains), by the Chinese. Between the Sialkoi and Sih-hih-tih are two smaller ridges defining the basin of the Nonni river on the east and west. Little is known of the elevation of these chains, and some of them have never been described by European travellers.

The fourth system of mountains is the Himalaya, which bounds Tibet on the south, while the Kwănlun defines it on the north. The ancient country of Tangout occupies the present residency of Koko-nor, and is not included within the limits of Tibet. A small range runs through it from west to east, connected with the Himalaya by a high table land, which surrounds the lakes Manasa-rowa and Ravan-hrad, and near or in which are the sources of the Indus, Ganges, and Yaru-tsangbu. This range is called Gang-dis-rí and Zang, and also Kailasa in Dr. Buchanan's map, and its eastern end is separated from the Yun ling by the narrow valley of the Yangtsz' kiang, which here flows from north to south; little or nothing is known of this range, but most of the peaks are probably above the snow line. The country north of the Gang-dis-ri is divided into two portions by a spur which extends in a north-west direction as far as the Koulkun, called the Karakorum mountains. On the western side of this range lies the spacious country of Ladak, drained by one of the largest branches of the Indus; and although included in the imperial domains on Chinese maps, yet now sends no tribute to his majesty. The Karakorum mountains may therefore be taken as forming part of the boundary of the empire; Chinese geographers regard them as forming a continuation of the Tsung ling. That part of Tibet lying east of them is called Katshe, and consists of a succession of plains of greater or less extent, but of whose productions, topography, and people, very little is certainly

known. The regions lying west of the Karakorum mountains have been visited by many travellers, and frequently described.

This outline of the mountain chains around and within the Chinese Empire, describes their principal features sufficiently to give an idea of the arrangement of the country. The proportion which is either mountainous or hilly is nearly four-fifths of the empire (if the vast desert of Gobi be left out of the estimate), and most of it will repay the husbandman, some parts of the hilly region in the provinces being among the most populous and fertile districts.

Between the Celestial mountains and the Kwănlun range on the south-west, and reaching to the Sialkoi on the north-east, in an oblique direction, lies the great desert of Gobi or Sha-moh, both words signifying *desert* or *sandy sea*. The entire length of this waste is more than 1800 miles, but if its limits are extended to the Belur-tag and the Sialkoi, at its western and eastern extremity, it will reach 2200 miles; the average breadth is between 350 and 400 miles, subject however to great variations. The area within the mountain ranges which define it is about 1,200,000 square miles, and few of the streams occurring in it find their way to the ocean. The whole of this tract is not a desert, though no part of it can lay claim to more than comparative fertility; and the great altitude of most portions seems to be as much the cause of its sterility as the nature of the soil.

The western portions of Gobi, lying east of the Tsung ling and north of the Koulkun, between long. 72° and 96° E., and in lat. 36° and 37° N., is about 1200 miles in length, and between 300 and 400 across. Along the southern side of the Celestial mountains extends a strip of arable land from 50 to 80 miles in width, producing grain, pasturage, cotton, and other things, and in which lie nearly all the Mohammedan cities and forts of the *Nan Lu* or Southern Circuit, as Kashgar, Oksu, Hami, and others. The Tarim or Yarkand river and its branches flows westward into Lop nor, through the best part of this tract, from 72° to 86° E.; and along the banks of the Koten river, a road runs from Yarkand to that city, and thence to H'lassa; here the desert is comparatively narrow. This part is called *Han hai*, or Mirage sea, by the Chinese, and is sometimes known as the desert of Lop nor. The remainder of this region is an almost unmitigated waste, and north of Koko-nor assumes its

most terrific appearance, being covered with dazzling stones, and rendered insufferably hot by the reflection of the sun's rays from these and numerous mountains of sand, which are said to move like waves of the sea. One Chinese author says, "There is neither water, herb, man, nor smoke;—if there is no smoke, there is absolutely nothing." The limits of the western portion of the Desert are not easily defined, for near the base of the mountain ranges, streams and vegetation are usually found.

Near the meridian of Hamí, long. 96° E., the desert is narrowed to about 150 miles, and this portion is also less level, more stony, and possesses some tracts affording pasturage. The road from Kiayü kwan to Hami runs across this narrow part, and travellers find water at various places in their route. It in fact divides Gobi into two parts, the desert of Lop nor and the Ta Gobi, the former being about 4500 feet elevation, and the eastern not usually rising as high as 4000 feet. The province of Kansuh has been extended quite across this tract to the foot of the Tien shan.

The eastern part of it or Great Gobi stretches from the eastern declivity of the Celestial mountains, in long. 96° to 120° E., and about lat. 40° N., as far as the Inner Hing-an; and its width between the Altai and the In shan range varies from 500 to 700 miles. Through the middle of this tract extends the depressed valley properly called *Sha-moh* (i. e. Sandy floats), from 150 to 200 miles across, and whose lowest depression is from 2600 to 3000 feet above the sea. Sand almost entirely covers the surface of this valley, generally level, but sometimes rising into low hills. Such vegetation as occurs is scanty and stunted, affording indifferent pasture, and the water in the numerous small streams and lakes is brackish and unpotable. North and south of the Sha-moh, the surface is gravelly and sometimes rocky, the vegetation more vigorous, and in many places affords good pasturages for the herds of the Kalkas tribes. In those portions bordering on or included in Chihlí province, among the Tsakhars, agricultural labors are repaid, and millet, wheat, and barley are produced, though not to a great extent. Trees are met with on the water courses, but they do not form forests. There are no large inland streams in the part of Gobi north of China, but on its north-eastern borders are some large tributaries of the Amour. On the south of the Sialkoi range, the desert lands

reach nearly to the Chang-peh shan north of Liautung, about five degrees beyond those mountains. The general features of this portion of the earth's surface are less forbidding than Sahara, but more so than the stepps of Siberia or the pampas of Buenos Ayres.

The *rivers* of China are her glory, and no country can compare with her for natural facilities of inland navigation, and the people themselves consider that portion of geography relating to their rivers as the most interesting, and give it the greatest attention. The four largest rivers in the empire are the Yellow river, the Yangtsz' kiang, the Hehlung kiang or Amour, and the Tarim or Yarkand; the Yaru-tsangbu also runs more than a thousand miles within its borders. Of these magnificent streams, the Yellow river is the most celebrated, though the Yangtsz' kiang is the largest and most useful.

The *Hwang ho*, or Yellow river, rises in the Singsuh hai or Hotun nor (i. e. sea of Constellations), a marshy plain lying between the Bayan-kara and Kwănlun mountains, in which a great number of springs or lakelets unite in two larger ones called Ala nor, in latitude 35½° N., and about longitude 96° E. Its course is so crooked after it leaves Ala nor, that it turns first south 30 miles, then east 160, then nearly west about 120, winding about the gorges of the Kwănlun; and lastly flows north-east and east to Lanchau fu in Kansuh, having gone about 700 miles in its devious line. From Lanchau fu, it turns northward along the Great Wall for 430 miles, till it is bent eastward by the In shan, on the edge of the table land, and incloses the country of the Ortous Mongols within this great bend. A spur of the Peh ling deflects it south, about longitude 110° E., between Shansí and Shensí for about 500 miles till it enters the Great Plain, having run 1130 miles from Lanchau fu. In this part of its course it becomes tinged with the clay which imparts both color and name to it; at the northern bend it separates in several small lakes and branches, and during this part of its course, for more than 500 miles, receives not a single stream of any size, while it is still so large and rapid in Shansí as to demand great precautions when crossing it by boats. At the south-western corner of Shansí, the Yellow river receives its largest tributary, the river Wei, which comes in from the westward after a course of 400 miles, and is more available, so far as means of navigation are now

had among the Chinese, than the whole of its mighty competitor. From this angular turn, the main stream flows on eastward about 650 miles, in some parts of Honan above the plain on its sides, and finally disembogues itself in solitude about latitude 34°,—bearing the character of a mighty, impracticable, turbid, furious stream throughout most of its long route. The area of its basin is estimated at 700,000 sq. m., and although its source is only 1290 miles in a direct line from its mouth, its numerous windings prolong its course to nearly double that distance. It is but little used by the Chinese for navigation, and the cities on its banks are in constant jeopardy of being submerged. Foreign skill and science are necessary to teach the people how to restrain its fury, and western steamers alone can stem its impetuous current, and make it a channel for commerce. In its progress, the Yellow river receives fewer important tributaries than any other large river in the world, except the Nile. The principal are the Wei and Lu in Shensí, and the Fǎn in Shansí, and the waters of lake Hungtsih in Kiangsu.

Far more tranquil and useful is its rival, the Yangtsz' kiang (i. e. Son of the Ocean), called also simply *Kiang* or *Ta kiang*, the River, or Great river; it is often erroneously named on western maps, "Kyang Ku," which merely means "mouth of the river." The sources of the Kiang are not well known, partly owing to the difficulty of ascertaining which of its numerous branches is the principal. So far as can be ascertained, three small streams on the south-western side of the Bayan-kara, in the meridian of Tengkiri nor in Tibet, longitude 89° E., and about 200 miles west of the Singsuh hai, unite to form the Murus-ussu (in Chinese, *Muhlusu*), which is soon after joined by three other streams, all of which may be considered its headwaters. There is no authentic account of its course from this union till it joins the Yahlung kiang in Yunnan, a distance of nearly 1300 miles; but Chinese maps indicate a south-westerly direction, through the gorges of the Bayan-kara and Yun ling, till it bursts out from the mountains in latitude 26° N., where it turns north-east. During much of this distance it bears the name of the Po-lai-tsz'. The Yahlung river rises very near the Yellow river, and runs parallel with the Kiang in a valley further east, flowing upwards of 600 miles before they join. Large rafts of timber are floated down both these streams, for sale at the towns

further east, but no boats of any size are seen on them before they leave the mountains. The town of Batang, in latitude 29° N., is the first large place on the river, the region beyond that being almost uninhabitable. The main trunk is called Kinsha kiang (i. e. Golden-sand River), until it receives the Yahlung kiang in the southern part of Sz'chuen, which the Chinese there regard as the principal stream of the two; beyond the junction, the united river is called *Ta kiang*, or Great river, as far as Wuchang fu, the capital of Hupeh, where it takes its best known name of Yangtsz' kiang. Its general course from this point is easterly, receiving various tributaries on both shores, and passing through several lakes, until it discharges its waters at Tsungming island, by two mouths, in latitude 32° N., more than 1850 miles from its mouth in a direct line, but flowing nearly 3000 miles in all its windings.

One of the largest and most useful of all the tributaries it receives in its lower course is the Kan kiang in Kiangsí, which empties through the Poyang lake, and continues the transverse communication across the provinces from north to south, connecting with the Grand Canal. The Tungting lake receives two large rivers, the Siang and Yuen, which drain the northern sides of the Nan ling in Hunan. These are on the south; the Han kiang in Hupeh, and the Kialing in Sz'chuen, are the main affluents on the north, contributing the drainings of the country south of the Peh ling. The Grand Canal comes in at Chinkiang fu, and from thence the deep channel of the Son of the Ocean, able to carry the largest men-of-war on its bosom, finds its way to the Pacific. Much of the silt brought down by this and the Yellow river is carried across to the Japanese coast, and is no doubt gradually filling up the Yellow sea. No two rivers can be more unlike in their general features than these two mighty streams. While the Yellow river is unsteady, the Yangtsz' is uniform and deep in its lower course, and available for rafts from Batang in the western confines of Sz'chuen, and for boats from beyond Tungchuen fu in Yunnan, more than 1700 miles from its mouth. Its great body and depth afford ample room for the largest ships 200 miles, as far as Nanking, and probably scores of miles beyond that city, where in some places no bottom could be found at twenty fathoms, and ships anchored in ten fathoms almost among the rushes; while the banks are not so low

as to be injured or overflown to any great extent by the freshes. The tides are perceptible 400 miles to Kiukiang at the embouchure of the Poyang lake, in Kiangsí. No river in the world exceeds this for the arrangement of its subsidiary streams, which render the whole basin accessible, and no interruption of importance is experienced by waterfalls. The basin drained by the Yangtsz' kiang is estimated at 750,000 sq. m., and from its almost central course, and the number of provinces through which it passes, it has been termed the Girdle of China; and has given rise, among the people, to the expressions "south and north of the river," and "beyond the river," to designate those living on its further banks.*

Besides these two principal rivers and their large branches, numerous others empty into the ocean along the coast from Hainan to Sagalien, three of which are some hundreds of miles in length, draining large tracts of country, and affording access to many populous cities and districts. The third basin is that south of the Nan ling to the ocean, and is drained chiefly by the Chu kiang, though its form is much less regular than those of the Yellow river and Yangtsz' kiang. The Chu kiang, like most of the rivers in China, has many names during its course, and is formed by three principal branches, respectively called East, North, and West rivers, according to the quarter from whence they come. The last is by far the largest, and all of them are navigable most of their distances. They all disembogue at Canton, and drain a region of not much less than 200,000 sq. m., being all the country east of the Yun ling and south of the Nan ling ranges. The rivers in Yunnan, for the most part, empty into the Saigon, Meikom, and other streams in Cochinchina. The Min river, which flows by Fuhchau fu, the Tsih, upon which Ningpo lies, the Tsientang leading up to Hangchau fu, and the Pei ho, or White river, emptying into the gulf of Pechele, are the most considerable among these lesser outlets in the provinces; while the Liau ho and Yahyuen kiang, discharging into the gulf of Liautung, are the only two that deserve mention in southern Manchuria. The difference in this respect between the Chinese coast and that of the United States is very striking,

* Penny Cyclopædia, Arts. Yellow River and Yang-tse kiang. Chinese Repository, vol. II., page 316

resulting from the different direction of the mountain chains in the interior.

The *lakes* of China are comparatively few and small, and all in the provinces of any size lie within the Plain, and are connected with the two great rivers. The largest is the Tungting hu in Hunan, about 220 miles in circumference, which receives the waters of the Siang and Yuen rivers, and furnishes an important affluent to the Yangtsz' kiang. This lake is situated in the south-western part of an extensive depression in Hupeh, lying on both sides of this river, in which are many smaller lakes connecting with it, the whole area being about 200 miles long and 80 broad. About 320 miles eastward, lies the Poyang lake in Kiangsí, which also discharges the surplus waters of the basin of the Kan kiang into the Yangtsz'. It is nearly 90 miles long, and about 20 in breadth, inclosing within its bosom many beautiful and populous islets. The scenery around this lake is highly picturesque, and its trade and fisheries are more important than those of the Tungting lake. The Yangtsz' receives the waters of several other lakes as it approaches the ocean, the largest of which are the Great lake near Suchau fu, and the Tsau hu lying on the northern bank, between Nganking fu and Nanking; both these lakes join the river by navigable streams, and the former is connected with the ocean by more than one channel.

The only lake of any size connected with the Yellow river is the Hungtsih hu in Kiangsu, situated near the junction of that river and the Grand Canal, into which it discharges the drainings of the Hwai river; it is more remarkable for the fleets of boats upon it than for the scenery around it. Most of the whole country between the mouths of the two rivers is so marshy and full of lakes, as to suggest the idea that the whole was once an enormous estuary where their waters joined, or else that their deposits have filled up a large lake which once occupied this tract, leaving only a number of lesser sheets. Besides these, there are other lakes in Chihlí and Shantung, and one or two of considerable extent in Yunnan; all of them support an aquatic population, who subsist principally on the fish found in their waters.

The largest lake in Manchuria is the Hinkai nor in Kirin, near the source of the Osouri; the two lakes Hurun and Pir, in the basin of the Nonni river, give their name to Hurun-pir, the western district of Tsitsihar; but of the extent and productions

of these sheets of water there is little known. A small one in Shingking on the Chang-pih shan is celebrated among the Manchus from its connection with the legend concerning the celestial origin of the present reigning family :—Three divine females were bathing in this lake, when a magpie brought the youngest of them a fruit, which she ate and became the mother of a son, the ancestor of the reigning Manchu monarchs.

The regions lying on the north and south of Gobi are remarkable for their inland salt lakes, none of them individually comparing with the Aral sea, but collectively covering a much larger extent, and most of them receiving the waters of the streams which drain their own isolated basins. The peculiarities of these little known parts, especially the depression on each side of the Celestial mountains, are such as to render them among the most interesting fields for geographical research in the world, and it is highly probable that erelong they will be more fully explored. The largest one in Turkestan is Lop nor, stated to be about 70 miles long and 30 wide; Bostang nor, north of it about 30 miles, and connecting with it, is nearly as large. North of the Celestial mountains, the lakes are larger and more numerous; the Dzaisang, Kisil-bash and Issikul are the most important. So far as is known all these lakes are salt, and it would be an interesting question to solve by their examination whether any inclosed sheet of water receiving a river necessarily becomes salt by evaporation; no region could afford so satisfactory a solution as Songaria.

The whole region of Koko-nor is a country of lakes. The Oling and Dzaring are among the sources of the Yellow river; and the Tsing hai or Azure sea, better known as Koko-nor, gives its name to the province. The notion, that the Azure sea is the source of the Yangtsz' kiang, was the origin of the term Blue river, applied to that stream. The Tengkiri nor in Tibet lies to the north of H'lassa, and is one of the largest out of the provinces; in its neighborhood are numerous small lakes extending northward into Koko-nor. The Palti or Yamorouk is shaped like a ring, the island in its centre occupying nearly the whole surface. Ulterior Tibet possesses many lakes on both sides of the Gang-dis-ri range; the Yik and Paha, near Gobi, are the largest. Tengkiri nor is the largest within the frontiers of the Chinese empire.

The Eighteen Provinces are bounded on the north-east by Liautung and Inner Mongolia as far as Kalgan in Chihlí; west of this mart, the Great Wall divides thē northern provinces from the Mongolian deserts as far as the Kiayü pass in Kansuh, beyond which the desert of Gobi lies on the north of that province. On the east, lie the gulf of Pechele or *Peh hai* (i. e. North sea), and the Yellow sea or *Tung hai* (i. e. Eastern sea), as far south as the channel of Formosa. This channel and the China sea lie on the south-east and south, as far as the gulf of Tongking and the confines of Annam. The south-east is bounded by portions of Assam and Tibet, but nearly the whole south-west and western frontiers beyond Yunnan and Sz'chuen, are possessed by small tribes of uncivilized people, over whom neither the Chinese nor Burmese have much real control. Those living in Koko-nor belong to the Mongol race, and that province bounds Sz'chuen and Kansuh on their western and south-western sides.

This whole country is at present divided into eighteen provinces, the emperor Kienlung having subdivided three of the largest, which are usually arranged by the Chinese in the following order: Chihlí, Shantung, Shansí, and Honan, on the north; Kiangsu, Nganhwui, Kiangsí, Chehkiang, and Fuhkien, on the east; Hupeh and Hunan, in the centre; Shensí, Kansuh, and Sz'chuen, on the west; and Kwangtung, Kwangsí, Yunnan, and Kweichau, on the south. Of these, Kiangsu and Nganhwui were formerly united under the name of Kiangnan; Hupeh and Hunan under that of Hukwang; and Kansuh once formed part of Shensi, but has since been detached and made to include the region across the desert towards Hami and the confines of Songaria. The island of Hainan forms one department in the province of Kwangtung, the western half of Formosa a department of Fuhkien, and the Chusan archipelago a single district in the department of Ningpo in Chehkiang.

The coast of China is lined throughout the whole extent, from Hainan to the mouth of the Yangtsz' kiang, with multitudes of islands and rocky islets; from that point northward to Liautung, the shores are low, and the coast rendered dangerous to vessels by shoals. The western shores of Corea are high and bold, guarded with numerous groups of small islands; but from the

'· called the Regent's Sword, northward and westward

around the shores of the gulfs of Liautung and Pechele, down to the promontory of Shantung, the coast is low and shallow; a chain of islets and reefs extends across the gulf from the peninsula to the promontory. Near the mouth of Pei ho, the shores are so low as with difficulty to be distinguished from the distant anchorage, where the shallowness of the water obliges ships to lie. The bay of Tungtsz' kau, on the west of the peninsula, marks the termination of the Great Wall, and so distinct and high are its course and towers to be seen from the anchorage 15 miles off, that it forms a conspicuous mark for the guidance of ships.

South of the embouchure of the Pei ho, extending to the extremity of Shantung promontory, the coast is somewhat bolder, increasing in height after passing the Miautau islands, though neither side of the promontory presents any point of remarkable elevation; cape Macartney, at the eastern end, is a conspicuous bluff when approaching it from sea. From this cape to the mouth of the Tsientang near Chapu, a distance of about 400 miles, the coast is for the most part low, especially between the mouths of the Yangtsz' kiang and Yellow river, and has but few good harbors. Owing to the quicksands in the regions near these rivers, the navigation is very dangerous to native junks, and by no means without hazard to foreign vessels. South of Kitto point near Ningpo, as far down as Hongkong, the shores assume a much bolder aspect, and numerous small bays occur among the islands affording safe refuge for vessels plying up and down the coast, when the tempests and currents of the Formosa channel force them to seek shelter. The aspect of the shores in this part is uninviting in the extreme, consisting principally of a succession of cliffs and headlands of a clayey color, and giving little promise of the highly cultivated country beyond them. This bleak appearance is in many places caused by the rains washing the decomposed soil off the surface, the rock being granite or disintegrated feldspar and quartz with little adhesion, so that the loose soil is easily carried down into the intervales. Another reason for its uninviting appearance, is owing to the practice of the inhabitants of this part of the coast, of annually cutting the coarse grass growing on the hills for fuel, and after the crop is gathered, setting the stubble on fire in order to manure the soil for the coming year; the fire and thinness of the soil together, com-

pletely prevent any large growth of trees or shrubbery upon the hills.

The estuary of the Pearl river from the Bocca Tigris down to the Grand Ladrones, a distance of 70 miles, and from Hongkong on the east to the island of Tungku on the west, about 100 miles, is interspersed with islands of greater or lesser size. Proceeding westward from the neighborhood of Macao, the coast is not much known to foreigners, except by the numerous shipwrecks in one part and another of it, especially on the shoals and reefs lining the southern shores of Hainan, which have given it a melancholy notoriety. In its general aspect, this part of the coast resembles that between Hongkong and Amoy. The narrow strait which separates Hainan from the peninsula of Luichau, has been supposed to be the place called by Arabian travellers in the 9th century, the Gates of China, but that channel was probably near the Chusan archipelago.

In this rapid survey of the coast-line, only the principal features have been noticed. The Chusan archipelago off the coast of Chehkiang, does not properly belong to the long chain of islands which borders the eastern shores of Asia, from Behring's strait to the Indian archipelago; it is rather a detached group forming the termination of the mountain chain which passes through Chehkiang. The island of Formosa, or Taiwan, forms a large link in that chain, connecting the islands of Japan and Lewchew with Luçonia. Between Formosa and the coast, lie the Pescadores or Panghu islands, but this group is much less in extent and number than the Chusan islands, and the harbors are few. The whole coast, indeed, has comparatively few excellent harbors, but the number of refuges from the tempest of greater or less security is great, and most of them are easily entered; the interval between Chapu and the promontory of Shantung, and the whole circuit of the gulf of Pechele, present fewer of them than the other parts. The recent examinations by the English surveying ships, under the command of captains Collinson, Kellett, and others, of the coast between Hongkong and Shanghai, and of the Pescadore and Chusan archipelagoes, have added so much to previous knowledge, that the navigator can now avail himself of all the havens. The Chinese have prepared itineraries of all the places, headlands, islands, &c., along the entire coast for the

use of junks, but they do not afford much valuable information, except with regard to the names of positions.*

The first objects that invite attention in the general aspect of China are the great plains in the north-east, and the three longitudinal basins into which the country is divided by the two leading mountain chains. The three great rivers which drain these basins flow through them very irregularly, but by means of their main trunks and the tributaries, water communication is easily kept up, not only from west to east along the great courses, but also across the country. These natural facilities for inland navigation have been greatly improved by the people, but they still need the aim of steam to assist them in stemming the rapid currents of some of their rivers, and bringing distant places into more frequent communication.

The whole surface of China may be conveniently divided into the mountainous and hilly country, and the Great Plain. The mountainous country comprehends more than half of the whole, lying west of the meridian of 112° or 114° (nearly that of Canton), quite to the borders of Tibet. The hilly portion is that south of the Yangtsz' kiang and east of this meridian, comprising the provinces of Fuhkien, Kiangsí, Kwangtung, and parts of Hunan and Hupeh. The Great Plain lies in the north-east, and forms the richest part of the empire.

This Plain extends in length 700 miles from the Great Wall north of Peking to the confluence of the river Kan with the Yangtsz' kiang in Kiangsí, lat. 30° N. The latter river may be considered as its southern boundary as far down as Nganking fu, the capital of Nganhwiu, in lat. 30° 27′ N., whence to the sea it is formed by a line drawn nearly east through Hangchau fu. The western boundary may be marked by a line drawn from Kingchau fu in Hupeh (lat. 30° 36′), nearly due north to Hwaiking fu on the Yellow river, and thence due north to the Great Wall about 50 miles north-west of Peking. The breadth of the Plain varies. North of lat. 35°, where it partly extends to the Yellow sea, and partly borders on the western side of the mountains in Shantung promontory, its width varies between 150 and 250 miles; stating the average at 200 miles, this portion of the

* Chinese Repository, vol. V., p. 337; vol. X. pp. 351, 371. Chinese Commercial Guide, chap. 1.

plain covers an area of 70,000 square miles. Between 34° and 35°, the Plain enlarges, and in the parallel of the Yellow river it extends more than 300 miles from east to west; while further south, along the course of the Yangtsz' kiang, it reaches nearly 400 miles inland. Estimating the mean breadth of this portion at 400 miles, there are 140,000 square miles; which, with the northern part, make an area of 210,000 square miles—a surface seven times as large as that of Lombardy, and about the same area as the plain of Bengal drained by the Ganges. The northern portion towards the Great Wall is dry and sandy, destitute of trees, but producing millet, wheat, and vegetables in abundance; that lying near the coast in Kiangsu, south of lat. 35° N., is low and swampy, covered by numerous lakes, and intersected by many water courses. This portion of the plain is extremely fertile, and furnishes large quantities of silk, tea, cotton, grain, and tobacco, for the consumption of other provinces. Proceeding inland, the soil becomes more firm, and produces these articles in great abundance. The eastern portion of the Plain is traversed by the Grand Canal, which not only serves to facilitate communication, but also to drain some of the elevated swampy portions. The most interesting feature of this Plain is the enormous population it supports, which is, according to the census of 1812, not less than 177 millions of human beings, if the whole number of inhabitants contained in the six provinces which lie wholly or partly in it be included; making it by far the most densely settled of any part of the world of the same size, and amounting to nearly two-thirds of the whole population of Europe.*

The public works of China are probably unequalled in any land or by any people, for the amount of human labor bestowed upon them; the natural aspect of the country has been materially changed by them; and it has been remarked that the Great Wall is the only artificial structure which would arrest attention in a hasty survey of the surface of the globe. But their usefulness, or the science exhibited in their construction, is far inferior to their extent. The Great Wall, called *Wan-li Chang* (i. e. Myriad-mile Wall) by the Chinese, was built by Tsin Chi-

* Penny Cyclopædia, Vol. VII., page 74; McCulloch's Geographical Dictionary, Vol. I., page 596.

hwangtí about B. C. 220, in order to protect his dominions from the incursions of the northern tribes. It is sufficient evidence of the solidity of its original construction, that it has remained so well preserved in a region of frosts and moisture. The ships of the English Expedition visited the point on the coast of Liautung, at Shanhai wei, latitude 40° 4′ N., longitude 120° 2′ E., where it commences its course, and which is described as a place of considerable trade; the gate here is called *Shanhai kwan* or Hill-sea barrier. Lord Jocelyn describes it, when observed from the ships, as "scaling the precipices and topping the craggy hills of the country, which have along this coast a most desolate appearance."

It runs along the shore for several miles, and terminates on the beach near a long reef. Its course from this point is west, a little northerly, along the old frontiers of the province of Chihlí, and then in Shansí, till it strikes the Yellow river, in latitude 39½° N., and longitude 111½° E. This is the best built part, and contains the most important gates, where garrisons and trading marts are established. Within the province of Chihlí there are two walls, inclosing a good part of the basin of the Hăng ho west of Peking; the inner one was built by one of the emperors of the Ming dynasty. From the point where it strikes the Yellow river it forms the northern boundary of Shensí, till it touches that stream again in latitude 37° N., inclosing the country of the Ortous Mongols. Its direction from this point is north-west along the northern frontier of Kansuh to its termination near Kiayü kwan, through which the great road passes leading across Central Asia, in about longitude 99° E., and latitude 40° N.

From near the eastern extremity of the Wall in the province of Chihlí, extending in a north-easterly direction, is a wooden stockade or palisade, which forms the boundary between Liautung and Kirin, and has been often taken from its representation on maps as a continuation of the Great Wall. It was erected by the Manchus, and garrisons are placed at the twelve gates through which the roads pass leading from Shingking into Mongolia.

The entire length of the Great Wall, including all the doublings, is estimated by McCulloch at 1250 miles. The construction of this gigantic work is somewhat adapted to the nature of the country it traverses. In the western part of its course, it is less substantially built than in the eastern, being in some places merely a mud or gravel wall, and in others earth cased with brick.

The eastern part is generally composed of a mound of earth and pebbles, faced with masonry, supported on a coping of stone, the whole being about 25 feet thick at the base, and 15 feet at the top, and varying from 15 to 30 feet high; the top is terraced with tiles, and defended by a slight parapet, the thinness of which has been taken as proof that cannon were unknown at the time it was erected. There are brick towers upon it at different intervals, some of them more than 40 feet high, but the usual height is a little under that elevation. They are not built upon the Wall, but are independent structures, usually about forty feet square at the base, diminishing to thirty at the top; at particular spots the towers are of two stories, when they are nearly fifty feet in height.

This remarkable structure did, no doubt, in some degree, serve as a barrier against the incursions of the nomadic tribes near it for many ages after its erection, though it is plain from the facts of history that it availed but little against the attacks of their enterprising chieftains. At present it is simply a geographical boundary, and, except at the passes, nothing is done to keep it in repair; most of the garrisons are located at these points. Beyond the Yellow river to its western extremity, the Great Wall, according to Gerbillon, is chiefly a mound of earth or gravel, about fifteen feet in height, with only occasional towers of brick, or gateways made of stone. A structure of this sort, in such a climate, must of course soon be overgrown with trees of greater or less size, but none of those who mention having crossed it speak of this circumstance, from which it might be inferred that care was taken to prevent the growth of plants upon it.

The other great public work is the Grand Canal, or *Chah ho* (i. e. river of Flood-gates) called also *Yun ho* (i. e. Transit river),—an enterprise which reflects far more credit upon the Mongol monarch who devised and executed it, than the Great Wall does to the Chinese conqueror; and if the time in which it was dug, and the character of the princes who planned it, be considered, few works can be mentioned in the history of any country more creditable and useful. By means of its connection with the rivers which flow into it, an almost entire water communication across the country from Peking to Canton is completed; and, through the two great rivers, goods and passengers can pass from the capital to nearly every large town in their basins. The canal properly commences at Lintsing chau in Shan-

tung, in about latitude 37° N., and longitude 116° E., though its northern termination is generally placed at Tientsin fu near Pe-king. An abridged account of Davis's remarks (Sketches, vol. i., p. 245) will afford a good idea of its construction and appearance.

"Early on the 23d September, we entered the canal through two stone piers and between very high banks. The mounds of earth in the immediate vicinity were evidently for the purpose of effecting repairs, which, to judge from the vestiges of inundation on either side, could not be infrequent. The canal joins the Yu ho which we had just quitted, on its eastern bank, as that river flows towards the Pei ho. One of the most striking features of the canal is the comparative clearness of its waters, when contrasted with that of the two rivers on which we had hitherto travelled; a circumstance reasonably attributable to the depositions occasioned by the greater stillness of its contents. The course of the canal at this point was evidently in the bed of a natural river, as might be perceived from its winding course, and the irregularity and inartificial appearance of its banks.* The stone abutments and floodgates are for the purpose of regulating its waters, which at present were in excess and flowing out of it. As we proceeded on the canal, the stone floodgates or sluices occurred at the rate of three or four a day, sometimes oftener, according as the inequalities in the surface of the country rendered them necessary.

"As we advanced, the canal in some parts became narrower, and the banks had rather more of an artificial appearance than where we first entered it, being occasionally pretty high; but still the winding course led to the inference, that as yet the canal was for the most part only a natural river, modified and regulated by sluices and embankments. The distance between the stone piers in some of the floodgates was apparently so narrow as only just to admit the passage of our largest boats. The contrivance for arresting the course of the water through them was extremely simple; stout boards, with ropes fastened to each end, were let down edgewise over each other through grooves in the stone piers. A number of soldiers and workmen always attended

* This is supposed, with a great degree of probability, to have been once the bed of the Yellow river, or of one of its mouths, whose waters found their way north-eastward through the marshes near Kaifung fu in Honan. Biot has written a memoir upon the subject.

at the sluices, and the danger to the boats was diminished by coils of rope being hung down at the sides to break the force of blows. The slowness of our progress, which for the last week averaged only twenty miles a day, gave us abundant leisure to observe the country. . . . . .

"We now began to make better progress on the canal than we had hitherto done. The stream, though against us, was not strong, except near the sluices, where it was confined. In the afternoon we stopped at Kai-ho chin (i. e. River-opening mart), so called, perhaps, because the canal was commenced near here. On the 28th, we arrived at the influx of the Yun ho, where the stream turned in our favor, and flowed to the southward, being the highest point of the canal, and a place of some note. The Yun ho flows into the canal on its eastern side nearly at right angles, and a part of its waters flow north and part south, while a strong facing of stone on the western bank sustains the force of the influx. At this point is the temple of the Dragon King, or genius of the watery element, who is supposed to have the canal in his special keeping. This enterprise of leading in this river seems to have been the work of Sung Lí, who lived under Hungwu, the first emperor of the Ming dynasty, about 1375. In his time, a part of the canal in Shantung became so impassable that the coasting passage by sea began to be most used. This was the very thing the canal had been intended to prevent; Sung accordingly adopted the plan of an old man named Píying, to concentrate the waters of the Yun ho and neighboring streams, and bring them down upon the canal as they are at present. History states that Sung employed 300,000 men to carry the plan into operation, and that the work was completed in seven months. On both sides of us, nearly level with the canal, were extensive swamps with a shallow covering of water, planted with the Nelumbium; they were occasionally separated by narrow banks, along which the trackers walked, and the width of the canal sometimes did not exceed 25 yards. On reaching the part which skirts the Tu-shan lake, the left bank was entirely submerged, and the canal confounded with the lake. All within sight was swamp, coldness, and desolation—in fact, a vast inland sea, as many of the large boats at a distance were hull down. The swamps on the following day were kept out of sight by some

decent villages on the high banks, which from perpetual accumulation, assumed in some places the aspect of hills.

"A part of our journey on the first of October lay along a portion of the canal where the banks, particularly to the right, were elaborately and thoroughly faced with stone; a precaution which seemed to imply a greater than ordinary danger from inundations. In fact, the lakes or rather floods seemed to extend at present nearly to the feet of the mountains which lay at a distance on our left. We were now approaching that part of China which is exposed to the disastrous overflowings of the Yellow river, a perpetual source of wasteful expenditure to the government, and of peril and calamity to the people; it well deserves the name of China's Sorrow. We observed the repairs of the banks diligently proceeding under the superintendence of the proper officer. For this purpose they use the natural soil in combination with the thick stalks of the gigantic millet."

The Canal crosses the Yellow river about 70 miles from its mouth, or rather flows into it, for the artificial level on both sides is much above the natural. When it leaves the lakes in the southern part of Shantung, the canal runs nearly parallel with the Hwang ho for more than a hundred miles, and between it and the New Salt river for a good part of this distance. The crossing of this rapid stream is a matter of some difficulty if the weather be boisterous, but when Amherst's embassy passed, the boats struck right across the stream without observing any order, and gained the opposite bank, about three quarters of a mile distant, in less than an hour. Barrow says the boatmen in every barge sacrificed a fowl and a pig, or some other animals, and daubed the blood and hair upon the principal parts of the vessel; on the bow was placed an oblation of spirits, oil, salt, rice, meats, &c., and when the boat reached the middle of the stream, the captain poured the cups of liquids into the water, while a man at his side beat a gong violently, and others burned a quantity of fire-crackers and gilt paper. On safely reaching the opposite bank, the Dragon King was again addressed in a volley of crackers, as a token of thanks for his propitious aid; and the captain and crew feasted on the offerings. The ceremonies observed when the second English embassy crossed were less formal. The boats were drifted about two miles down the river, and then slowly brought up against the current to the spot where the canal

entered. This opening was a sluice nearly a hundred yards across, and through it the waters rushed into the river like a mill race; the banks were constructed of earth, intermingled and strengthened with straw and reeds of millet, and strongly bound with cordage. Numerous boats were anchored on the banks of the river, laden with the stalks of plants ready to be carried to every part. The boats are dragged through and up the sluice close to the bank by means of ropes communicating with large windlasses worked on the bank, which safely, though slowly, bring them into still water. This was not, however, the canal, but an outlet of the Hungtsih lake, which emptied itself both into the Hwang ho and Canal. The entrance of the southern division of the canal is further south, and a good deal of contrivance has been employed in constructing the embankments and regulating the course of the waters. Artificial basins have been hollowed out in the banks of the river, where the boats can securely anchor, and between them are other embankments and sluices similar to the one leading into the river, up or down which the boats are taken by ropes worked by windlasses. These basins and sluices serve the same purposes as locks in western canals.

The distance between the Hwang ho and Yangtsz' kiang is about 90 miles, and the canal is carried through the whole space upon a mound of earth kept together by retaining walls of stone, and not less than twenty feet above the surrounding country in some parts; this sheet of water is about 200 feet wide, and its current about three miles an hour. It is, however, carried generally through the lowest levels, and serves as a drain to large tracts of marshy country north of the Yellow river. South of that stream, several large towns stand near its banks, below their level, whose safety wholly depends upon the care taken of the banks of the canal. The city of Hwai-ngan fu, and town of Pauying, stand below and near its banks in such a position as to cause an involuntary shudder at the thought of the destruction which would take place if the banks should give way. The level descends from these towns to the Yangtsz' kiang, and at Yangchau fu the canal is much below the houses on its sides; it also connects with every stream or lake in its progress, whose waters can be led into it. The repair of the embankments annually demands vast sums, but the outlay for this line is but a small part of the total expenditures for this purpose. There are two

or three inlets into the Yangtsz' kiang, where the canal joins its northern bank, but Chinkiang fu on the southern shore is regarded as the principal defence and post of its crossing. The canal leaves the river east of that city, and proceeds south-easterly to Suchau fu, and thence southerly on the eastern side of lake Tai, with which it communicates, to Hangchau in Chehkiang. This portion is by far the most interesting and picturesque of the whole line for the rich and populous cities the traveller passes, the fertility and high cultivation of the banks, and the lively aspect the multitude of boats gives to the canal. The channel between the two great rivers was made in the seventh century by princes of the Tang dynasty; that from Lintsing chau, or the Yu ho, to the Yellow river, was dug by the Mongols in the thirteenth century; and the southern part, to Hangchau fu, was completed by the Chinese, under the Ming dynasty in the fourteenth century. Its entire length is about 650 miles, or not quite twice that of the Erie Canal, but it varies in its breadth and depth more than any European canal.

As a work of art, compared with canals now existing in western countries, the Transit river does not rank high; but even at this day there is no work of the kind in Asia which can compare with it, and there was none in the world equal to it when it was first put in full operation. It passes through alluvial soil in every part of its course, and the chief labor was expended in constructing embankments, and not in digging a deep channel. The junction of the Yun ho, about latitude 36° N., was probably taken as the summit level; from this point northward, the trench was dug through to Lintsing to join the Yu ho, and embankments thrown up from the same place southward to the Yellow river, the whole being a line of two hundred miles. In some places the bed is cut down thirty, forty, and even seventy feet, but it passes through no material obstacle; the banks are sometimes twenty feet above the surrounding country, and a hundred thick. The sluices which keep the necessary level are of rude construction, and thick planks, sliding in grooves formed by stone buttresses, form the only locks. Still, the objects intended are all fully gained, and the simplicity of the means certainly does not derogate from the merit and execution of the plan.

There are some other canals in the empire, but none of them at all equalling this in importance or extent. Kienlung con-

structed a waste-weir for carrying off the waters of the Yellow river of about a hundred miles in length, by cutting a canal from Ífung hien in Honan, to one of the principal affluents of lake Hungtsih; but whether it is now in good repair, or has been stopped up, is not known. It also served as a drain for the marshy land in that part of the Plain. In the vicinity of Canton, there are many ditches and channels cut through the lowlands, which serve both for irrigation and navigation, but they are not worthy the name of canals; similar conveniences exist more or less in all parts of the provinces.

The public roads, in a country so well provided with navigable streams, are of minor consequence, but these media of travel have by no means been neglected. De Guignes, speaking of them, says, "I have travelled near 600 leagues by land in China, and have found many good roads, most of them wide and planted with trees; they are not usually paved, and consequently in rainy weather are either channelled by the water or covered with mud, and in dry weather so dusty that travellers are obliged to wear spectacles to protect their eyes. In Kwangtung, transportation is performed almost wholly by water, the only roads being across the lines of navigation. The pass across the Mei ling is paved or filled up with stones; at Kih-ngan fu in Kiangsi, are paved roads in good condition, but beyond the Yangtsz' kiang, in Nganhwui, they were almost impracticable, but became better as we proceeded northward, and in many places had trees on both sides. Beyond the Hwang ho they were broader, and we saw crowds of travellers, carts, mules, and horses. In Shantung and Chihlí, they were generally broad and shaded, and very dusty; this is no doubt disagreeable, but we went smoothly over these places, while in the villages and towns we were miserably jolted on the pavements. I hope, for the sake of those who may come after me, that the Chinese will not pave their roads before they improve their carriages. The thoroughfares about Peking are paved with slabs of stone, and kept in good repair. Those near Hangchau, and the great road leading from Chehkiang into Kiangsí, are all in good condition. Generally speaking, however, as is the case with most things in China, the roads are not well repaired, and large holes are frequently allowed to remain unfilled in the path, to the great danger of those who travel by night."*

* Voyages à Peking, vol. II., page 214.

Mountain passes have been cut for facilitating the transit of goods and people over the high ranges in many parts of China. The great road leading from Peking south-west through Shensí and Sz'chuen, is carried across the Peh ling and the valley of the river Hwai by a mountain road, "which, for the difficulties it presents, and the art and labor with which they have been overcome, does not appear to be inferior to the road over the Simplon."* At one place on this route, called Lí-ŋai, a passage has been cut through the rock, and steps hewn on both sides of the mountain from its base to the summit. The passage across the peak being only wide enough for one sedan, the guards are perched in little houses placed on poles over the pass. This road was in ancient times the path to the metropolis, and these immense excavations were made from time to time, by different monarchs. The pass over the Mei ling, at Nan-ngan, is a work of later date, and so are most of the other roads across this range, in Fuhkien and Kwangtung.

The general aspect of the country is perhaps as much modified by labor of man in China as in England, but the appearance of a landscape in the two kingdoms is unlike. Whenever water is available, canals and streams are dug, or led upon the rice-fields, and this kind of grain allows few or no trees to grow in the plats; such fields are divided by raised banks, which serve for pathways across the marshy inclosure, and assist in confining the water when let in upon the growing crop. The bounds of other fields are denoted by stones or other landmarks; and the entire absence of walls, fences, or hedgerows, makes a cultivated plain appear like a vast garden, in which the plats seem to be mere beds.

The greatest sameness exists in all the cities. A stone wall incloses all towns of any size, and the suburbs are not unfrequently larger than their enceinte; most of the streets are paved, and the sewers run under the slabs, which reach across, and what filth is not in them is generally in the street, as they often become choked. The streets are not usually over eight feet wide, but the lowness of the houses makes them appear less like alleys than they would in western cities. Villages have a pleasant appearance at a distance, usually embowered among trees,

* Penny Cyclopædia, Vol. XXVII., page 656.

between which the whitewashed houses look prettily; but on entering them, one is disappointed at their irregularity, dirtiness, and general decayed look—for a Chinese seldom repairs his house before it is dilapidated. The gardens and best houses are mostly walled in from sight, while the precincts of temples are the resort of idlers, beggars, and children, with a proportion of pigs and dogs.

Elegance or ornament, orderly arrangement or grandeur of design, cleanliness, or comfort, are almost unknown in Chinese houses, cities, or gardens. Commanding or agreeable situations are chosen for temples and pagodas, which are not only the abode of priests and senseless idols, but serve for inns, theatres, and other purposes. The terrace cultivation sometimes renders the acclivities of hills beautiful in the highest degree, but it does not often impart a distinguishing feature to the landscape. A lofty solitary pagoda, an extensive temple shaded by trees in the opening of a vale or on a hill side, or boats moving in every direction through narrow creeks or on broad streams, are some of the peculiar lineaments of Chinese scenery. No imposing mansions are found on the skirts of a town, for the people huddle together in hamlets and villages for mutual aid and security; no tapering spires pointing out the rural church, nor towers, pillars, domes, or steeples, in the cities, indicating buildings of public utility, rise above the low level of dun tiled roofs. No meadows or pastures, containing herds and flocks, are visible from the hill-tops in China; nor are coaches, steamers, or railroad cars, ever observed hurrying across its landscapes.

The condition and characteristics of the various families of man inhabiting this great empire, render its study far more interesting than anything relating to its physical geography or public works. The Chinese are the leading family, but the Miautsz', or the still independent aborigines in the southern provinces, the Manchus, the Mongols, and other Tartar tribes, the Tibetans, and some other races in Hainan, Kirin, and Formosa, must not be overlooked. The sons of Han are indeed a remarkable race, whether regard be had to their antiquity, their numbers, their government, or their literature, and on these accounts deserve the study and respect of every intelligent student of mankind; while their unwearied industry, their general peaceableness and good humor, and their attainments in domestic order and

mechanical arts, commend them to the notice of every one who sees in these points of character indications favorable to the permanence of Christian institutions, when once established.

The physical traits of the Chinese race may be described as being between the light and agile Hindu, and the muscular, fleshy European; their form is well built and symmetrical. Their color is a brunette or sickly white, rather approaching to a yellowish tint than to a florid, but this yellow hue has been much exaggerated; in the south they are swarthy but not black, never becoming as dark even as the Portuguese, whose fifth or sixth ancestors dwelt on the Tagus. It is almost unnecessary to add, that the shades of complexion differ very much according to the latitude, and degree of exposure to the weather, especially in the female sex. The hair of the head is lank, black, coarse, and glossy; beard always black, thin, and deficient; no whiskers; and very little hair on the body. Eyes invariably black, and apparently oblique; this is owing to the slight degree in which the inner angles of the eyelids open, the internal canthi being more acute than in western races, and not allowing the whole iris to be seen; this peculiarity in the eye distinguishes the eastern races of Asia from all other families of man. The hair and eyes being always black, a European with blue eyes and light hair appears very strange to them; and one reason given by the people of Canton, for having called foreigners *fan kwei*, or "foreign devils," is, that they had deep sunken blue eyes, and red hair like demons.

The cheek-bones are high, and the outline of the face remarkably round. The nose is rather small, much depressed, and nearly even with the face at the root, and wide at the extremity; there is, however, considerable difference in this respect, but no aquiline noses are seen. Lips thicker than among Europeans, but not at all approaching those of the negro. The hands are small, and the lower limbs better proportioned than among any other Asiatics. The height is about the same as that of Europeans, and a thousand men taken as they come in the streets of Canton, will probably equal in stature and weight the same number in Rome or New Orleans; their muscular power would probably be less.

In size, the women are disproportionately small, when compared with European females; and in the eyes of those accus-

tomed to the European style of beauty, the Chinese women possess little, the broad upper face, low nose, and linear eyes, being quite the contrary of handsome. But still the Chinese face is not destitute of some beauty, and when animated with good humor and an expressive eye, and lighted by the glow of youth and health, the displeasing features lose much of their repulsiveness. Nor do they fade so soon as has been represented, and look as ugly and withered when old as some travellers say, but are in respect to bearing children and keeping their vigor, more like Europeans than the Hindus or Persians.

The mountainous regions of the Nan ling and Mei ling, between Kwangsí and Kweichau, give lodgment to many clans of the Miautsz' or "children of the soil," as the words may be rendered, and which they no doubt are. It is singular that any of these people should have maintained their independence so long, when so large a portion of them have partially submitted to Chinese rule; those who will not are called *săng Miautsz'*, i. e. wild or unsubdued, while the others are termed *shuh* or subdued. This race presents so many physical points of difference, as to lead one to infer that they are a more ancient race than the Chinese around them, and the aborigines of southern China. They are rather smaller in size and stature, have shorter necks, and their features are somewhat more angular. The degree of civilization they have attained is much below that of the Chinese. It is not known what language they speak, but the names given to parts of the body and the common articles about their boats by some boatmen who visited Canton in 1833, showed that it was essentially different from Chinese. An aboriginal race is said to exist in the centre of Hainan island, but little or nothing is known of them. The natives of Formosa are allied to the inhabitants of the Madjicosima group, and belong to the Japanese race, but their language is indigenous. The Chinese from Fuhkien have either subdued or driven them off from the western half of the island, across the mountains. The only person in modern times who has described them, is Count Benyowsky.

The Mongol and Manchu races have been considered as the same, but even if they were originally from the same stock, they now present many important differences. The Mongols are essentially a nomadic race, while the Manchus are an agricultural or a hunting people, according to the part of their country

they inhabit. The Manchus are of a lighter complexion and slightly heavier build than the Chinese, have the same conformation of the eyelids, but rather more beard, and their countenances present greater intellectual capacity. They seem to partake of both the Mongol and Chinese character, possessing more determination and largeness of plan than the latter, with much of the rudeness and haughtiness of the former. Barrow says, some of those whom he saw at Peking classed among the Manchus, had fair and florid complexions, a few had blue eyes, straight or aquiline noses, brown hair and heavy beards; the emperor Kienlung himself had some of these characteristics. They are evidently a mixed people, but have more affinities with the Chinese than the Mongolian race, though great pains have been taken to keep them distinct from both since the conquest of the country. The climate of Manchuria is milder than that of Mongolia, and the inhabitants of Liautung are more stationary and civilized than those on the stepps; literary pursuits are more esteemed, and they are not so much under the power of the priesthood. The Manchus, in short, may be regarded as the most improvable race in Central Asia, if not on the continent, and the skill with which they have governed the Chinese empire, and the improvement they have made in their own condition during the same time, give promise of still further advances, when they become familiar with the civilization of Christian lands.

Under the term Mongols or Moguls, a great number of tribes occupying the valleys and stepps of Central Asia, are comprised. They extend from the borders of the Kirghís stepp and Kokand, eastward to the Sialkoi mountains; and it is particularly to this race that the name *Tartars* or *Tatars* is applicable. This latter term has been used as vaguely as the word *Indian* in America, and the designation Cherokee or Carib Indians is quite analogous to that of Usbeck or Kalkas Tartars. No such word as *Tartar* is now known among the people, and the use in European books of Tartars and Tartary should be discontinued. Klaproth confines the appellation of *Tartars* to the Mongols, Kalmucks, Kalkas, Eleuths, and Buriats, while the Kirghís, Usbecks, Cossacks, and Turks are of Kurdish and *Turkoman* origin: neither Tartars nor Turks have many points of similarity with the Manchus. The Kalkas tribes constitute the majority of the Mongols at present under Chinese sway.

The Mongol tribes generally are a stout, squat, swarthy, ill-favored race of men, having high and broad shoulders, short, broad noses, pointed and prominent chins, long teeth distant from each other,—eyes black, elliptical, and unsteady,—thick, short necks, extremities bony and nervous, muscular thighs, but short legs, with a stature nearly or quite equal to the European. They are nomadic in their habits, and subsist on animal food, derived chiefly from their flocks and herds. They have a written language, but their literature is limited and mostly religious; the same language is spoken by all the tribes, with slight variations and only a small admixture of foreign words. Most of the accounts Europeans possess of their origin, their wars, and their habits, were written by foreigners living or travelling among them; but they themselves, as McCulloch remarks, know as little of these things as rats or marmots do of their descent. The fate of the vast swarms of this race which have descended from the table land of Central Asia, and overrun the plains of India, China, Syria, Egypt, and Eastern Europe in different ages, and the rise and fall of the gigantic empire they themselves erected under Genghis in the eleventh and twelfth centuries, are among the most remarkable episodes in the world's history. They have always maintained the same character in their native wilds, and their conquests have been exterminations rather than subjugations. The number of petty tribes and families of this race within the limits of the Chinese empire is not known. In Inner Mongolia, there are twenty-four *aimaks* or tribes, arranged under six *chalkans;* in Outer Mongolia, the Kalkas are governed by four khans. The Ortous, Tsakhars, Eleuths, and Kortchin, are the largest tribes, next to the Kalkas. The Tourgouths, Hoshoits, Tourbeths, Choros, and Khoits, are among the tribes dwelling in Koko-nor. In Ílí, the Mongols are mixed up with and subordinate to tribes of Turkish origin; the former are mostly Budhists, while the latter are bigoted Mohammedans.

The last of the five races is the Tibetans, who partake of the physical characteristics of the Mongols and Hindus. They are described as short, squat, and broad-shouldered in body, with angular faces, wide, high cheek bones, small black eyes, and little beard. They are mild in disposition, have a stronger religious feeling than the Chinese, and have never left their own highlands either for emigration or conquest. Their civilization is fully

equal to that of the Siamese and Burmese, and life and property are more secure than among their turbulent neighbors in Butan, Lahore, or Caubul. There are, no doubt, other variations in the language, habits, and features of the inhabitants of this vast region extending over thirty degrees of longitude and nine of latitude, but they are not important enough to be particularly noticed.

It will be seen from this brief survey, that a full account of the geography, government, manners, literature, and civilization of so large a part of the world and its inhabitants, requires the combined labors of many observers, all of them well acquainted with the languages and institutions of the people whom they describe. No one will look, therefore, for more than a brief outline of these subjects in the present work—minute enough, however, to enable them to form a fair opinion of the people. The *industry* of the Chinese has given them their commanding place among the nations of the earth, and their superiority over all their neighbors is owing chiefly to this virtue. Not only has the indigenous vegetation been superseded wherever culture would remunerate their toil, but high hills have been tilled and terraced almost to their tops; cities have been built upon them, and extensive ranges of wall erected along their summits. They practise upon a vast scale all the industrial arts, whether rural or manufacturing, and maintain the largest population ever united under one system of rule. Ten centuries ago they were the most civilized nation on earth, and the incredulity manifested in Europe, five hundred years ago, at the recitals of Marco Polo, regarding their condition, is the counterpart of the sentiments now expressed by the Chinese when they hear of the power and grandeur of western nations.

Their civilization has been developed under peculiar forms and influences, and must be compared to, rather than judged of, by European; the dissimilarity is as wide, perhaps, as can possibly exist between two races of beings, having the same common nature and wants. A people, from whom some of the most distinguishing inventions of modern Europe came (such as the compass, porcelain, gunpowder, and printing), and were known and practised many centuries earlier,—who probably amount to more than three hundred millions, united in one system of manners, letters, and polity,—whose cities and capitals rival in num-

bers the greatest metropoles of any age,—who have not only covered the earth but the waters with towns and streets:—such a nation must occupy a conspicuous place in the history of mankind, and the study of their character and condition commend itself to every well-wisher of his race.

It has been too much the custom of writers to overlook the influence of the Bible upon modern civilization; but when a comparison is to be drawn between European and Asiatic civilization, this element forces itself upon the attention as the main cause of the superiority of the former. It is not the civilization of luxury or of letters, of arts or of priestcraft; it is not the spirit of war, the passion for money, nor the application of machinery, that render a nation permanently great and prosperous. "Christianity is the summary of all civilization," says Chenevix; "it contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the regions of civilization. It has flourished in Europe, while it has decayed in Asia, and the most civilized nations are the most purely Christian." Christianity is essentially the religion of the people, and when it is covered over with forms and contracted into a priesthood, its vitality goes out; this is one reason why it has declined in Asia. The attainments of the Chinese in the arts of life are perhaps as great as they can be without this spring of action, without any other motives to industry, obedience, and morality, than the commands or demands of the present life.

A general survey of the world and its various races in successive ages leads one to infer, that God has some plan of national character; and that one nation exhibits the development of one trait, while another race gives prominence to another, and subordinates the first. Thus the Egyptian people were eminently a priestly race, a vast body of undertakers; the Greeks developed the imaginative powers, excelling all others in sculpture, poetry, and art; the Romans were warlike; the Babylonians and Persians magnificent, like the head of gold in the vision; the Arabs predacious, volatile, and imaginative; the Turks stolid, bigoted, and impassible; the Hindus are contemplative, religious, and metaphysical; the Chinese industrious, peaceful, literary, atheistic, and conceited. The same religion, and constant intercommuni-

cation among European nations, assimilates them more than other races ever were before; but every one knows the national peculiarities of the Spaniards, Italians, French, English, &c., and how they are maintained, notwithstanding the motives to imitation and coalescence. The comparison of national character and civilization, with the view of ascertaining such a plan, is a subject worthy the profound study of any scholar, and one which would offer new views of the human race. The Chinese would be found to have attained, it is believed, a higher position in general security of life and property, and in the arts of domestic life and comfort *among the mass*, and a greater degree of general literary intelligence, than any other heathen or Mohammedan nation that ever existed,—or indeed than some now calling themselves Christian, as Abyssinia. They have, however, probably done all they can do, reached as high a point as they can without the Gospel; and its introduction, with its attendant influences, will erelong change their political and social system. The progress of this revolution among so mighty a mass of human beings will form one of the most interesting parts of the history of the world during the nineteenth century, and solve the problem, whether it be possible to elevate a race without the intermediate steps of disorganization and reconstruction.

CHAPTER II.

Geographical Description of the Eastern Provinces.

The Chinese empire is everywhere subdivided into *săng*, *fu*, *chau*, *hien* and *sz'*, or provinces, departments, districts, hundreds and tithings, of greater or less size, according to their position, population, and mode of government; but in the regions beyond the borders of the Eighteen Provinces, although arranged on the same plan, these divisions are considerably modified by the character of the inhabitants and their mode of living. In the wilds of Manchuria, which are considered as the patrimony of the reigning family, the scanty population is ruled by a more simple military organization than any other portion of the empire, the higher departments being appointed by his majesty himself. The khans of the Mongols in Mongolia and Ílí, the Mohammedan begs in Turkestan, and the lamas in Tibet, are overseen and assisted in their rule by Chinese residents and generals appointed to direct and uphold the government of those distant regions.

The geography of foreign countries has not been studied by the Chinese themselves; and such have been the restrictions imposed upon the emigration of the people, and so few have been the educated men who have travelled even into the islands of the Indian Archipelago, or the contiguous kingdoms of Siam, Corea, or Burmah, that there have been few opportunities for the people to become acquainted with the countries lying on their borders, much less with those in remoter parts, whose names, even, they hardly know. A few native works exist on foreign geography, among which four may be here noticed. "1. Researches in the East and West, 6 vols. 8vo. It was written about two centuries ago; the first volume contains some rude charts intended to show the situation and form of foreign countries. 2. Notices of the Seas, 1 vol. Its author, Yang Pingnan, obtained his information from a townsman, who, being wrecked at sea, was picked up by a foreign ship, and travelled abroad from country to country

for fourteen years; on his return to China he became blind, and was engaged as an interpreter in Macao. 3. Notices of Things heard and seen in Foreign Countries, 2 vols. 12mo., written about a century ago, contains among other things a chart of the whole Chinese coast. 4. The Memoranda of Foreign Tribes, 4 vols. 8vo., were published in the reign of Kienlung."* Besides these, which contain so little correct information that they are not worth reading, a still more methodical work is that of Lí Tsinglai, a native of Canton, called Plates Illustrative of the Heavens, being an astronomical and geographical work, much of whose contents were obtained from Europeans residing in the country. But even if the Chinese had better treatises on these subjects, the information contained in them would be of little use until it was taught to the youth in their schools. The high officers in the government begin now to see the importance of a better acquaintance with general geography, and commissioner Lin has lately published a partial translation of Murray's Cyclopædia of Geography, made by two Chinese who had obtained a knowledge of English in American schools. This translation has been published in twenty volumes by Lin under his own name.

But if the Chinese have few geographical works upon foreign countries, those delineating the topography of their own are hardly equalled in number and minuteness in any language: every district and town in the empire of any importance, as well as every department and province, has a local geography of its own. It may with truth be said that the topographical and statistical works form the most valuable portion, after the ethical, of Chinese literature. It would not be difficult to collect a library of 10,000 volumes of such works alone; the topography of the city of Suchau, and of the province of Chehkiang, are each in 40 vols., while the *Kwangtung Tung Chí*, an Historical and Statistical Account of the province of Kwangtung, is in 182 volumes. None of these works, however, would bear to be translated entire, such is the amount of legendary and unimportant matter contained in them; but they contain many data not to be overlooked by any one who undertakes to write a geography of China.

The *Climate* of the Eighteen Provinces, although it has not yet

* Chinese Chrestomathy, page 420.

been represented in meteorological tables, has still been sufficiently observed to ascertain its general salubrity. Pestilences do not frequently visit the land, nor, as in Southern India, are the people deluged with rain during one monsoon, and parched with drought during the other. The inhabitants everywhere enjoy as good health, and are as well developed, and attain as great an age, as in other countries. The cutaneous diseases which prevail are owing to the dirty habits of the people, and not to the climate. The average temperature of the whole empire is lower than that of any other country on the same latitude, and the coast is subject to the same extremes as that of the Atlantic States in America. The climate of Peking, though subject to extremes, is salubrious; epidemics are rare, and the plague unknown there or anywhere else in China. The water is frozen from December to March; in the spring, violent storms and whirlwinds occur; the winters of the capital are like those of Stockholm or Boston, ranging from 10° to 25° F.; but the summers are those of Naples or Washington, the temperature sometimes rising to 95° and 105°, but more usually from 75° to 90° F. Autumn is the most pleasant part of the year, the air is then mild, the sky serene, and the weather calm. It is probable that the position of Peking, in a wide and poorly sheltered plain at the foot of mountains and high table land, increases both the heat in summer and cold in winter. This remark is still more applicable to the towns on the gulf of Pechele, and Gutzlaff describes in his journal the paralysing effects of the cold upon his shipmates at Kaichau, as depriving them of all energy.

The climate of the Plain is generally good, but near the rivers and marshy grounds is prejudicial to robust health. Foreigners suffer from fevers and agues, which open the way for diseases more dangerous; the English forces, in 1842, did not recover from the maladies which attacked them in their passage up to Nanking until their return to Hongkong. A resident in that city speaks of the bad influences of the temperature of Nanking and the region around it: "This vast Plain being only a marsh half drained, the moisture is excessive, giving rise to many strange diseases, all of them serious, and not unfrequently mortal. The climate affects the natives from other provinces, and Europeans; I have not known one of the latter who was not sick for six months or a year after his arrival. Every one who comes here

must prepare himself for a tertian or quotidian. For myself after suffering two months from a malignant fever, I had ten attacks of a malady the Chinese here call the *sand*, from the skin being covered with little blackish pimples resembling grains of dust. It is prompt and violent in its progress, and corrupts the blood so rapidly, that in a few minutes it stagnates and coagulates in the veins. The best remedy the people have is to cicatrize the least fleshy parts of the body with a copper cash. The first attack I experienced rendered all my limbs insensible in two minutes, and I expected to die before I could receive extreme unction. After recovering a little, great lassitude succeeded."* Those parts of the Plain which are hilly do not suffer from these complaints, nor are they prevalent where the drainage is good.

The inhabitants of Shanghai, latitude 31° 24′ N., suffer from the rapid changes in the autumn and spring months, and pulmonary and rheumatic complaints are common. According to Dr. Lockhart's hospital report, the maximum of heat is 100° F., and the minimum 24°, but ice is not common, nor does snow remain on the ground very long. The average temperature of the summer is from 80° to 93° F. by day, and from 60° to 75° by night; the thermometer in the winter months ranges from 45° to 60° F. by day, and from 36° to 45° by night. The limits in a single day are about 20°, rarely over 25°, and the effects of the vicissitudes depend more upon the winds and humidity than upon the heat. The east winds are unusually chilly from the proximity of the high mountains in Japan, and shallow water in the Yellow sea.

The climate of Ningpo and Chusan is pleasanter than Shanghai, owing in some degree to the hills in their vicinity. The thermometer ranges from 24° to 107° during the twelvemonth, and changes of 20° in the course of two hours are not unusual, which the openness of the houses renders still more disagreeable. The cold is such as to require fires in winter, but the natives content themselves with additional clothing, and the large forms of mason-work used for cooking and for sleeping, so common in Chihlí, are not often seen. The river is never frozen, but ice forms in pools. Snow frequently falls, but does not remain long.

* Annales de la Propagation de la Foi, tome XVI., page 293.

Ningpo and Fuhchau are healthy residences, being neither so hot as Canton for many months, nor so changeable as Shanghai. The climate of Amoy is delightful, but its insular position renders a residence there perhaps a little less agreeable than on the main; the city is built only a few feet above high water, and high barren hills are in the rear. The thermometer ranges from 40° to 96°, throughout the year, without those rapid changes which are experienced at Ningpo; but the heat continues longer, though assuaged by breezes from the sea. Much rain falls in the spring, and tyfoons occur in August; but the air is clear and bracing from November to March, when woollen clothing is necessary.

The climate of Canton and its vicinity is much better known than that of the other ports; and the observation, "that, on the whole, the climate of Canton, but more especially of Macao, may be considered superior to that of most other places situated between the tropics," is corroborated by the experience of almost every resident. The thermometer, during the months of July and August, stands on an average at 80° to 88°, and in January and February at 50° to 60°; the highest recorded observation in 1831 was 94° in July, and the lowest 29° in January. Ice sometimes forms at Canton in shallow vessels a line or two in thickness, but no use is made of it by the natives, nor is it ever brought by them from the north. A fall of snow, nearly two inches deep, occurred at Canton in February, 1835, which remained on the ground three hours; but it was such an unusual event that the citizens hardly knew what was its proper name, some calling it *falling cotton*, and every one endeavoring to preserve it as a febrifuge. Fogs are common during February and March, and the heat sometimes renders them very disagreeable, it being necessary to keep up a little fire to dry the house, which is not wanted for warmth. During May and June, most of the rain falls, but there is nothing like a rainy season as at Calcutta and Manilla. July, August, and September, are the regular monsoon months, the wind coming from the south-west, with frequent showers to allay the heat.

In the close streets and creeks of Canton, reeking with offal of every description, the heat is aggravated by radiation from the walls, and by vile smells urged forth by the sun; but in the country, and towards the sea-coast, the winds cool it. In the

succeeding months, the northerly winds commence with some interruptions at first, but from October to January the temperature is agreeable, the sky clear, and the air invigorating. Few large cities are more healthy than Canton, no epidemics nor malaria prevail there, notwithstanding much of the town is built upon piles. Foreigners residing there generally enjoy good health, if they abstain from ardent spirits, and do not expose themselves to the sun, notwithstanding the confined limits into which they are crowded. Woollen clothes are worn, and fires are comfortable during the months of January and February, but the Chinese do not warm their houses. The monsoons do not blow regularly northeast of Canton near the coast, and can hardly be said to extend above 25° N., except with many interruptions.

The climate of Macao and Hongkong has not so great a range as Canton, from their proximity to the sea; still both of them are healthy residences. Few cities in Asia exceed Macao in respect to climate, though it has been remarked that few of the natives attain a great age. The maximum at Macao is 90°, and the average summer heat 84°; the minimum is 50°, and average winter weather 68°, with almost uninterrupted sunshine. Fogs are not of very long continuation at Macao, but on the river they prevail, and at Whampoa are more frequent than at Canton. North-easterly gales are common in the spring and autumn, often continuing to blow three days. The vegetation in this part of the country does not change its general aspect during the winter, the trees cease to grow, and the grass becomes brownish; but the stimulus of the warm moisture in March and April soon makes a sensible difference in the appearance of the landscape, and bright green leaves soon take the place of the old. The insalubrity of Hongkong has been chiefly owing to other causes than the climate, and when it becomes a well built, well drained town, there is every probability of its being a healthy one. The rains are more abundant there than in Macao, owing to the attraction of the high peaks on the island and in the neighborhood. During the rainy and foggy weather of March and April, the walls of houses become damp, and if newly plastered, drip with moisture. Silken and woollen dresses mildew, and great care is required to prevent them, and books, cutlery, and paper from spoiling. Tinned boxes are considered as the best preservatives.

The provinces of Kwangtung, Kwangsi, and Yunnan, are considered the most unhealthy of the eighteen, and on this account are employed as places of banishment for criminals from the north-eastern districts. The central portions of the country are on some accounts the most healthy, not so liable to sudden changes as the coast, nor so cold as the western and northern districts. Sz'chuen and Kweichau are colder than Fuhkien and Chehkiang from the mountains in and upon their borders.

The fall of rain in China is estimated by Humboldt at 70 *in.* annually, but he does not state where he derived this average; whatever it may be for the whole country, this amount is the mean of sixteen years' observation at Canton. During four years, there were only fifteen rainy days from October to February in each year. Thunder storms are not remarkably common or severe, but not a year passes without some deaths occurring from lightning.

The increased temperature on the southern coast during the months of June and July operates, with other causes, to produce violent storms along the seaboard, called *tyfoons*, from the Chinese *ta-fung*, or "great wind." These destructive tornadoes occur from Hainan to Chusan, between July and October, gradually progressing northward as the season advances, and diminishing in fury in the higher latitudes. They annually occasion great losses to the native and foreign shipping in the Chinese waters, and more than half the ships lost on that coast have suffered in them. One of the most melancholy was the loss of the British transport Golconda in 1840, with about 650 souls on board, officers and sipahis; also the merchantmen Hamoody, Marg. Graham and Hormusjee Bomanjee, in one gale, and Earl of Moira in another; not a trace of them was ever seen. The bark Kent, about 350 tons, dragged her anchors in one of these storms, and was carried nearly a mile from low water mark, and left high and dry: she was afterwards floated by digging a trench.

Tyfoons are now ascertained to be whirlwinds, whose fury is exhausted within a narrow track, which, in such cases as have been registered, lies in no uniform direction, other than from south to north at a greater or less angle. The principal phenomena indicating the approach of these hurricanes are the direction of the wind, which commences to blow in soft zephyrs

from the north, without assuaging the heat or disturbing the calmness of the atmosphere, and the sinking of the barometer. The glass usually begins to fall several hours before it commences, and the rarefaction of the air is further shown by the heavy swell rolling in upon the beach, though the sea is smooth. The wind increases as it veers to the north-east, and from that point to south-east blows with the greatest force in fitful gusts. There is little or no rain until towards the close of the gale, when the glass begins to rise; the barometer not unfrequently falls below 28 *in.*, and Krusenstern, the Russian navigator, was not a little surprised to see the mercury sink out of sight.

The Chinese dread these gales, and in Hainan have erected temples to the Tyfoon Mother, a goddess whom they supplicate for protection against them. They say, "that a few days before a tyfoon comes on, a slight noise is heard at intervals, whirling round and then stopping, sometimes impetuous and sometimes slow; this is a 'tyfoon brewing.' Then fiery clouds collect in thick masses, the thunder sounds deep and heavy; rainbows appear, now forming an unbroken curve and again separating, and the ends of the bow dip into the sea. The sea sends back a bellowing sound, and boils with angry surges; the loose rocks dash against each other, and detached seaweed covers the water; there is a thick murky atmosphere, the water-fowl fly about affrighted, the trees and leaves bend to the south—the tyfoon has commenced. When to it is superadded a violent rain and a frightful surf, the force of the tempest is let loose, and away fly the houses up to the hills, and the ships and boats are removed to the dry land; horses and cattle are turned heels over head, trees are torn up by the roots, and the sea boils up twenty or thirty feet, inundating the fields and destroying vegetation: this is called an *iron whirlwind.*"*

The Chinese are the only people who have, by means of terms added to the name of a place, endeavored to designate its relative rank. Three of the words used for this purpose, viz. *fu*, *chau*, and *hien*, have been translated, and the towns classed by Du Halde and others, as of the *first*, *second*, or *third* rank; but this gradation is not quite correct, and the terms do not apply to the city or town alone, but to the portions of country of which

* Chinese Repository, Vol. VIII., page 230; Vol. IV., page 197.

they are the capital An extract from the Repository will explain the nature of these and other terms, and the divisions intended by them.

"The Eighteen Provinces are divided into *fu*, *ting*, *chau*, and *hien*. A *fu* is a large portion or department of a province, under the general control of one civil officer immediately subordinate to the heads of the provincial government. A *ting* is a division of a province smaller than a *fu*, and either like it governed by an officer immediately subject to the heads of the provincial government, or else forming a subordinate part of a *fu*. In the former case it is called *chih-lí*, i. e. under the 'direct rule' of the provincial government; in the latter case it is simply called *ting*. A *chau* is a division similar to a *ting*, and like it either independent of any other division, or forming part of a *fu*. The difference between the two consists in the government of a *ting* resembling that of a *fu* more nearly than that of a *chau* does: that of the *chau* is less expensive. The *ting* and *chau* of the class to which the term *chih-lí* is attached, may be denominated, in common with the *fu*, *departments* or *prefectures*; and the term *chih-lí* may be rendered by the word *independent*. The subordinate *ting* and *chau* may both be called *districts*. A *hien*, which is also a *district*, is a small division or subordinate part of a department, whether of a *fu*, or of an independent *chau* or *ting*.

"Each *fu*, *ting*, *chau*, and *hien*, possesses at least one walled town, the seat of its government, which bears the same name as the department or district to which it pertains. Thus Hiangshan is the chief town of the district Hiangshan hien; and Shauking, that of the department Shauking fu. By European writers, the chief towns of the *fu* or departments have been called cities of the first order; those of the *chau*, cities of the second order; and those of the *hien*, cities of the third order. The division called *ting*, being rarely met with, has been left out of the arrangement—an arrangement not recognised in China. It must be observed that the chief town of a *fu* is always also the chief town of a *hien* district; and sometimes, when of considerable size and importance, it and the country around are divided into two *hien* districts, both of which have the seat of their government within the same walls: but this is not the case with the *ting* and *chau* departments. A district is not always subdivided; instances may occur of a whole district possessing but one important town. But as there are often large, and even walled towns not included in the number of chief or of district towns, consequently not the seat of a *regular chau* or *hien* magistracy, a subdivision of a district is therefore frequently rendered necessary; and for the better government of such towns and the towns surrounding them, magistrates are appointed to them, secondary to the magistrates of the departments or the districts in which they are comprised. Thus Fuhshan

is a very large commercial town in the district of Nanhai, of the department of Kwangchau, situated about twelve miles distant from Canton. The chief officer of the department has therefore an assistant residing there, and the town is partly under his government and partly under that of the Nanhai magistrate, within whose district it is included, but who resides at Canton. Macao affords another instance: being a place of some importance, both from its size and as the residence of foreigners, an assistant to the Hiangshan hien magistrate is placed over it, and it is also under the control of an assistant to the chief magistrate of the *fu*. Of these assistant magistrates, there are two ranks secondary to the chief magistrate of a *fu*, two secondary to the magistrate of a *chau*, and two also secondary to the magistrate of a *hien*. The places under the rule of these assistant magistrates are called by various names, most frequently *chin* and *so*, and sometimes also *chai* and *wei*. These names do not appear to have reference to any particular form of municipal government existing in them; but the *chai* and the *wei* are often military posts; and sometimes a place is, with respect to its civil government, the chief city of a *fu*, while with respect to its military position it is called *wei*. There are other towns of still smaller importance; these are under the government of inferior magistrates who are called *siun kien:* a division of country under such a magistrate is called a *sz'*. The town of Whampoa and country around it form one such division, called Kiautang sz', belonging to the district of Pwanyu, in the department of Kwangchau.

"In the mountainous districts of Kwangsi, Yunnan, Kweichau, and Sz'chuen, and in some other places, there are districts called *tu sz'*. Among these, the same distinctions of *fu*, *chau*, and *hien* exist, together with the minor division *sz'*. The magistrates of these departments and districts are hereditary in their succession, being the only hereditary local officers acknowledged by the supreme government.

"There is a larger division than any of the above, but as it does not prevail universally, it was not mentioned in the first instance. It is called *tau*, a *course* or *circuit*, and comprises two or more departments of a province, whether *fu*, or independent *ting* or *chau*. These circuits are subject to the government of officers called *tautai* or intendants of circuit, who often combine with political and judicial powers a military authority and various duties relating to the territory or to the revenue."*

The eighteen provinces received their present boundaries and divisions in the reign of Kienlung; and the little advance which has been made abroad in the geography of China is shown by the fact, that although these divisions were established eighty years

* Chinese Repository, Vol. IV., page 54.

ago, the old demarkations, existing at the time of the survey under Kanghí, in 1710, are still found in many modern European geographies and maps. The opposite table shows their present divisions and government. The three columns under the head of *Departments* contain the *fu*, *chihlí ting*, and *chihlí chau*, all of which are properly prefectures; the three columns under the head of *Districts* contain the *ting*, *chau*, and *hien*.

The province of CHIHLÍ is the most important of the whole. On foreign maps it is usually written Pechele (i. e. North Chihlí), a name formerly given it in order to distinguish it from Kiangnan, in which the seat of government had beforetime been located; but among the people it is at present only called Chihlí. This name is descriptive, rather than technical, and literally means *Direct rule*, denoting that from this province the supreme power which governs the empire emanates; any province, therefore, in which the emperor and court should be fixed, would be termed *Chihlí*, and its chief city *King*, "capital," or *King-sz'*, "court of the capital." The surface of this province is level, there being a few ridges of hills in the west and north, while the eastern parts along the gulf of Pechele, and those south of the capital, are among the flattest portions of the Great Plain.

It is bounded on the north-east by Liautung, where for a short distance the Great Wall is the frontier line; on the east by the gulf of Pechele; on the south-east and south by Shantung; on the south-west by Honan; on the west by Shansí; and north by Inner Mongolia, where the Hwang ho forms the boundary. The extensive region lying north of Chihlí, occupied by the Tsakhar Mongols, is now included within the jurisdiction of the province, and placed under the administration of officers residing at one of the garrisoned gates of the Great Wall; the area of this part beyond the Great Wall is about half of the whole province, which is now nearly double what it was in Kanghí's time. The chief department in the province, that of Shuntien fu, being both large and important, as containing the imperial metropolis, is divided into four circuits, each under the rule of a sub-prefect, who is subordinate to the prefect living at Peking.

Peking* (i. e. Northern Capital) is situated in this province in

* This word should not be written Pekin; it is pronounced *Pe-ching* by the citizens, and by most of the people north of the Great river, with whom the initial *k* is frequently softened into *ch*, as *Chiangnan* for *Kiang-*

PROVINCES.	AREA IN ENGLISH SQ. MLS.	DEPARTMENTS.			DISTRICTS.			CAPITAL.	GOVERNMENT.
		Fu.	Ting.	Chau.	Ting.	Chau.	Hien.		
NORTHERN PROVINCES.									
Chihli,	58,949	11		6	3	17	124	Pauting fu.	Ruled by a gov.-general or *tsungtuh*.
Shantung,	65,104	10		2		9	96	Tsinan fu.	Each separately ruled by a lieutenant-governor or *fuyuen*.
Shansi,	55,268	9		10	3	6	85	Taiyuen fu.	
Honan,	65,104	9		4		6	97	Kaifung fu.	
EASTERN PROVINCES.									
Kiangsu,	92,961	8	1	3	2	3	62	Kiangning fu.	Each under a lieutenant-governor, subordinate to one governor-general, called *Liang Kiang tsungtuh*.
Nganhwui,		8		5		4	50	Nganking fu.	
Kiangsi,	72,176	13		1	2	1	75	Nanchang fu.	
Chehkiang,	39,150	11			1	1	76	Hangchau fu.	Each under a lieutenant-governor, subordinate to a governor-general, called *Min Chch tsungtuh*.
Fuhkien,	53,480	10		2	3		62	Fuhchau fu.	
CENTRAL PROVINCES.									
Hupeh,	144,770	10		1		7	60	Wuchang fu.	Each under a lieut.-governor, subordinate to a governor-general, called *Liang Hu tsungtuh*.
Hunan,		9	3	4		3	64	Changsha fu.	
SOUTHERN PROVINCES.									
Kwangtung,	79,456	9	2	4	3	7	79	Kwangchau fu, or Canton.	Two lieutenant-governors, subordinate to a governor-general, called *Liang Kwang tsungtuh*.
Kwangsi,	78,250	11		1	3	16	47	Kweilin fu.	
Yunnan,	107,969	14	3	4	5	27	39	Yunnan fu.	Two lieutenant-governors, subordinate to a governor-general, called *Yun Kwei tsungtuh*.
Kweichau,	64,554	12	3	1	5	13	34	Kweiyang fu.	
WESTERN PROVINCES.									
Shensi,	154,008	7		5	5	5	73	Singan fu.	Under a governor-general, called *Shen Kan tsungtuh*, and one lieutenant-governor over Shensi.
Kansuh,		9		6	7	7	51	Lanchau fu.	
Sz'chuen,	166,800	12	6	8	3	11	111	Chingtu fu.	Ruled by a governor-general.

a sandy plain, about twelve miles south-west of the Pei ho, and about a hundred miles west-north-west of its mouth, in latitude 39° 54′ 13″ N., and longitude 116° 27′ E., or nearly on the parallel of Samarkand, Erzroom, Naples, and Philadelphia. A small branch of this river, called Tung-hwui ho, enters the city on the north-west, and supplies it with water, before emptying into the Pei ho. The entire circuit of the walls and suburbs is reckoned by Father Hyacinthe, who resided there many years, at twenty-five miles, and its area at twenty-seven square miles. This estimate probably includes the suburbs, as Barrow (page 581) puts it down at fourteen square miles. Like Canton and other cities, which have overpassed the limits of their walls, it is not easy to separate the city from the suburbs; and this constitutes the chief difficulty in estimating the population. Du Halde reckons it to be about 3,000,000, and Klaproth 1,300,000; others place it between these extremes; but comparing it with London, whose circuit is about eighteen miles, and population 1,800,000, there seems to be no insuperable objection at stating that of Peking at two millions. The broad streets, the river, parks and squares of the former, are probably equal to the waste ground and gardens of the latter.

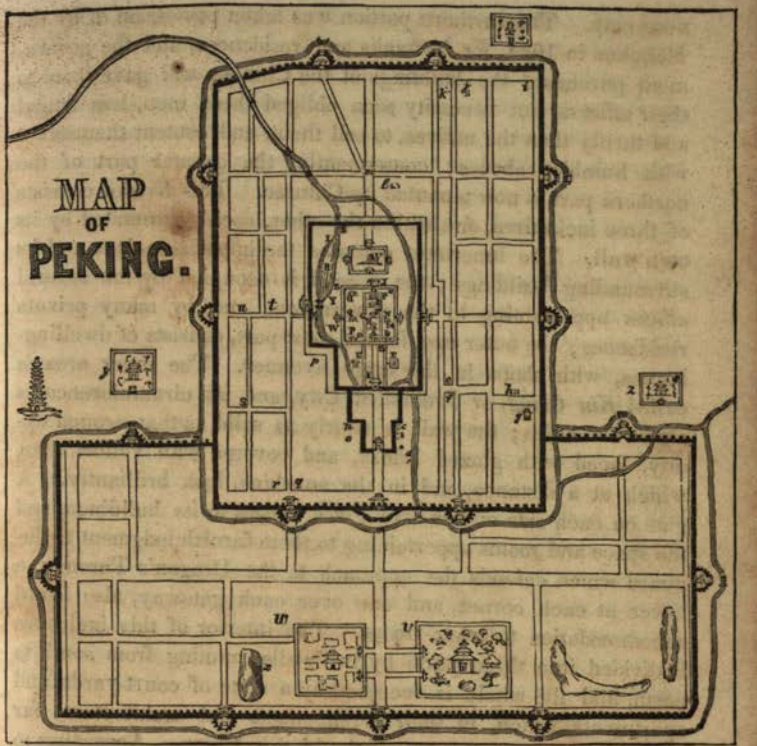
Peking is regarded by the Chinese as one of their most ancient cities, but it was not made the capital of the country until its conquest by the Mongols, when Kublai, about 1282, established his court first at this spot, then called Shuntien fu (i. e. city Obedient to Heaven), and afterwards removed it to Hangchau. The native emperors who succeeded the Mongols held their court at Kiangning fu or Nanking, until Yungloh, the third monarch of the Ming dynasty, who as prince of Yen had reigned at the former capital, transferred the seat of government there in 1411, where it has ever since remained. Under the Mongols, the city was called *Khan-palik* (i. e. city of the Khan), changed into Cambalu in the accounts of those times; on the Chinese maps it is usually called *King-sz'* (i. e. Capital of the Court).

It was at first surrounded by a single wall pierced by nine gates, whence it is sometimes called the City of Nine Gates. A part of the southern suburbs has since been inclosed, and the city now consists of two portions, the northern or Tartar city, called *Nui ching*, containing about twelve square miles, where are the palace, government buildings, and troops; and the south-

ern, called *Wai ching*, or Outer city, where the Chinese live. The wall of the city is thirty feet high, twenty-five thick at the base, and the inner face slopes in so much that it is only twelve feet wide across the terre-plein upon which the parapet is erected. Near the gates, of which there are sixteen in all, the walls are faced with stone, but in other places with large bricks, laid in a mortar of lime and clay, which in process of time becomes almost as durable as stone. The intermediate space between the facings is filled up with the earth taken from the ditch which surrounds the city. Square towers, projecting fifty feet from the outer side of the walls, occur at intervals of about sixty yards, and one of these buttress-like defences stands on each side of every gate, connected in front by a semi-circular fort; the entrance into the area is at the side and not directly in front. The arches of the gateways are strong, and each gate is surmounted by a wooden building several stories high, with painted port-holes for cannon.

At the sides of the gates, and also between them, are esplanades for mounting to the top; the ditch around the city is fed from the Tunghwui river, which also supplies all the other ditches leading across or through the city. The approach to Peking from Tung chau is by a well paved road, but little or nothing of the buildings inside the walls is seen; and were it not for the high lookout towers over the gates, it would more resemble an encampment inclosed by a massive wall than a large metropolis. No spires or towers of churches, no pillars or monuments, no domes or minarets, nor even many dwellings of superior elevation, break the dull uniformity of this or any Chinese city. In Peking, the different colored tiles, yellow, green, and dun red, upon the roofs, impart a variety of colors to the scene, but the only objects to relieve the monotony are usually large clumps of trees, and the flag-staffs in pairs before every official residence. A towering pagoda is usually the only building which claims the pre-eminence. It is no doubt, in a social point of view, far better that all the people should have decently comfortable tenements, than that the mud hovels of the wretched poor should only look the more forlorn beside the magnificent palace of the nabob; still, the mere scenery, as at Calcutta or Tabríz, is more picturesque than in Chinese cities.

The plan of the city here given is abridged from a large Chi-



REFERENCES.

A. The Meridian Gate.
B Gate of Extensive Peace.
C. Hall of Perfect Peace.
D. Hall of Secure Peace.
E. Palace of Heaven—the Emperor's.
F. Palace of Earth's Repose—the Empress'.
G. Gate to Earth's Repose, leads to a Garden.
H. Ching-hwang miau.
I. Temple of Great Happiness.
J. Northern gate of Forbidden City.
K. Nui Koh, or Privy Council chamber, lies within the wall.
K. Gate of Heavenly Rest.
L. Hall of Intense Mental Exercises.
M. Library, or Hall of Literary Abyss.
N. Imperial Ancestral Hall.
O. Hall of National Portraits
P. Printing Office.
Q. Court of Controllers of Imperial Clan.
R. Marble Isle; a marble bridge leads to it
S. Five Dragon Pavilion.
T. Great Ancestral Temple.
U. Altar to the Gods of Land and Grain.
V. Artificial Mountain. The Russian school lies just north of the Eastern gate near N.
W. A summer-house.
X. Military Examination Hall.
Y Plantain Garden, or Conservatory.
Z. A Pavilion.

a. Medical College.
b. Astronomical Board.
c. Five of the Six Boards. The Hanlin Yuen lies just above them.
d. House of the Russian Mission.
e. Colonial Office.
f. Temple for Imperial worship.
g. Imperial Observatory, partly on the wall.
h. Hall of Literary Examination.
i. Russian Church of the Assumption.
j. Temple of Eternal Peace of the lamas.
k. Kwoh Tsz' Kien, a Manchu College.
l. Temple of the God of the North Star.
m. High Watch-tower and Police Office.
n. Board of Punishments.
o. Censorate.
p. Mohammedan Mosque.
q. Portuguese Church.
r. Elephant's Inclosure.
s. Principal Ching-hwang miau.
t. Temple of Deceased Emperors of all ages.
u. Obelisk covering a scab of Budha.
v. Altar to Heaven.—Altar to Earth is on the north of the City.
w. Altar to Agriculture.
x. Black Dragon Pool, and Temple of God of Rain.
y. Altar to the Moon.
z. Altar to the Sun.

nese map. The northern portion was taken possession of by the Manchus in 1644, for barracks and residences, and the government purchased the buildings of the Chinese and gave them to their officers, but necessity soon obliged these men, less frugal and thrifty than the natives, to sell them, and content themselves with humbler abodes; consequently, the greater part of the northern part is now tenanted by Chinese. This division consists of three inclosures, one within the other, each surrounded by its own wall. The innermost contains the imperial palace and its surrounding buildings; the second is occupied by the several offices appertaining to the government, and by many private residences; the outer one, for the most part, consists of dwelling-houses, with shops in the large avenues. The inner area is called *Kin Ching*, or Prohibited City, and its circumference is about two miles; the wall is nearly as solid as that around the city, faced with glazed bricks, and covered with yellow tiles, which at a distance, and in the sunshine, look brilliantly. A gate on each side of this area gives access to its buildings, and the space and rooms appertaining to them furnish lodgment to the guard which defends the approach to the Dragon's Throne; a tower at each corner, and one over each gateway, also afford accommodation to other troops. The interior of this inclosure is divided into three parts by two walls running from south to north, and the whole is occupied by a suite of court-yards and apartments, which, in their arrangement and architecture, far exceed any other specimens of the kind in China. According to the notions of a Chinese, all here is gold and silver; "he will tell you of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes."

The southern gate, called the *Meridian gate*, leads into the middle division, in which are the imperial buildings; it is especially appropriated to the emperor, and whenever he passes through it, a bell and gong, placed in the tower above, are struck; when his troops return in triumph, the prisoners they bring are here presented to him; and here the presents he confers on vassals and ambassadors are pompously bestowed. Passing through this gate into a large court, over a small creek spanned by five marble bridges, which are ornamented with sculptures, the visitor is led into a second court paved with marble, and terminated on

the sides by gates, porticoes, and pillared corridors. The next building of importance is at the head of this court, called the gate of Extensive Peace, and is a superb marble structure, one hundred and ten feet high. It is a sort of balcony where the emperor, on newyear's day, his birthday, and other occasions, receives the homage of his courtiers assembled in the court below; five flights of stairs, decorated with balustrades and sculptures, lead up to it, and five gates open through it into the next court-yard.

Beyond it are two halls, one called that of Perfect Peace, where his majesty examines the implements used in the annual ploughing; the other that of Secure Peace, where he banquets his foreign guests and other distinguished persons on newyear's day. After ascending a stairway and passing another gate, the visitor reaches the *Kien Tsing kung* or Tranquil Palace of Heaven, into which no one can enter without special license. In it is the council-chamber, and here candidates for office are presented to their sovereign. The building is described as the loftiest, richest, and most magnificent of all the palaces. In the court before it is a small tower of gilt copper, adorned with a great number of figures, and on each side are large incense vases, the uses of which are no doubt religious. It was in this palace that Kanghí celebrated a singular and unique festival, in 1722, for all the men in the empire over sixty years, that being the sixtieth year of his reign. His grandson Kienlung, in 1785, in the fiftieth year of his reign, repeated the same ceremony, on which occasion the number of guests was about three thousand.* This building is considered by the Chinese as the most important of all the imperial edifices. Beyond it stands the Palace of Earth's Repose, where the empress, or "heaven's consort," rules her miniature court in the imperial hareem; and between which and the northern wall of the Forbidden City is the imperial Flower Garden, designed for the use of its inmates. The gardens are adorned with elegant pavilions, temples, and groves, and interspersed with canals, fountains, pools, and flower-beds. Two groves rising from the bosoms of small lakes, and another crowning the summit of an artificial mountain, add to the beauty of the scene, and afford the inmates of the palace an agreeable variety.

* Chinese Repository, vol. IX., page 259.

In the eastern division of the Prohibited City are the offices of the Cabinet, where its members hold their sessions, and the treasury of the palace. North of it lies the Hall of Intense Thought, where sacrifices are presented to Confucius and other sages. Not far from this hall stands the Hall of the Literary Abyss, or the Library, the catalogue of whose contents is published from time to time, forming an admirable synopsis of Chinese literature. At the northern end of the eastern division are numerous palaces and buildings occupied by princes of the blood, and those connected with them; and in this quarter is placed the *Fung Sien tien*, a small temple where the emperor comes to "bless his ancestors." Here the emperor and his family perform their devotions before the tablets of their departed progenitors; whenever he leaves or returns to his palace, the first day of a season, and on other occasions, the monarch goes through his devotions in this hall.

The western division contains a great variety of edifices devoted to public and private purposes, among which may be mentioned the hall of distinguished sovereigns, statesmen, and literati, the printing-office, the Court of Controllers for the regulation of the receipts and disbursements of the court, and the *Ching-hwang miau*, or Guardian Temple of the city. The number of people residing within the Prohibited City cannot be stated, but it is not probably very great; most of them are Manchus.

The second inclosure, which surrounds the imperial palaces, is called *Hwang Ching*, or Imperial City, and is an oblong square about six miles in circuit corresponding in form to the northern city, and inclosed by a wall about twenty feet high. There is a gate in each face of the wall, and none but authorized persons are permitted to enter them. From the southern gate, called the gate of Heavenly Rest, a broad avenue leads up to the *Kin Ching;* and before it, outside of the wall, is an extensive space walled in, and having one entrance on the south, called the gate of Great Purity, which no one is allowed to enter except on foot, unless by special permission. On the right of the avenue within the wall, is a gateway leading to the *Tai Miau*, or Great Temple of the imperial ancestors, a large collection of buildings inclosed by a wall 3000 feet in circuit. Here offerings are presented before the tablets of deceased emperors and empresses, and worship performed by the members of the imperial family and clan to

their departed forefathers. Across the avenue from this temple is a gateway leading to the *Shié-Tsih tan*, or altar of the gods of Land and Grain, where sacrifices are offered in spring and autumn by the emperor alone to these divinities, who are supposed to have originally been men. This altar consists of two stories, each five feet high, the upper one being fifty-eight feet square; no other altar of the kind is found in the empire, and it would be tantamount to high treason to erect one and worship upon it. The north, east, south, and west altar are respectively black, green, red, and white, and the top yellow; the ceremonies connected with the worship held here are among the most ancient in China.

On the eastern side of the Imperial City, north of the Great Temple, and not far from the eastern gate of the Prohibited City, is a depository of military stores, and workshops for their manufacture. The establishment of the Russian college lies north of the gate; and in the north-eastern part of this side is the location of the Lamas, with numerous temples, monasteries, and other religious edifices. Much of this quarter of the Imperial City is occupied by dwelling-houses and by temples dedicated to various inferior gods in Chinese mythology.

On the northern side, surrounded by a wall more than half a mile in circuit, is the *King Shan*, or Artificial Mountain, nearly 150 feet high, and having five summits, crowned with as many pavilions. Trees of various kinds border its base, and line the paths leading to the tops, while animals and birds in great numbers occupy and enliven the whole inclosure. Its height allows the spectator to overlook the whole city, while too it is itself a conspicuous object from every direction. The earth and stone to erect this mountain were taken from the ditches and pools dug in and around the city, and near its base are many tanks of picturesque shape and appearance; so that altogether it forms a great ornament to the city. The western part of this inclosure is chiefly occupied by the *Sí Yuen*, or Western Park, in and around which are found some of the most beautiful objects and spots in the metropolis. An artificial lake, more than a mile long, and averaging a furlong in breadth, occupies the centre; it is supplied by the Tunghwui river, and its waters are adorned with the splendid lotus. A marble bridge of nine arches crosses it, and its banks are shaded by groves of trees, under which are

well paved walks. On its south-eastern side is a large summer-house, consisting of several edifices partly in or over the water, and inclosing a number of gardens and walks, in and around which are many artificial hills of rock-work beautifully alternating or supporting groves of trees and parterres of flowers.

On the western side is the hall for the examination of military candidates, and where his majesty in person sees them exhibit their prowess in equestrian archery. At the north end of the lake, is a bridge leading to an islet in its centre, which presents the aspect of a hill of gentle ascent covered with groves, temples, and summer-houses, and surmounted with a tower, from which an extensive view can be taken. Near the north-east of the *Sí Yuen* is a temple dedicated to Yuenfi, the reputed discoverer of the silk-worm, where the empress annually offers sacrifices to her, and near which a plantation of mulberry trees and a cocoonery are maintained for the preparation of silk. Near the temple of Great Happiness, not far distant from the preceding, on the borders of the lake, is a gilded copper statue of Budha, sixty feet high, with a hundred arms; and Timkowski, who furnishes this statement, says the temple itself is one of the greatest ornaments of the Park. The object kept in view in the arrangement of these gardens and grounds, has been to make them an epitome of nature, and then furnish every part with commodious buildings. But however elegant the palaces and grounds may have appeared when new, it is to be feared that his majesty has no higher ideas of cleanliness and order than his subjects, and that the various public and private edifices and gardens in these two inclosures are despoiled of half their beauty by dirt and neglect. The number of the palaces in them both is estimated to be over two hundred, "each of which," says Attinet, in vague terms, "is sufficiently large to accommodate the greatest of European noblemen, with all his retinue."

Along the avenue leading southerly from the imperial city through the Tartar city to the division wall, are found the principal government offices. Five of the Six Boards have their bureaus on the east side, and the Board of Punishments with its subordinate departments, has its courts on the west side; and just south of it is the Censorate. The office attached to the Board of Rites, for the preparation of the Calendar, commonly called the Astronomical Board, stands directly east of it; and

the Medical College, or body of physicians employed in the service of government, has its hall not far off. The *Hanlin yuen*, or National Academy, and the Colonial Office, are also on the eastern side of the avenue near the south-eastern corner of the Imperial City. Near the Colonial Office is the temple where the nearest ancestors of the reigning family are worshipped by his majesty and the princes of his family on the first day of every month, when they come in procession to this temple in their state dresses, and his majesty, as high priest of the family, performs the highest religious ceremony before his deified ancestors, viz. three kneelings and nine knockings. After he has completed his devotions, the attendant grandees go through the same ceremonies. The temple itself is pleasantly situated in the midst of a grove of fir and other trees, and the large inclosure around it is prettily laid out with trees and shrubbery. There are many other public buildings in this part of the Tartar City, between the division wall and the Imperial City, besides numerous private residences of great extent.

In the south-eastern part of the Tartar City, built partly upon the wall, is the Observatory, which was placed under the superintendence of the Romish missionaries by Kanghi, but is now confided to the care of Chinese astronomers; it is an elevated building, and is seen on the left as the visitor enters the eastern gate of the city. Nearly opposite to it stands the hall for literary examinations, where the candidates of the province assemble to write their essays. In the north-eastern part of the city, about half a mile west of the Russian church of the Assumption, is the Temple of Eternal Peace, belonging to the lamas, and described as the largest and most splendid temple in Peking. The lamas have about two hundred Chinese and Manchu neophytes and pupils under their care, who learn the Tibetan language, probably with a view to political service in that country. A similar college for learning Chinese and Manchu stands west of this temple, where students of both races are respectively taught each other's languages, to prepare them for the service of government.

The superintendence of the Tartar city is under the control of the general of the Nine Gates, whose headquarters lie about half-way between the Imperial City and the northern wall, and who is made especially responsible for the peace and good order

of the Tartar city; the post is conferred only on Manchus, and is regarded as a high office, somewhat like that of Constable of the Tower in England. Near his establishment, standing in the avenue leading to the north gate, is a high tower containing an immense bell and drum, which are struck to announce the night watches; this edifice is one of the most conspicuous objects seen in approaching the capital, being higher than the towers over the gateways. The dimensions of this bell are 12¼ cubits high, and nearly a cubit thick; it weighs 120,000 lbs.*

Near the south-western angle of the Imperial City stands the Mohammedan mosque, and a large number of Turks live in its vicinity, whose ancestors were brought from Turkestan about a century ago; this part of the city is consequently the chief resort of all Mohammedans coming to the capital from Ili. South of the mosque, near the division wall, stands the spacious church of Heaven's Lord, and a convent attached to it, which the Jesuits and Portuguese built in the times of their influence; it was the finest specimen of architecture in Peking, but is now going to decay. There are religious edifices in the Chinese metropolis appropriated to many forms of religion, viz. the Greek and Latin churches, Islamism, Budhism in its two principal forms, Rationalism, ancestral worship, state worship, and temples dedicated to Confucius and other deified mortals, besides a great number in which the popular idols of the country are adored. Among them is the temple where the tablets of the kings and emperors of former dynasties are collectively worshipped, except a few who have been rejected as unworthy of this honor on account of their wickedness—a feature which recalls to mind the custom in ancient Jerusalem of not burying wicked princes in the sepulchres of the kings. Distinguished statesmen of all ages, called by the Chinese *kwoh chu*, or "pillars of state," are associated with their masters in this temple, as not unworthy to receive equal honors. A little west of this remarkable temple is the White Pagoda temple, so called from a costly obelisk near it erected by Kublai in the 13th century, and rebuilt in 1819. Père Hyacinthe says the corners are covered with jasper, and the projecting parts of the roof with ornaments of exquisite workmanship tastefully arranged. Around this edifice, which contains

* Magaillans' History of China, page 123.

a *scab* taken from the forehead of Budha, caused by his constantly knocking his head on the ground in worship, are one hundred and eight small pillars on which lamps are burned in its honor.

These are the principal buildings and establishments worthy of note in Peking. Outside of the city, on the east, is the Temple of Heaven, situated in a large area and surrounded with many spacious buildings; on the west of the city is a corresponding structure called the Temple of Earth, both of them connected with the state religion. The southern and most populous portion of the city contains no edifices of any importance, nor is the Chinese part as well built as the Tartar city; the walls are not as solid, and it resembles ordinary Chinese towns. It is not subject to the same rigid military rule as the northern half, and is consequently the resort of many persons in quest of relaxation and dissipation. The areas of the two are nearly the same, but a large portion of the southern is occupied by the immense courtyards connected with the temples of Heaven and Earth.

The first of these edifices stands east of the avenue leading from the southern gate to the Tartar city, in an inclosure measuring three miles around. The *Tien tan*, or altar to Heaven, is a round terrace consisting of three stages, each ten feet high, respectively 120, 90, and 60 feet in diameter, paved with marble, and protected by balustrades. A square wall surrounds this altar, beyond which is the palace of Abstinence, where the emperor fasts three days preparatory to offering the annual sacrifice to heaven at the winter solstice. Some other buildings, and a few statues, are connected with this place, but no priests live in the inclosure, the emperor himself, as vicegerent of heaven, being the pontifex maximus. On the western side of the avenue, over against the *Tien tan*, is the *Sien Nung tan*, or altar to Earth, as it may be translated, though it is professedly dedicated to the deified monarch Shinnung, the supposed invêntor of agriculture. This altar stands in an inclosure about two miles in circumference, and really consists of four separate altars: to the spirits of the heavens, those of the earth, to the planet Jupiter, and to Shinnung. The worship at this altar is performed at the vernal equinox, at which time the ceremony of ploughing a part of the inclosure is performed by the emperor, assisted by members of the Board of Rites. A little west of this inclosure is an artificial pool, dug in 1771, called the *Heh Lung tan* or Black Dragon

pool, dedicated to the spirits of the waters, where his majesty performs special supplications whenever the country suffers from drought or deluge. These three areas occupy a large part of the southern city, and east of the altar to Heaven, is an extensive space devoted to the rearing of vegetables. These chasms in the settled portions of Peking, including that part of the Imperial city occupied by the Western Park, render it improbable that the population of the Chinese metropolis much exceeds two millions, including those dwelling in the suburbs around each gate.

The park of *Yuen Ming yuen* (i. e. Round and Splendid gardens), so celebrated in the history of the foreign embassies to Peking, lies about eight miles north-west of the city, and is estimated to contain twelve square miles. The country in this direction rises into gentle hills, and advantage has been taken of the natural surface in the arrangement of the different parts of the ground, so that the whole presents every variety of hill and dale, woodlands and lawns, interspersed with canals, pools, rivulets, and lakes, the banks of which have been thrown up or diversified in imitation of the free hand of nature. Some parts are tilled, groves and tangled thickets occur here and there, and places are purposely left wild in order to contrast the better with the highly cultivated precincts of a palace, or to form a rural pathway to a retired summer-house. Barrow says there are no less than thirty distinct places of residence for the emperor or his ministers within this park, around which are many houses occupied by eunuchs and servants, each constituting a little village. The principal hall of audience stands upon a granite platform, and is surrounded by a peristyle of wooden columns upon which the roof rests; the length is one hundred and ten feet, the breadth forty-two, and the height twenty. Within the outer colonnade is another serving for the walls of the room, having intercolumniations of brick-work about four feet high, and lattice-work covered with oiled paper, so contrived as to be thrown open in pleasant weather. Above the lattices, but between the top of the columns and going around the hall, is an elaborately carved frieze gaily decorated; the ceiling, also, is whimsically painted, and corresponds to the inclination of the roof. The throne stands in a recess at the head of the hall, and is made of wood beautifully carved. The general appearance of this and other buildings in this inclosure is shabby, and neglect in so changeable a climate

soon destroys all the varnish and wood work upon which the Chinese bestow their chief pains.*

"It was at a place called Hai-tien," says Davis, "in the immediate vicinity of these gardens, that the strange scene occurred which terminated in the dismissal of the embassy of 1816. On his arrival there, about daylight in the morning, with the commissioners and a few other gentlemen, the ambassador was drawn to one of the emperor's temporary residences by an invitation from Duke Ho, as he was called, the imperial relative charged with the conduct of the negotiations. After passing through an open court, where were assembled a vast number of grandees in their dresses of ceremony, they were shown into a wretched room, and soon encompassed by a well-dressed crowd, among whom were princes of the blood by dozens, wearing yellow girdles. With a childish and unmannerly curiosity, consistent enough with the idle and disorderly life which many of them are said to lead, they examined the persons and dress of the gentlemen without ceremony; while these, tired with their sleepless journey, and disgusted at the behavior of the celestials, turned their backs upon them, and laid themselves down to rest. Duke Ho soon appeared, and surprised the ambassador by urging him to proceed directly to an audience of the emperor, who was waiting for him. His lordship in vain remonstrated that to-morrow had been fixed for the first audience, and that tired and dusty as they all were at present, it would be worthy neither of the emperor nor of himself to wait on his majesty in a manner so unprepared. He urged, too, that he was unwell, and required immediate rest. Duke Ho became more and more pressing, and at length forgot himself so far as to grasp the ambassador's arm violently, and one of the others stepped up at the same time. His lordship immediately shook them off, and the gentlemen crowded about him; while the highest indignation was expressed at such treatment, and a determined resolution to proceed to no audience this morning. The ambassador at length retired, with the appearance of satisfaction on the part of Duke Ho, that the audience should take place to-morrow. There is every reason, however, to suppose that this person had been largely bribed by

* Chinese Repository, Vol. II., pp. 432, 481. Hyacinthe, Ville de Pekin. Barrow's Travels. Magaillans.

the heads of the Canton local government to frustrate the views of the embassy, and prevent an audience of the emperor. The mission, at least, was on its way back in the afternoon of the same day."*

The principal part of the provisions required for the supply of this immense city comes from the southern provinces, or from the flocks reared in the northern part of Chihlí. It has no manufactures or trade, and the adjacent plain produces but a small amount of the food required. The government of Peking differs from that of other cities in the empire, the affairs of the department being separated from it, and administered by officers residing in the four circuits into which it is divided. "A minister of one of the Boards is appointed superintendent of the city, and subordinate to him is a *fuyin* or mayor. Their duties consist in having charge of the metropolitan domain, for the purpose of extending good government to its four divisions. They have under them two distinct magistrates, each of whom rules half the city; none of these officers are subordinate to the provincial governor, but carry affairs, which they cannot determine, to the emperor. They preside or assist at many of the festivals observed in the capital, superintend the military police, and hold the courts which take cognisance of the offences committed there."†

The thoroughfares leading across Peking, from one gate to the other, are broad, unpaved avenues, more than a hundred feet wide, and which appear still wider from the little elevation of the buildings; the side streets are narrow lanes, as is the case with most of the streets in Chinese cities. The inhabitants of the avenues are required to keep them well sprinkled in summer; but in rainy weather they are almost impassable from the mud, the level surface of the ground preventing rapid drainage. The crowds which throng these avenues, some engaged in various callings, along the sides or in the middle of the way, and others busily passing and repassing, together with the gay appearance of the sign-boards, and an air of business in the shops, render the great streets of the Chinese metropolis very bustling, and to a foreigner, a very interesting scene. The buildings in the avenues are shops, whose fronts are so contrived as to be entirely opened when necessary; they are constructed of panels or

* The Chinese, Vol. I., page 367.

† Chinese Repository, Vol. IV., page 181.

shutters fitting into grooves, and secured to a row of strong posts on the inside, which set into mortices. At night, when the shop is closed, nothing is seen from without; but in the day-time, when this movable front is taken away, and the goods exposed in the entrance, the scene becomes more animated. The sign-boards are broad planks, fixed in stone bases on each side of the shop-front, and reaching to the eaves, or above them; the characters are large and of different colors, and in order to attract more notice, the signs are often hung with various colored flags, bearing inscriptions setting forth the excellence of the goods. The appearance of a street thus trimmed is very gay, and the sides of the houses themselves are not less brilliant, being painted blue or green, mixed with gold. At the intersection of the avenues are placed honorary portals or tablets, called *pai lu*, erected in memory of distinguished persons.

The police of the city is materially assisted in its duties by the gates, which are placed at the heads of the streets. During the night the great thoroughfares are usually quiet; they are lighted a little by the lanterns which hang before the doors of the houses, but generally are dark and cheerless. In the metropolis, as in all Chinese cities, the air in the lanes and streets is constantly polluted by the stench arising from private vessels and public reservoirs for urine and all kinds of offal, which is all carefully collected by scavengers, and carried out of the gates in the same boxed carts they bring their vegetables to market. By this exchange of raw material for the manufactured article, although the streets are kept clean, they are never sweet; but habit renders the people almost insensible to this as well as many other nuisances. Carriages, or rather carts, sedans, and horses, are all used for locomotion, and are to be hired in all the thoroughfares; the Manchu women ride astride, and their number in the streets, both riding and walking, imparts a peculiarity to the crowd, which is not seen in cities farther south.

The various tribes in Central Asia have representatives among the throng, and their different costumes add to the liveliness of the scene. The environs beyond the suburbs are occupied with groves, private mansions, hamlets, and cultivated fields, in or near which are trees, so that the city, viewed from a distance, appears as if situated in a thick forest. It is colder in winter than any other place in the same latitude, and the poor, who re-

sort thither from other parts of the province, form a very needy and troublesome part of the population, sometimes rising in large mobs and pillaging the granaries to supply themselves with food, but more commonly perishing in great numbers from cold and hunger. Its peace is always an object of considerable solicitude with the imperial government, not only as it may involve the personal safety of the emperor, but still more from the disquieting effect it may have upon the administration of the empire, in impeding the efficiency of its orders. The possession of this capital by an invading force is more nearly equivalent to the control of the country than it would be in most European kingdoms, but not as much as it would be in Siam, Burmah and other native Asiatic states. The good influences which may be exerted upon the nation from the metropolis are likewise correspondingly great, and the purification of this source of contamination, and liberalizing this centre of power, will confer a vast benefit upon the Chinese people.

Besides the capital, Chihlí contains several other large cities, among which Pauting fu, the residence of the governor of the province, and Tientsin fu, the entrepôt of the trade which comes through the Pei ho coastwise, are the most important. The former lies about eighty miles south-west of the capital, on the great road leading to Shansí. The whole department is described as a pleasant, well cultivated, and populous region; it is well watered by various tributaries of the Pei ho, and possesses two or three small lakes.

Tientsin fu is the largest port on the coast above Shanghai, and the only one of importance not open to foreign trade. Owing, however, to the shallowness of the gulf of Pechele towards its western shores, and to a bar at the mouth of the Pei ho, over which at neap tide only three or four feet of water flow, the port is rendered almost inaccessible to foreign vessels, and would be of little avail for trade if it was thrown open. Its size and importance are owing more to its being the terminus of the Grand Canal, where all the produce and taxes for the use of the capital are brought, than to the extent of its maritime trade. Mr. Gutzlaff, who visited Tientsin in 1831, describes it as a bustling place. "All the avenues were thronged, and in the shops—generally well filled with Chinese, but sometimes also with European commodities—trade seemed to be brisk. The town, which stretches

several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved, and the houses are built of mud, but within they are furnished with accommodations in the best Chinese style. The trade is quite extensive; more than five hundred junks arrive annually from the southern ports of China, and from Cochinchina and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the capital swallows up immense stores, the importations required to supply the wants of the people must be very great."* The approach to this city from the eastward indicates its importance, and the change from the sparsely populated country lying along the banks of the Pei ho, to the dense crowds on shore, and the fleets of boats before the city, adds greatly to the vivacity of the scene. "If fine buildings and striking localities are required to give interest to a scene," remarks Mr. Ellis, "this has no claims; but, on the other hand, if the gradual crowding of junks till they become innumerable, a vast population, buildings, though not elegant, yet regular and peculiar, careful and successful cultivation, can supply these deficiencies, the entrance to Tientsin will not be without attractions to the traveller." The stacks of salt near the city along the river arrest the attention of the voyager, and it is not improbable that the immense quantity of this article collected at this city is furnished as a tax. The barges of the English embassy were two hours in passing the town, and the observers judged it to extend a mile or more back from the river; it probably contains nearly half a million of inhabitants, and its position renders it one of the most important cities in the empire, and the key of the capital.

The banks of the Pei ho, near the ocean, are flat and sterile, their inhabitants poor and squalid, and their habitations mean, dirty, and dilapidated. The scenery and people improve as one advances up the meandering channel and approaches Tientsin, which is still further bettered from thence up to Tung chau. In some parts of its course the Pei ho is higher than the adjacent country, which is also true of some of the other streams that

* Chinese Repository, Vol. I., page 185.

cross the Plain. Near the embouchure of the river is Ta-ku, a small town, chiefly noticeable as the spot where the first interview between the Chinese and English plenipotentiaries was held, on the breaking out of the war in 1840; but the village at the mouth of the river is Tungku, and between the two is Sí-ku. The general aspect of this province is cheerless, and the soil, between Peking and the ocean, so poor as barely to support its inhabitants. In the southern and western sections it is less monotonous and more fertile.

One of the towns of note, in the journey from Tungku to the capital, a distance of 120 miles in a direct line, but 182 if all the sinuosities of the river be followed, is Tung chau, where all boats unload their passengers and cargoes, and proceed by a broad avenue twelve miles long to the capital. The streets of Tung chau are straight and paved, with a raised foot-path on their sides, but for size and importance the town is inferior to Tientsin fu. Another city of note in Chihlí is Siuenhwa fu, situated between the branches of the Great Wall. This town was visited by Timkowski in 1820, who remarks, "the crenated wall which surrounds it is thirty feet high, and puts one in mind of that of the Kremlin, and resembles those of several towns in Russia; it consists of two thin parallel brick walls, the intermediate space being filled with clay and sand. The wall is flanked with towers. We passed through three gates to enter the city; the first is covered with iron nails; at the second is the guard-house; we thence proceeded along a broad street, bordered with shops of hardware; we went through several large and small streets, which are broad and clean; but, considering its extent, the city is thinly peopled."

The department of Chahar, or Tsakhar, lies beyond the Great Wall, north and west of the province, a wild, mountainous and thinly settled country, chiefly inhabited by Mongol shepherds of the Tsakhar tribe, who keep the flocks and herds of the emperor, and who are considered as among his most faithful subjects. These shepherds supply a great part of the animal food consumed at Peking.

There are several lakes in this province, the largest of which, the Peh hu in the south-western part, connects with the Pei ho through the river Hū-to. The various branches of the former stream afford water communication through most parts of Chihlí,

and lead into the adjacent provinces of Shansí and Honan. The Pei ho, or White river, is the largest stream between the Yellow river and the Great Wall, and drains all that part of the plain east of Shansí and south of the edge of the table land. It enters the sea by two channels, which do not unite until above Tientsin, and the principal part of the trade is on the southern branch; this diversion of the waters greatly interferes with the navigation, while the little impetus they receive in their course through the plain is insufficient to carry the silt far beyond the mouth of the river. On one of the northern rivers, called the *Jeh ho*, or Hot stream, which flows south from Chahar into the gulf of Pechele, is the emperor's summer retreat; it lies nearly due north of Taku about 170 miles. The route there from Peking, and the various objects of interest to be seen at that place, are familiar to the readers of Staunton, and the chief interest connected with it is associated with Macartney's visit in 1793.*

The principal productions of Chihlí are millet and wheat, many kinds of pulse and fruits, and a little rice. One cause of the poverty of the soil in the eastern portion is probably owing to the "nitrous exhalations" which Du Halde speaks of. Coal is found in the province, and among other modes of using it in the capital, that of mixing the dust with a small proportion of clay, and working it into cakes, is common. Among the mineral productions, marble and granite occur, both of which are used for architectural purposes; also some kinds of precious stones, and clay suitable for bricks and chinaware.

The province of SHANTUNG (i. e. East of the Hills) has a longer coast-line than Chihlí, its maritime border being more than half its whole circuit. It lies south of the gulf of Pechele, south-east of Chihlí, north of Kiangsu, and borders on Honan, where the Yellow river divides the two. Most of its area is level, the only hilly part being the peninsular portion, where the highest points rise too high to admit of cultivation. Its area is 65,184 square miles, or about the same as that of the states of Georgia or Missouri; the population is 28,958,764, which is an average of 444 to a square mile; the United Kingdom contains 27½ millions, and Scotland, Ireland and Wales together equal the area of Shantung. The Grand Canal traverses this province

* Chinese Repository, Vol. XI., pp. 92, 438.

from Lintsing chau in the north-west, in a south-easterly direction through the western districts, and adds greatly to its importance. The peninsular shores are generally bold, and full of indentations, some of which are excellent harbors, but there is no seaport town of any importance along the entire coast; no river of any size disembogues within the province, and on each side of the peninsula the waters are shallow. Tăngchau fu, on the northern shores, is the largest. Barrow says, the hills along the shore have a remarkably uniform, conical shape, resembling the bonnets worn by officers. The hilly regions of this part are fertile and well watered, but not as thickly settled as those of the plain.

Speaking of the appearance of the country, coming from the north, Davis says, "The flat country through which we had hitherto journeyed all the way from Peking, at this autumnal season, had proved very unhealthy to many of our number; but we were soon to perceive an alteration at the point where the *Chah ho*, i. e. river of Flood-gates—the Grand Canal—commences its course through a region where the inequalities of surface render those artificial aids necessary. Everything appeared to wear a more prosperous and wealthy aspect as we advanced into Shantung, and upon the whole a marked improvement took place generally as we proceeded southward." This province is one of the most celebrated in Chinese history, partly from its having been the scene of many remarkable events in their annals, but more particularly from its containing the birthplace of the sage Confucius, and his disciple Mencius, whose fame has gone over the earth. The tomb of the former, who died B. C. 479, at Kiuhfau, is a majestic monument, embosomed in a forest of oaks, whose gloomy shades are well fitted for nourishing the respect and homage paid his memory. In an account of a missionary voyage along the promontory, in 1835, Mr. Stevens* remarks that on one occasion he and his companion met, at the entrance of a village, two elders who declined to receive their tracts, saying, "We have seen your books, and neither desire nor approve of them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring." The inhabitants of the province are

* Chinese Repository, Vol. IV., page 317.

proud of their nativity on this score, much as the woman of Samaria was because Jacob's cattle had drunk water at the well of Sychar.

One of the highest mountains in China, called *Tai shan*, or Great mount, is situated in this province; it is the great rendezvous of devotees, and every sect has there its temples and idols, scattered everywhere up and down its sides, in which priests chant their prayers, and practise a thousand superstitions to attract pilgrims to their shrines. During the spring, the roads leading to the Tai shan are obstructed with long caravans of people coming to accomplish their vows, to supplicate the deities for health or riches, or to solicit the joys of heaven in exchange for the woes of earth. A missionary mentions having met with pilgrims going to it, one party of whom consisted of old dames, who had with infinite fatigue and discomfort come from the south of Honan, about three hundred miles, to "remind their god of the long abstinence from flesh and fish they had observed during the course of their lives, and solicit, as a recompense, a happy transmigration for their souls." The youngest of this party was 78, and the oldest 90 years.*

The capital of the province is Tsínan fu, but it has not lately been visited by foreigners—it lying off the great route of travel on the canal. Its manufactures are coarse fabrics made of wild silk, and ornaments of *liu-li*, a kind of vitreous compound made to resemble serpentine, jade, ice, and other things. The capital of Tsíning chau lies on the canal, and is described by Davis as an opulent and flourishing place, judging from the gilded and carved shops, temples, and public offices in the suburbs, which stretch along the eastern banks of the canal; just beyond the town, the canal is only a little raised above the level of the extensive marshes on each side, and further south the swamps increase rapidly: when Amherst's embassy passed, the whole country, as far as the eye could reach, displayed the effects of a most extensive recent inundation. Davis adds, "The waters were on a level with those of the canal, and there was no need of dams, which were themselves nearly under water, and sluices for discharging the superfluous water were occasionally observed. Clumps of large trees, cottages, and towers, were to be seen on

* Annales, 1844, tome XVI., page 421.

all sides half under water, and deserted by the inhabitants; the number of the latter led to the inference that they were provided as places of refuge in case of inundation, which must be here very frequent. Wretched villages occurred frequently on the right hand bank, along which the tracking path was in some places so completely undermined as to give way at every step, obliging them to lay down hurdles of reeds to afford a passage."*

One of the most important towns is Lint-sing chau, on the Yu ho, at its junction with the canal, lying in the midst of a beautiful country, full of gardens and cultivated grounds, interspersed with buildings. This place is the dépôt for much of the produce brought on the canal, and is consequently a rendezvous for large fleets of boats and barges. Near it is a pagoda in good repair, about 150 feet high, the basement of which is built of granite, and the other stories of glazed bricks. The city of Tăngchau fu, lying on the northern shore of the promontory, has some trade with Liautung and Corea, but the commerce of Shantung is less than any of the other maritime provinces.

The harbor was visited by Lord Macartney in 1793, when the prefect of the city came off to the Lion; and again by Capt. Elliot in 1840, to procure a supply of provisions for the ships of war. The officers of the place were much alarmed, lest his visit was a hostile one, and preparations had been made to resist an attack by collecting troops and building forts. The buildings do not occupy half the space inclosed by the walls; and the harbor can be entered only at high water.† The shores east of Tăngchau fu, near Weihai wei, were visited by Messrs. Medhurst and Stevens in 1835, and the country described as delightful, affording a pleasing succession of hill and dale, fertilized with streams, and densely inhabited. The soil in many places poorly repaid the labor of tillage, but wherever the travellers passed evinced the diligence of the peasantry; who, on their part, presented, amidst all their wretchedness, many pleasing traits, good-humoredly offering to divide their scanty meals with the traveliers, and receiving the books offered them. The account of their rambles over the country between Weihai wei and Kí-shan so, and of the treatment they received in Shantung generally, is highly interesting.

* Sketches of China, Vol. I., page 257.

† Bingham's Expedition to China, Vol. I., pages 255–279.

Mr. Stevens observes, speaking of the towns, "that all things mark decay rather than growth; everywhere there are lookout towers on the hills fallen to ruins, forts dismantled, or nearly so; and long lines of mud fortifications inclosing many acres of land, some of which are now turned to cultivated fields without a building, and others inclose a hamlet, the miserable remnant of a fortress." This shows rather the peaceful state of the country, while the cultivation indicates that the neglect is not owing to a decrease of population. The remarks of Mr. Stevens, on his visit to this province, give a lively description of the condition of the people. "These poor people know nothing, from youth to old age, but the same monotonous round of toils for a subsistence, and never see, never hear anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life, are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. Few of the comforts of life can be found among them; their houses consisted in general of granite and thatched roofs, but neither table, chair, nor floor, nor any article of furniture could be seen in the houses of the poorest. Every man had his pipe, and tea was in most dwellings. They were industriously engaged, some in ploughing, others in reaping, some carrying out manure, and others bringing home produce; numbers were collected on the thrashing-floors, winnowing, sifting and packing wheat, rice, millet, peas, and in drying maize, all with the greatest diligence. Here, too, were their teams for ploughing yoked together in all possible ludicrous combinations; sometimes a cow and an ass; or a cow, an ox and an ass; or a cow and two asses; or four asses; and all yoked abreast. All the women had small feet, and wore a pale and sallow aspect, and their miserable, squalid appearance excited an indelible feeling of compassion for their helpless lot. They were not always shy, but were generally ill clad and ugly, apparently laboring in the fields like the men. But on several occasions, young ladies clothed in gay silks and satins, riding astride upon bags on donkeys, were seen. No prospect of melioration for either men or women appears but in the liberalizing and happy influences of Christianity."*

* Chinese Repository, Vol. IV., pp., 308–335. Medhurst's China, Chaps. XV.–XIX.

Shantung is well watered; numerous small streams run seawards from the hills in the east, and tributaries of the Yellow and White rivers flow through the western and southern parts. Coal is abundant, and largely exported; iron mines are worked to a considerable extent. Among other productions are natural calculi obtained from the stomachs of cows and goats, which are highly prized in Chinese pharmacy. Millet, rice, wheat, and maize—the former of which furnishes the principal article of food—are abundant; water-fowl and fish plentiful, and the fruits numerous: the pears are largely exported, but their flavor is inferior to their size, which is said to reach the weight of eight or ten pounds. Hams made from dogs are extensively cured in Shantung, and form an article of export.*

The province of SHANSÍ (i. e. West of the Hills) lies between Chihlí and Shensí, and north of Honan; the Yellow river bounds it on the west and partly on the south, and the Great Wall forms most of the northern frontier. This province is the original seat of the Chinese people; and many of the places mentioned and scenes recorded in their ancient annals, occurred within its borders. It lies on the western limits of the Plain, and its rugged surface presents a striking contrast to the level tracts in Chihlí and Shantung, although most of the lowlands are represented as being well cultivated and terraced. The northern and southern districts exhibit great diversity in their animal, mineral, and vegetable productions. Some of the favorite imperial hunting-grounds are in the north; and in the coal, iron, cinnabar, copper, marble, lapis-lazuli, jasper, salt, and other minerals which it affords, the inhabitants find sources of wealth. The principal grains are wheat and millet, besides a large variety of vegetables and fruits, including grapes. The rivers are numerous, but not large, and almost every one of them is a tributary of the Yellow river. The *Făn ho*, about 300 miles long, is the largest, and empties into it near the south-western corner of the province, after draining the central part.

The capital, Taiyuen fu, lies on the eastern bank of the Făn ho; and though the palaces of the princes who formerly swayed their sceptre here are fallen into decay, the city is still populous, and contains manufactures of felt carpets. There is little to re-

* Chinese Repository, Vol. XI., page 557.

mark respecting this province, and much of the information possessed concerning it has been derived from the letters of Romish missionaries, who have a seminary in its borders. They describe some of the passes among the mountains as truly dangerous, and the nature of the country generally such as might be expected on the ascent to the high table land of Mongolia. The character of the inhabitants partakes somewhat of the roughness of their country; and in their manners, dwellings, and dress, they are less polished and comfortable than the lowlanders of Kiangsu or Honan. The great roads from Peking to the south-west and west pass through most of the large towns in this province.

The province of HONAN (i. e. South of the River) comprises some of the most fertile parts of the Plain, and, on account of its abundance and central position, is sometimes called *Chung Hwa* or the Middle Flower. It is bounded north by Shensí and Chihlí, east by Nganhwui, south and south-west by Hupeh, and west by Shensí. The Yellow river flows through the northern side of it, and all the other streams within its borders are branches of that river, or of the *Han kiang*, a tributary of the Great river. The surface of the country is level. A range of low hills runs through it in a south-easterly direction, forming the water shed of these streams; and in the western part some points rise to high peaks. Honan produces food for the support of its own population, and large quantities for exportation to the capital and elsewhere, besides silk, cotton, hemp or flax, tutenague, cinnabar, mica, and other minerals. There are no lakes in the province, and almost every part of it is susceptible of cultivation; extensive forests in the western districts supply timber for building and other purposes.

Kaifung fu, the capital, is situated about a league from the southern bank of the Yellow river, whose bed is here elevated above the adjacent country, and consequently in danger from the freshes and bursting away of the river's banks. It is an ancient city, and the efforts to protect it from the waters of the river by strengthening the banks have no doubt contributed, during a succession of ages, to elevate the whole bed to its present dangerous height. The dykes in the vicinity of the city extend many leagues, and are under the superintendence of the governor of the rivers. During the period of the Manchu conquest, Kaifung was defended by a loyal general, who, seeing no other resource

against the invaders, broke down the embankments to drown them, by which manœuvre upwards of 300,000 of the inhabitants perished. The city has since been rebuilt, but has not attained to its ancient splendor, if credit can be given to the Statistics of Kaifung, in which it is described as having been six leagues in circuit in the twelfth century, approached by five roads, and containing numerous palaces, gardens, and government houses. It has undergone various fortunes, having been overflown fifteen times, and sustained eleven sieges; a repetition of the former calamity occurred two or three years since, which destroyed part of the city, and dispersed the inhabitants; some of them begged their way as far as Canton, travelling in small parties, and obtaining a precarious living by exhibiting monkeys and performing curious tricks. Kaifung is noted as the principal seat of the Jews in China, of whose present condition and numbers little is known, and also as the capital of Fuhhí, the founder of the Chinese monarchy.

The province of KIANGSU is named from the first syllable of the capital, Kiangning fu, joined to Su, part of the name of the richest city, Suchau fu. It lies along the seacoast, in a northwesterly direction, having Shantung on the north, Nganhwui on the west, and Chehkiang on the south. The area is about 45,000 sq. m., consisting, with little interruption, of level tracts interspersed with lakes and marshes, through which flow their two noble rivers, which as they are the source of the extraordinary fertility of this region, so also render it obnoxious to destructive inundations, or cover the low portions with irreclaimable marshes. The region of Kiangnan, as this and the next province are still called, is where the beauty and riches of China are most amply displayed; "and whether we consider," remarks Gutzlaff, "their agricultural resources, their great manufactures, their various productions, their excellent situation on the banks of these two large streams, their many canals and tributary rivers, these two provinces doubtless constitute the best territory of China." The staple productions are grain, cotton, tea, silk, and rice, and most kinds of manufactures are here carried to the greatest perfection. The people have the reputation of possessing the greatest intelligence, and although the province has long ceased to possess a court, its cities still present a gayer aspect, and are adorned with better structures than any others in the empire.

Probably no other country of equal extent is better watered than Kiangsu. The Great river, the Yellow river, the Grand canal, with many smaller streams and canals, and a succession of lakes along the line of the canal, afford easy communication through every part. The sea-coast, between the rivers, is low, and is rendered arable by constructing dykes, to prevent the overflow of the ocean. There are no hills of consequence in the province. The largest lake is the Hungtsih, about 200 miles in circumference. South of it is the Kauyu lake, and on the eastern side of the canal opposite is Pauying lake, both of them broad sheets of water. Numerous small lakes lie around them. *Tai hu*, or Great lake, on the south, lies partly in Kiangsu and partly in Chehkiang, and is the largest body of water in the provinces, next to Tungting hu. Its borders are skirted by romantic scenery, and its bosom broken by numerous islets, affording convenient resort to the fishermen who get their subsistence from its waters.

Kiangning fu, better known abroad as Nanking, is the capital of the province, and well situated for the metropolis of a kingdom; it was once the most celebrated city in the empire, whether regard be had to its extent, its buildings, its manufactures, or the character of its inhabitants. It has again been rendered famous from its being the place where the English compelled the Chinese to submit to their terms of peace in August, 1842. Every opportunity of examining the place and its environs was improved by the officers of the Expedition, and from their observations it is evident that its ancient size and influence have much diminished; and had it not been well situated for trade it would probably ere this have dwindled to decay. One of them says, "There are remains of an ancient or outer wall which can be traced for about thirty-five miles, but how much of this immense space was formerly occupied by houses cannot now well be determined. The walls of the present city are not nearly so great, and of the space inclosed within them perhaps not more than one-eighth is actually occupied by the town."* Davis remarks the striking resemblance between Rome and Nanking, the area within the walls of both being partially inhabited, and ruins of buildings lying here and there among the cultivated fields, he melancholy remains of departed glory.

* Voyages of the Nemesis, page 444.

The part occupied by the Manchus is separated by a cross wall from the Chinese town. The great extent of the wall renders the defence of the city difficult, besides which it is overlooked from the hills on the east, from one of which, the Chung shan, a wide view of the surrounding country can be obtained. On this eastern face are three gates; the land near the two towards the river is marshy, and the gates are approached on stone causeys. A deep canal or ditch runs up from the river directly under the walls on the west, serving to strengthen the approaches on that side. According to Ellis, who rather underestimates its population at 400,000, Nanking consists of four rather wide and parallel avenues intersected by others of less width. The avenues are not so broad as those of Peking, but are on the whole clean, well-paved, and bordered with handsomely furnished shops.

The ancient palaces have nearly disappeared, the only remarkable monuments of royalty, which remain being some sepulchral statues situated not far from the walls. These statues are near an ancient cemetery, which the visitors called the Tombs of the Kings, and formed an avenue leading up to the sepulchres; they consisted of "gigantic figures like warriors cased in a kind of armor, standing on either side of the road, across which at intervals large stone tablets are extended, supported by large blocks of stone instead of pillars." Situated at some distance from these statues are a number of rude colossal figures of horses, elephants, and other animals, placed without any distinct arrangement, whose purpose may have been originally to ornament particular tombs, but which have been scattered by other hands. There is a peculiar antique Egyptian cast about them all, and at the time of the visit, the high grass which grew around added still further an appearance of venerable age.*

Nothing has made Nanking more celebrated abroad than the Porcelain Tower, called by the Chinese the Recompensing Favor Monastery, which stands pre-eminent above all other similar buildings in China for its completeness and elegance, the quality of the material of which it is built, and the quantity of gilding with which its interior is embellished. Its form is octagonal, divided into nine equal stories, the circumference of the lower

* Voyages of the Nemesis, page 452.

story being one hundred and twenty feet, decreasing gradually to the top. Its base rests upon a solid foundation of brickwork ten feet high, up which a flight of twelve steps leads into the tower, whence a spiral staircase of one hundred and ninety steps carries the visitor to the summit, two hundred and sixty-one feet from the ground. The outer face is covered with slabs of glazed porcelain of various colors, principally green, red, yellow, and white; the body of the edifice is brick. At every story there is a projecting roof, covered with green tiles, and a bell suspended from each corner. The saloons are more gaudy than elegant, and are filled with a great number of little gilded images placed in niches. This unique structure was completed A. D. 1430, having been nineteen years building.

According to the Chinese account, one of their princes erected a monastery on this spot in the second century, and that having been demolished, the emperor Kienwăn rebuilt it about A. D. 372, and deposited a precious relic of Budha within it. In the seventh century, it was again enlarged, and called the monastery of Celestial Felicity, but was destroyed by fire when the Mongols reigned over China. At length Yungloh, who moved his court from Nanking to Peking in 1411, recommenced its erection, "in order to recompense the great favor of her majesty, the august empress," but did not live to finish it; his son, when it was done, called it the First Pagoda. Its roof was overlaid with copper; 152 bells, in all, were suspended from the top and corners, and 128 lamps hung on the outside. The entire cost is stated at $3,313,978. In the top were suspended a number of pearls, books, money, and pieces of silk, to ward off evil influences. In 1801, "the god of Thunder, while expelling a strange monster, chased him to this place, when instantly three parts of the nine stories of the pagoda were demolished; but the strength of the god was so awfully stern, and the influence of the Budhistic doctrines was so boundless, that the whole building was not destroyed." The damages done by the "god of Thunder" were repaired by government. From the summit, a mast rises thirty feet, which is surrounded by an immense iron coil, appearing like rings from below; a gilded ball rests upon the peak.

It is situated beyond the southern wall of the city, in the midst of the grounds attached to the monastery, which are about three miles in circuit, and the view from the summit amply repays the

labor of the ascent.* The country around is beautifully diversified by hill and dale, hamlets and fields, while yet in some parts within the walls it looks partially deserted. The enterprise and resources of Hungwu, the founder of this city, must have been great, to have enabled him to lay out and build a city of the size of Nanking, and impart to it the reputation it has since had; for it was the metropolis only half a century.

Nanking has extensive manufactories of fine satin and crape, and the cotton cloth which foreigners call Nankèen derives its name from this city; paper and ink of fine quality, and beautiful artificial flowers of pith paper, are produced here. In distant parts of the empire, any fabric or article which is superior to the common run of workmanship, is said to be from Nanking, though the speaker means only that the thing in question is made in that region. Nanking is renowned, too, for its scholars and literary character, as well as manufactures, and in this particular it stands among the first places of learning in the country. It is the residence of the governor-general of three provinces, and consequently the centre of a large concourse of officials, educated men, and students seeking for promotion; which, with its large libraries and bookstores, all indicating and assisting literary pursuits, and the superior accuracy and elegance of the editions published here, combine to give it this distinguished place. In the monastery on Golden island, near Chinkiang fu, a very extensive library was found by the English officers, but there was no haste in examining its contents, as they intended to have carried off the whole collection with them, had not the peace prevented.

The city of Suchau now exceeds Nanking in size and riches. It is situated on islands lying in Great lake, and this sheet of water is of such extent as to afford water communication along its shores to most parts of the department. The walls of the city are about ten miles in circumference; outside of them are four suburbs, one of which is said to extend ten miles each way, besides which there is an immense floating population. The whole space includes so many canals and pools connected with the Grand canal and the lake, that it is hard to say whether the land

* Voyages of the Nemesis, page 450. Chinese Repository, Vols. XIII., page 261; and I, page 257.

or the water predominates. The whole population cannot be far from two millions, including all that live in what is called the city of Suchau. It lies north-west of Shanghai, the way lying through a continual range of villages and cities; the environs are highly cultivated, producing cotton, silk, rice, wheat, fruits, and vegetables.

The Chinese regard it as one of their most beautiful and richest cities, and have a saying, "that to be happy on earth, one must be born in Suchau, live in Canton, and die in Liauchau;" for in the first are the handsomest people, in the second the richest luxuries, and in the third the best coffins. It has a high reputation for the splendor of its buildings, the elegance of its tombs, the picturesque scenery of its waters and gardens, the politeness and intelligence of its inhabitants, and the beauty of its women. Its manufactures of silk, linen and cotton fabrics, and works in iron, ivory, wood, horn, glass, lackered-ware, paper, and other articles, are the chief sources of its wealth and prosperity; the kinds of silk goods produced here surpass in variety and richness those woven in any other place. Vessels can proceed up to the city by several channels from the Yangtsz' kiang, but all those of large burden anchor at Shanghai, or proceed up the Wusung to Sungkiang fu, from whence there is a direct passage to Suchau through the lake.

The whole country between the Great river and lake Tai is so cut up by natural and artificial channels, that it is not easy for large craft to reach the city; and Admiral Parker, who reconnoitred the passages leading to it in the steamer Medusa, lost so much time from having taken a wrong channel, that he did not reach the city, though the smoke of the steamer was descried from the walls, causing no little consternation to its inhabitants.*

The rich city of Chinkiang fu, situated at the junction of the Grand canal with the Yangtsz' kiang, has lately become well known from its unhappy fate during the late war. Its position renders it the key of the country, in respect to the transport of taxes and provisions for Peking, for when the river and canal are both blockaded, the supplies for the north and south are to a great extent intercepted. The largest part of the supplies for the capital had passed across the river before the arrival of the English.

* Chinese Repository, Vols. XI., page 216; XIV., page 584.

In times of peace, the scenes at the junction afford a good exhibition of the industry and trade of the people. Barrow describes "the multitude of ships of war, of burden and of pleasure, some gliding down the stream, others sailing against it; some moving by oars, and others lying at anchor; the banks on either side covered with towns and houses as far as the eye could reach; as presenting a prospect more varied and cheerful than any that had hitherto occurred. Nor was the canal, on the opposite side, less lively. For two whole days we were continually passing among fleets of vessels of different construction and dimensions."

The country in the vicinity is well cultivated, and described by Capt. Loch as presenting a pleasing variety. "On the south-east, the hills broke into an undulating country clothed with verdure, and firs bordering upon small lakes. Beyond, stretched the vast river we had just ascended. In the other direction, the land in the foreground continued a low and swampy flat, leaving it difficult at a little distance to determine which of the serpentine channels was the main branch; there were innumerable sheets of water, separated by narrow mounds, so that the whole resembled a vast lake, intersected by causeways. Willows grew along their sides, and dwellings were erected on small patches somewhat higher than the common surface."* The battle at Chinkiang fu occurred the 21st July, 1842, and the resistance on the part of the Manchu garrison showed that during two centuries of peace they had not altogether lost their courage. The general in command, Hailing, finding the city taken, seated himself in his office, in the midst of his papers, and set fire to the house, making it his funeral pyre. His ashes, and those of his wife and grandson, were afterwards collected, and an honorary fane ordered to be erected to his memory at public expense.

Near the mouth of the Grand canal is *Kin shan*, or Golden I., a beautiful spot, covered with temples and monastic establishments. A pagoda crowns the summit, and there are many pavilions and halls, of various sizes and degrees of elegance, on its sides and at the base; but latterly, the whole establishment has considerably fallen to decay, from the withdrawal of governmental patronage. A similar establishment is found at *Siung shan*, or Silver I., below Chinkiang fu, but it is on a less exten-

* Events in China, p. 74.

sive scale, though a beautiful spot. Priests are the only occupants; temples and palaces the principal buildings, surrounded by gardens and bowers. Massive granite terraces, decorated with huge stone monsters, are reached from the water by broad flights of steps; fine temples, placed to be seen, and yet shaded by trees, open pavilions, and secluded summer-houses, give it a delightful air of retreat and comfort, which a nearer inspection sadly disappoints. Kin shan, or Golden I., is smaller, and has more of a toy-shop appearance, from the crowd of temples, pagodas, and palaces, which cover its sides, and glitter with yellow and green glazed porcelain roofs.

The banks of the Yangtsz' kiang are described by travellers as not so populous and well cultivated as might be supposed in a region said to be so densely inhabited. This absence of large cities between the embouchure and Nanking, may perhaps be owing to the danger they would be in from the freshes, inducing the inhabitants to remove from the banks, as is the case along the shores of the Yellow and Pearl rivers.

The largest seaport in Kiangsu is Shanghai hien (i. e. Approaching the Sea), and it is likely erelong to become one of the leading emporia in Asia. It lies on the north shore of the Wusung river, about fourteen miles from its mouth, in latitude 31° 10′ N., and longitude 121° 30′ E., at the junction of the Hwangpu with it, and by means of both streams communicates with Suchau, Sungkiang, and other large cities on the Grand canal; while by the Yangtsz' kiang it receives produce from Yunnan and Sz'chuen. In these respects its position resembles that of New Orleans.

The town of Wusung is placed at the mouth of that river, here about a mile wide; and two miles beyond lies the district town of Paushan. Shanghai is a walled town, three miles in circuit, through which six gates open into extensive suburbs, the two being divided from each other by a canal twenty feet wide. The city stands in a wide plain of extraordinary fertility, and intersected by numerous streamlets, affording the means of navigation and communication; its population is estimated to be over 225,000 inhabitants. The banks of the river are covered with dwellings, temples, shops, &c., among which a temple to the Queen of Heaven, near the landing-place, is a conspicuous object. The native trade here is probably larger than at any

other city in the empire; nearly a thousand junks have been counted lying in the Hwangpu, east of the town. The foreign trade will probably soon surpass the native in value and variety.

Shanghai is a dirty place, and poorly built compared with some other towns in the province; the houses are mostly of brick. The streets, as usual, are narrow, and in the daytime crowded with people. The merchandise which most attracts the notice of a stranger is the silk and embroidery, cotton, and cotton goods, porcelain, ready-made clothes, lined with beautiful skins and furs, bamboo pipes six feet long, and numerous shops for selling bamboo ornaments, pictures, bronzes, specimens of old porcelain, and other curiosities, to which the Chinese attach great value. But articles of food form the most extensive trade of all; and it is sometimes a difficult matter to get through the streets, owing to the immense quantities of fish, pork, fruit, and vegetables, which crowd the stands in front of the shops. Dining-rooms, tea-houses, and bakers' shops, are met with at every step, from the poor man who carries around his kitchen or bakehouse, altogether hardly worth a dollar, to the most extensive tavern or tea-house, crowded with customers. For a few cash, a Chinese can dine upon rice, fish, vegetables, and tea; nor does it matter much to him, whether his table is set in the streets or on the ground, in a house or on a deck, he makes himself merry with his chopsticks, and eats what is before him.* The buildings composing the Ching-hwang miau, and the grounds attached to this establishment, present a good instance of Chinese style and taste in architecture. Large warehouses for storing goods, ice-houses, granaries, and temples, are common; but neither these, nor the public buildings, present any distinguishing features to attract notice.

The remaining cities and districts of Kiangsu present nothing worthy of special remark. No towns of note occur on the Yellow river, when proceeding up its stream, before reaching Hwai-ngan fu, on its southern shore, six miles distant; and this city, like Kaifung fu, in Honan, "is in imminent danger of being drowned, for the ground on which it stands is lower than the canal, which, in several places, is supported only by banks of earth."

The island of Tsungming, at the mouth of the Yangtsz' kiang, constitutes a single district. It is about sixty miles long, and six-

* Fortune's Wanderings in China, page 120.

teen wide, containing over 900 square miles, and is supposed to have been gradually enlarged by the constant deposits from the river; it is flat, but contains fresh water, and trenches are dug to assist in irrigation. It is highly cultivated and populous, though some places on the northern side are so impregnated with salt, and others so marshy, as to be useless for raising food. It possesses no harbor, nor any place of size besides the district town of the same name. During the examination and blockade of the river by H. B. M. ship Conway, in 1840, a foraging party landed on the southern shore of the island, and were attacked by the inhabitants, and loss sustained on both sides. Pt. Harvey is named after a midshipman who lost his life on this occasion.*

The province of NGANHWUI was so named by combining the first words in its two largest cities, Nganking fu and Hwuichau fu, and forms the south-western half of Kiangnan; it is rather larger than Kiangsu, and less of its surface is covered with water. It lies north of Kiangsi, west of Kiangsu and Chehkiang, and between them and Honan and Hupeh, on its west. Its productions and manufactures, the surface and high cultivation of the country, and character of the people, are very similar to those of Kiangsu, but the cities are less celebrated.

The Great river passes through the south of Nganhwui from south-west to north-east; several small tributaries flow into it on both banks, one of which connects with *Chau hu*, or Nest lake, in Luchau fu, the largest sheet of water in the province. The largest part of the province is drained by the river Hwai and its branches, which flow into Hungtsih lake; and most of them are navigable quite across to Honan. There are several small lakes near the Yangtsz' kiang, and the southern part of the province is the most fertile and populous. The productions comprise every kind of grain, vegetables, and fruit known in the Plain; most of the green tea districts lie in the south-eastern parts, particularly in the Sunglo range of hills in Hwuichau fu, but the shrub is cultivated in the whole province. Silk, cotton, and hemp are also extensively raised; and gold, silver, and copper, and other metals, dug from the mines. The southern and western sections are agreeably diversified with ranges of low hills, one of which, north of Nest lake, forms the water-shed between the basin of the great rivers.

* Chinese Repository, Vol. IX., p. 541; Vol. XI., p. 210.

The provincial capital, Nganking fu, lies on the northern shores of the Kiang. Davis describes the streets as very narrow, and the shops as unattractive; the courts and gateways of many good dwelling-houses presented themselves as he passed along the streets. "The palace of the lieutenant-governor we first took for a temple, but were soon undeceived by the inscriptions on the huge lanterns at the gateway. These official residences seldom display any magnificence. The pride of a Chinese officer of rank consists in his power and station, and as the display of mere wealth attracts little respect, it is neglected more than in any country of the world. The best shops that we saw were for the sale of horn lanterns and porcelain. They possess the art of softening horn by the application of a very high degree of moist heat, and extending it into thin laminæ of any shape. These lamps are about as transparent as ground-glass, and, when ornamented with silken hangings, have an elegant appearance."

The banks of the river, between Nanking and Nganking fu, a distance of 300 miles, are described by him as being well cultivated, and containing towns and villages at short intervals. As the party advanced slowly up the river, "they found a climate and a country which could yield to none in the world, and equalled by very few. The landscape, consisting of the finest combination of hill and dale, with high mountains in the distance, was variegated at this time in the most beautiful manner, with the red and yellow tints of autumn." The travellers daily walked on shore, and everywhere found the country well cultivated, peaceful, and populous.

Hwuichau fu, in the south-eastern part of the province, is celebrated for its excellent manufactures of ink and lackered-ware, which are sent to all parts of the empire. Fungyang fu (i. e. the Rising Phœnix), a town lying north-west of Nanking, on the river Hwai, was intended by Hungwu, the founder of the Ming dynasty, to have been the capital of the empire instead of Nanking, and was thus named in anticipation of its future splendor.

The district town of Wuhu, in Taiping fu, about a hundred miles beyond Nanking, is said by Mr. Davis to be the largest of its class in China; if so, its population cannot be much short of half a million. It stands on the south side of the river, near the

junction of several streams coming in from the south, and its size and importance are owing to the extensive inland trade which centres here. The streets are large, and lined with shops well stocked with a great variety of goods, some of which had been brought overland from Canton, a distance of 600 miles.*

The province of KIANGSÍ (i. e. West of the River) lies south of Nganhwui and Hupeh, between Chehkiang and Fuhkien, on the east, and Hunan on the west, reaching from the Yangtsz' kiang to the Mei ling on the south. Its form is oblong, and its entire area is made up of the beautiful basin of the Kan kiang; a spur of the Nan ling, running north, divides it on the west from Hunan and the basin of the *Hăng ho*, while the eastern frontier is marked by the main ridge passing north-easterly through Fuhkien to the ocean. It is a little larger than all New England, about the size of Virginia, or twice that of Portugal, but, in population, vastly exceeds these countries. The surface of the country is rugged, and the character of the inhabitants partakes in some respects of the roughness of their native hills. It is well watered and drained by the river Kan and its tributaries, most of which rise within the province; the main trunk empties into the Poyang lake by numerous mouths, and the high level of that sheet of water renders the country around it swampy. For many miles on its eastern and southern banks extends an almost uninhabitable marsh, presenting to the voyager a most dreary appearance. The soil, generally, is productive, and large quantities of rice, wheat, silk, cotton, indigo, tea, and sugar, are grown and exported. It shares, in some degree, the manufactures of the neighboring provinces, especially in Nankeen cloth, vast quantities of which are woven here, but excels them all in the quality and amount of its porcelain. The mountains in the south and south-east produce camphor, varnish, oak, banian, fir, and other trees; those on the west are well wooded, but much of the timber is unattainable by Chinese ingenuity.

Nanchang fu, the provincial capital, lies near the southern shore of the Poyang lake; the city walls are six miles in circuit, and accessible by water from all sides. It suffered, at the time of the Manchu conquest, by fire, but has since been rebuilt,

* Davis's Sketches of China, Vol. II., pp. 27, 42. Chinese Repository Vol. XI., p. 307.

though Davis noticed that considerable portions of the inclosure were still vacant. Barrow estimated that there were, independent of innumerable small craft, 100,000 tons of shipping lying before the place. The banks of the Kan kiang, near the lake, are flat, and not highly cultivated, but the scenery becomes more varied and agreeable the further one ascends it; towns and villages constantly come in sight, and the cultivation, though not universal, is more extended. As the voyager ascends the river, several large cities are passed, as Linkiang, Kih-ngan, Kanchau, and Nan-ngan, all capitals of departments, besides numerous towns and villages: so that if the extent of this river and the area of the valley it drains be considered, it will probably bear comparison with that of any valley in the world for populousness, amount and variety of productions, and diligence of cultivation.

Beyond Kihngan fu are the *Shihpah tan* or Eighteen Rapids, which are torrents formed by ledges of rocks running across the river, but not of such height or roughness as to seriously obstruct the navigation except at low water. The shores in their vicinage are described as exceedingly beautiful: "The transparency of the stream, the bold rocks fringed with wood, and the varied forms of the mountains, call to mind those delightful streams that are discharged from the lakes and north counties of England." The hilly banks are in many places covered with the Camellia oleifera, whose white blossoms give them the appearance of snow, when the plant is in flower. Kanchau fu is a place of great trade, where large boats are obliged to stop; but Nan-ngan fu is at the head of navigation, about three hundred miles from the lake, where all goods for the south are debarked to be carried across the mountains.

Within the department of Jauchau in Fauliang hien, east of Poyang lake, are the celebrated porcelain manufactories of Kingteh chin, named after an emperor of the Sung dynasty, in whose reign, A. D. 1004, they were established. This mart still supplies all the fine porcelain used in the country, and the small amount of fancy ware now exported to Europe and America. Upwards of a million of workmen are said to be employed; the approach to the town is announced by the smoke, and at night it appears like a town on fire, or a vast furnace emitting flames from numerous vents, there being, it is said, five hundred kilns

constantly burning. Places called *chin*, as this one is, are common in China; the word means *mart*, and the town, whatever be its size, is not inclosed by walls; Kingteh chin stands on the river Chang in a plain flanked by high mountains, about forty miles north-east from Jauchau, through which its ware is distributed over the whole empire.

Genius in China, as elsewhere, renders a place illustrious, and few spots are more celebrated among the Chinese than the vale of the White Deer in the Lü hills, near Nankang fu on the west side of the Poyang, where Chu Hí, the great disciple and commentator of Confucius, lived and taught, in the 12th century. It is a secluded valley about seven miles from the city, situated in a nook by the side of a rivulet. The unpretending buildings are comprised in a number of different courts, evidently intended for use rather than show. In one of the halls, the White Deer is represented, and near by a tree is pointed out, said to have been planted by the philosopher's own hand. This spot is a place of pilgrimage to Chinese literati at the present day, for the writings of Chu are prized by them next to their classics. The beauty and sublimity of this region are lauded by Mr. Davis, and its praises are frequent themes for poetical celebration among native scholars.*

The maritime province of CHEHKIANG, the smallest of the eighteen, lies eastward of Kiangsí and Nganhwui, and between Kiangsu and Fuhkien north and south, and derives its name from the river *Cheh* or Crooked, which runs across its southern part. Its area is about the same as Kentucky; it lies in the southern portion of the Plain, and for fertility, numerous watercourses, rich and populous cities, variety of productions, and excellence of manufactures, is not at all inferior to the larger provinces. The Nan ling chain, under many local names, borders and ends near its southern frontier, and renders this part hilly and rough. The whole province produces cotton, silk, tea, rice, and other grains in abundance, and is regarded by the people as possessing within its limits every requisite for the food and clothing of its inhabitants, while the excellence of its manufactures insures it in exchange, a supply of the luxuries of other regions. The native topographical works upon this

* Davis's Sketches, Vol. II., page 55.

province are voluminous, and the maps correspond with those of the Jesuits, showing the source whence they were derived. The information obtained from the surveys of its islands and coasts, and the recent operations in its eastern parts by the English Expedition, have added largely to our previous knowledge.

The rivers in Chehkiang, like those in Kiangsí, have their rise in the province; and, as might be inferred from the position of the hills, their course is generally short and their currents rapid. Fourteen principal streams are enumerated, of which the Tsientang is the most important. It rises in the hills near Kiangsí, and flows about 150 miles north-easterly by Hangchau into the ocean near Chapu. The western branch of the river was ascended to its source by Macartney, as far as Changshan hien, from whence he crossed the hills into Kiangsí, by a very fine causeway of 24 miles, judiciously led through the defiles of the mountains. Some parts of the scenery along this river exhibit the contrast of an extensive plain on one bank, richly and variously cultivated, while high mountains, "apparently higher than any in Great Britain," rise suddenly on the other. The other rivers empty into the ocean south of the Tsientang.

The forest and fruit trees of Chehkiang comprise almost every valuable species known in the eastern provinces. The larch, camphor, tallow, banian, fir, dryandra, mulberry, varnish, and others, are common, and prove sources of wealth in their timber and products. The climate is one of the most salubrious; the grains, vegetables, and animals, including a long list of fishes, furnish food; while its beautiful manufactures of silk are unrivalled in the world, and have found their way to most parts of it. Besides silken goods, cotton and linen fabrics are woven; lackered-ware, tea, crockery, paper, ink, and other articles, are also exported.

The inhabitants of this province are considered equal to those in the neighboring regions for wealth, learning, and refinements; with the exception of the hilly districts in the south bordering on Kiangsí and Fuhkien, where they are less civilized. In these parts, the cultivation of the mountain lands is interdicted, and a line of military posts, thirty-four in all, extends around them in the three provinces, in order to prevent the people from settling

in their limits; though the interdiction does not forbid cutting the timber growing there.*

Hangchau fu, the capital of the province, lies in the northern part, about two miles from the Tsientang, on a plain, and forty or fifty miles from the mouth of the river. The velocity of this stream indicates a rapid descent of the country from the hills which supply its headwaters; the tide rises six or seven feet opposite the city, and nearly thirty at the mouth. Capt. Collinson of the English Expedition, when making some explorations of its mouth, in order to ascertain the practicability of an approach to Hangchau, found the tide to run 11½ knots an hour, and "although the steamer had an anchor down with a whole cable, having previously lost an anchor and cable when she endeavored to bring up, and was under her full power of steam with sails set, she was still driving."

Only a moiety of the inhabitants reside within the walls of the city, the suburbs and the waters around them supporting a large population. A portion of the space within the walls is divided off for the accommodation of the Manchu garrison, which consists of 7000 troops. The governor-general of Chehkiang and Fuhkien resides in this city, and also the governor of the province, which, with their courts and troops, in addition to the great trade passing through, render it one of the most important and richest cities in the empire. The celebrated traveller Marco Polo, when he held the office of lieutenant-governor of Kiangnan, at the end of the thirteenth century, repeatedly visited Hangchau, and describes it as "pre-eminent above all other cities in the world in point of grandeur and beauty, as well as from its abundant delights, which might lead an inhabitant to imagine himself in paradise." The Chinese have a proverb—*Shang yu tien tang: Hia yu Su Hang*—the purport of which is that Hangchau and Suchau are fully equal to paradise; but the comparison of the Venetian traveller gives one a poorer idea of the European cities of his day, than it does of the magnificence of the Chinese to those who have seen them. The streets are well-paved, ornamented with numerous honorary tablets erected to the memory of distinguished individuals, and agreeably interrupting the passage through them. Travellers say that the shops and

* Chinese Repository, Vol. IV., page 488.

warehouses in point of size, and stock of goods contained in them, might vie with the best in London. In its population, luxury, wealth, and influence, Hangchau rivals Suchau; and, for excellence of manufactures and beauty of position, probably exceeds it. This city was the metropolis of the country during the latter princes of the Sung dynasty, when the northern parts were under the Kin Tartars. It maintained its splendor during the sway of the Mongols, but began to decline when Hungwu made Nanking his capital.

One cause of the celebrity of this city is found in the beauty of its environs, especially those near the West lake. Barrow observes that "the natural and artificial beauties of this lake far exceeded anything we had hitherto had an opportunity of seeing in China. The mountains surrounding it were lofty, and broken into a variety of forms that were highly picturesque; and the valleys were richly clothed with trees of different kinds, among which three species were remarkably striking, not only by their intrinsic beauty, but also by the contrast they formed with themselves and the rest of the trees of the forest. These were the camphor and tallow trees, and the arbor vitæ. The bright, shining green foliage of the first, mingled with the purple leaves of the second, and over-topped by the stately tree of life of the deepest green, produced a pleasing effect to the eye; and the landscape was rendered still more interesting to the mind by the very singular and diversified appearance of several thousand repositories of the dead upon the sloping sides of the inferior hills. Here, as well as elsewhere, the sombre and upright cypress was destined to be the melancholy companion of the tombs.

"Higher still, among the woods, avenues had been opened to admit of rows of small blue houses, exposed on white colonnades, which, on examination, were also found to be mansions of the dead. Naked coffins, of extraordinary thickness, were everywhere lying on the surface of the ground. The margins of the lake were studded with light aerial buildings, among which one of more solidity and greater extent than the rest was said to belong to the emperor. The grounds were inclosed with brick walls, and mostly planted with vegetables and fruit-trees; but in some there appeared to be collections of such shrubs and flowers as are most esteemed in the country."*

* Travels in China, page 522.

Staunton speaks of the lake as a beautiful sheet of water, perfectly pellucid, full of fish, in most places shallow, and ornamented with a great number of light and fanciful stone bridges, thrown across the arms of the lake as it runs up into the hills. A stone tower on the summit of a projecting headland attracted attention, from its presenting a different architecture from that usually seen in Chinese buildings. This tower, called the *Lui Fung tah*, or tower of the Thundering Winds, was four stories, and about one hundred and twenty feet high, and though ruined at the top, something like a regular order was still discernible in the mouldering cornices that projected in a kind of double curve.

An interesting corroboration of this account is given by Polo, who says, that all around the lake "are beautiful palaces and houses, so wonderfully built that nothing can possibly surpass them; they belong to the great and noble men of the city. There are also abbeys and monasteries of idolators in great numbers. In the middle of the lake are two islands, on one of which stands a palace, so wonderfully adorned that it seems worthy of belonging to the emperor." The barracks of the Manchu garrison are in the north-western part of the city, inclosed by a wall, separated, as is usually the case, from the rest of the inhabitants and city. The shape of the city is oblong, but the walls had fallen into decay when De Guignes was there.

This traveller describes the shape of the tombs and mausolea in the environs of Hangchau, as differing from those elsewhere. One of an officer unjustly executed was the most remarkable. It was composed of two courts; along the walls of the first were four bronze statues of his accusers, one of whom was a woman, on their knees, with their hands bound behind them. Beyond them are stone figures of three officers, a tiger, bull, and horse, placed in front of the doors leading to the second court, where are placed the sepulchres of the deceased officer and his son, built in a conical form. In a temple, called *Ting-tsz' sz'*, not far from the city, the party of the Dutch embassy were well lodged, and attended by three hundred priests. The establishment was in good repair, and besides two guardian monsters near the entrance more than thirty feet high, contained about five hundred images, with miniature pagodas of bronze, of beautiful workmanship.

Hangchau is more known abroad for its manufactures of silk

than for any other fabrics, but its position at the termination of the canal may perhaps give the name of the city to many articles which are not actually made there. In the northern suburbs lies an irregular basin, forming the southern extreme of the canal; but between the river Tsientang and this basin there is no communication, so that all goods brought hither must be landed. The city contains, among other public buildings, a mosque, bearing an inscription in Arabic, stating that it is a "temple for Mussulmen, when travelling, who wish to consult the Koran."* It is higher than the adjacent buildings, and adorned with a cupola, pierced with holes at short intervals. There are also several others in the city, it being the stronghold of Islamism in China. There is a water communication between Hangchau and Yüyau, south-east through Shauhing fu, and thence to Ningpo, by which goods find their way to and from the capital. A good road also exists between the two former cities, and elsewhere in the province the thoroughfares are passably good.

Ningpo fu (Peaceful Wave city) is the most important city in Chehkiang, next to Hangchau, in consequence of its foreign relations. It is admirably situated for trade and influence, at the junction of three streams, in lat. 29° 55′ N., and long. 121° 22′ E.; the united river flows on to the ocean, eleven and a half miles distant, under the name of the Tatsieh, sometimes erroneously written Tahiah. Opposite the city itself, there are but two streams, but the southern branch again subdivides a few miles south-west of Ningpo. Its population has been variously estimated from one-fourth to one-third of a million, and even more, including all the suburban and floating inhabitants. It is, moreover, an ancient city, and its Annals afford very full information upon every point interesting to a Chinese antiquarian, though a foreigner soon tires of the many insignificant details mixed up with a few valuable statements.

"The plain in which Ningpo lies is a magnificent amphitheatre, stretching away from twelve to eighteen miles on one side to the base of the distant hills, and on the other to the verge of the ocean. As the eye travels along, it catches many a pleasing object. Turn landward, it will see canals and water-courses, fields and snug farm-houses, smiling cottages, family residences,

* Voyages à Peking, Vol. II., pages 65–77.

hamlets and villages, family tombs, monasteries and temples. Turn in the opposite direction, and you perceive a plain country descending towards the ocean; but the river alive with all kinds of boats, and the banks studded with ice-houses, most of all attract the attention. From without the city, and while still upon the ramparts, look within its walls, you will be no less gratified. Here there is nothing European, little to remind you of what you have seen in the west. The single-storied and the double-storied houses, the heavy prison-like family mansions, the family vaults and graveyards, the glittering roofs of the temples, the dilapidated official residences, the deserted literary and examination halls, and the prominent sombre Tower of Ningpo, are entirely Chinese. The attention is also arrested for a moment or two by ditches, canals, and reservoirs of water, with their wooden bridges and stone arches."* One serious drawback to a residence in so beautiful a place is the heat of summer and the bad quality of the drinking water.

The circumference of the walls does not exceed five miles; they are about twenty-five feet high, fifteen feet wide at the top, and twenty-two at the base, built solidly, though at present somewhat dilapidated, and overgrown with grass. The houses are not built upon or adjoining the wall, as in Canton, and a deep moat partly surrounds them; it commences at the north-gate, and runs on the west, south, and south-east side as far as Bridge gate, a distance of nearly three miles, and in some places is forty yards wide. Its constant use as a thoroughfare for boats insures its repair and proper depth; the other faces of the city are defended by the river. There are six gates, besides two sally-ports near the south and west gates intended for the passage of the boats that ply on the city canals.

On the east is Bridge gate, within which, and near the walls, the English factory was once situated. This gate leads out to the floating bridge which crosses the river; this structure is two hundred yards long and five broad, made of planks firmly lashed, and laid upon sixteen lighters closely linked and chained together, but which can be opened to allow passage to large boats plying up and down the river. A busy market is held on the bridge, and the visitor following the bustling crowd finds his way

* Milne, in Chinese Repository, Vol. XIII., page 22.

to an extensive suburb on the opposite side. Ferry boats ply across both streams in great numbers, adding greatly to the vivacity of the scene. The custom-house is situated beyond the bridge, and this eastern suburb contains several buildings of a religious and public character, lumber-yards, dock-yards, and rows of ice-houses, inviting the notice of the traveller. The environs beyond the north gate are not so thickly settled as those across the rivers; and the well cultivated fields, divided and irrigated by numerous water courses, with scattered hamlets, beguile the visitor in his rambles, and lead him onward.

There are numerous temples and monasteries in Ningpo, together with a large variety of assembly-halls, governmental offices, and educational establishments, but none of these edifices are remarkable in an architectural point of view. The assembly-halls or club-houses, found in this as in all Chinese towns and cities, are numerous, and in their internal arrangements form a curious feature of native society. It is the practice among residents or merchants from other provinces, to subscribe and erect on the spot where they are engaged in business, a temple, dedicated to the patron deity of their native province, in which a few priests are supported, and plays acted in its honor. Sometimes the building is put in charge of a layman, called a "master of ceremonies," and the current expenses defrayed by a voluntary subscription. These club-houses are places of resort for travellers from the several provinces or districts, and answer, moreover, to European coffee-houses, in being points to hear news and prices from abroad.

The streets are well paved, and interrupted here and there by honorary portals of considerable size and solidity, which also give variety to an otherwise dull succession of shops and sign-boards, or dead walls. Two small lagoons afford space for some aquatic amusements to the citizens. One called Sun lake lies between Bridge gate and South gate, and is only a thousand yards in circuit; the other, called Moon lake, is near the West gate, and three times its perimeter. Both are supplied by sluices passing through the gates of the city, while many canals are filled from them, which aid in irrigating the suburbs. Numerous aqueducts, passing through the city, are also supplied from them, but their beauty and usefulness are much impaired by the filth thrown into their waters. Some of the pleasantest resi-

dences occur on their banks. The government of the city is under a prefect, who also oversees the whole department. An intendant of circuit, superior to the prefect, has an office in Ningpo; but the immediate superintendence of the city is in the hands of a district magistrate, the *Kin hien*, assisted by a police and military force. During the occupation of the city by the English in 1841–42, the governmental buildings were used as barracks for their troops, and some of them considerably defaced and injured. The prefect's residence is entered by a fine arched gateway, and the path up to it shaded with trees.

The most striking building in Ningpo is the *Tien-fung tah* (i. e. Heaven-conferred pagoda), or Tower of Ningpo, a hexagonal seven-storied building upwards of 160 feet high, which, according to the Annals of the city, was first erected 1100 years ago, though during that period it has been destroyed and rebuilt several times. According to this authority, the Tower was constructed before the city itself, and its preservation is considered as connected with the good luck of the place. The visitor mounts to the summit by a flight of narrow stone steps, ascending spirally within the walls.

The most elegantly furnished building in the city lies on the water's edge outside the walls, between the East and Bridge gates; it is a temple dedicated to the popular goddess Ma Tsupu, and was founded by Fuhkien men in the 12th century, but the present structure was erected in 1680, and largely endowed through the liberality of its patrons. Its walls are solid, its ornaments elaborate and rich, and its appearance on festival days, gay and animated in an unusual degree. The lanterns and scrolls hanging from the ceiling attract attention by the curious devices and beautiful characters written and drawn on them in bright colors, while the nakedness of the walls is concealed by innumerable drawings.

Chinhai is a district town at the mouth of the river, and is so situated by nature and fortified by art, that it completely commands the passage. Its environs were the scene of a severe engagement between the Chinese and English in Oct. 1841, on which occasion great slaughter was committed upon the imperial troops. Chinhai is the place where merchant ships report when proceeding up the river, and between it and Ningpo, the scenery is diversified, and the water, as usual in China, presents a lively

scene. On its banks are numerous ice-houses constructed of thick stone walls twelve feet high, having a door on one side and a slope on the other for the removal and introduction of the ice, and protected by straw laid on it, and a thick thatched roof. It is used for preserving fish.

The town lies at the foot of a hill on a tongue of land on the northern bank of the river, and is partly protected from the sea on the north by a dyke about three miles long, composed entirely of large blocks of hewn granite, and proving a good defence from the waves. Its walls are twenty feet high and three miles in circumference, but the suburbs extend along the water, attracted by, and for the convenience of, the shipping. The defences of the place consist of two batteries on the river side, and a well built citadel placed on a precipitous cliff two hundred and fifty feet high, at the end of the tongue on which the town is built. On the south side of the river, is a range of steep hills, overlooking the citadel and the city opposite. During the war, the Chinese did everything in their power to strengthen these heights, and defend the passage up the river, by establishing intrenched camps, and building lines of wall at every defensible point.

The Chusan archipelago belongs to the department of Ningpo, and forms a single district of which Tinghai is the capital; it is divided into thirty-four *chwang* or townships, whose officers are responsible to the district magistrate. The southern limit of the whole group is Quesan or Kiu shan islands, in lat. 29° 21′ N., and long. 121° 10′ E., consisting of eleven islets; the northernmost island is False Saddle island, lying in lat. 30° 50′ N., and long. 122° 41′ E. The total number of islands in the archipelago is over a hundred. The town of Tinghai lies on the southern side of Chau shan or Boat island, the largest of them all, and which gives its name on foreign maps to the whole group. It is twenty miles long, from six to ten wide, and fifty-one and a half in circumference.

The general aspect of this and the neighboring islands and coasts, is that of ridges of hills, steep, and occasionally running into peaks; between these ridges in Chusan, are fertile and well watered valleys, most of which run to the sea, and contain a small stream in their bosoms. The mouths of these valleys have a dyke along the beach, which converts them into plains of greater or less extent, through which canals run, used both for irrigation and

navigation. Rice and barley are the produce of the plains, and beans, yams, and sweet potatoes, &c., are grown on the sides of the hills; every spot of arable soil being cultivated, and terraces constructed on most of the slopes. The view from the tops of the ridges, looking athwart them, or adown their valleys, or to seaward, is highly picturesque. The prevailing rocks on Chusan belong to the ancient volcanic class, comprising many varieties, but principally clay-stone, trachyte, and compact and porphyritic felspar. The former affords good material for building and paving, and is extensively quarried by the inhabitants. The geological character of the whole group is similar to that of this island.* The domestic animals reared are those used for food, as pigs, geese, ducks, and fowls; the horned cattle are few in number, and employed in agriculture, but sheep and goats are seldom seen.

Timber trees are scarce, a kind of fir being the common covering of the untilled hills; nor are fruit trees plentiful; most of the wood used in domestic and naval architecture is brought from the mainland. The only roads are paved footpaths, and as there are no carriages or beasts of burden, every article, even the most weighty, is transported by men,—for the largest stream or canal on the island hardly allows a boat to ascend above the plain on the seaside. The population of Chusan, according to the census, is about 200,000 persons, and that of the whole group has been estimated at 300,000; Tinghai itself does not contain over 30,000 inhabitants.

The district town of Tinghai lies in lat. 30° N., and long. 122° 5¼′ E., in the valley of Yungtung, half a mile from the beach; it is connected with the shipping by a causey running from the gate to the suburb of Ta Tautau, where is the custom-house and principal landing-place, and by two canals deep enough for boats. The city is of an irregular pentagonal shape, surrounded by a solid wall nearly three miles in circuit, upon which are several small towers; there are four gates, each supported by an outer gate and defences at right angles to the inner gate, and distant from it about twenty yards; a canal thirty-three feet wide and three deep, nearly encircles them, and enters the town near the south gate. The streets are not more than twelve

* Chinese Repository, Vol. X., pages 328, 426.

or fifteen feet wide, and are paved with granite. Sewers run underneath, and as the descent towards the canal is slight, they are seldom clean; the offensive smell proceeding from them is aggravated by the effluvia from the stagnant pools in the canal, and the large jars at the corners of the streets full of putrescent animal and vegetable filth, collected for manuring purposes. The houses are mostly built of wood, but all those of any pretensions are constructed of brick.

The plain of Tinghai is about 2½ miles from east to west, and the ridges of the hills which define it are from 450 to 650 feet high. The embankments along the beach throw the water back, so that the country is marshy, and impassable except by means of the raised foot-paths between the fields. This mode of irrigating rice-fields is common throughout China wherever the water-courses will allow, and the ingenuity of the husbandman is often strikingly exhibited in the mode he economizes the water, and leads it from one plat to another. The suburb of Tautau runs along the beach, forming a long street, off which the shipping lies; on the east end is a small hill surmounted by a temple. The harbor of Tinghai is one of the best on the coast, and accessible by three or four passages. The tides rise and fall 12½ feet, but ordinarily 6 or 7 feet. The island of Chusan contains eighteen of the twenty-four *chwang*, or townships, in the district, each of which is under the direction of constables, policemen, village elders, and assessors of taxes, who are responsible to the district magistrate. There are three small towns along the shores of the island, of which Shinkia-mun, or Sinka-mong, on the south-east, is the largest; Chinkiang or Singkong, and Shau, are the others.*

The other islands of the archipelago compose nineteen *chwang*, of which Luhwang and Silver islands form four. The island of Puto and a few smaller ones are independent of the jurisdiction of the magistrate of Tinghai, being ruled by the abbot of the head monastery. This establishment, and that on Golden island in the Yangtsz' kiang, are among the richest and most extensively patronized of all the monasteries belonging to the Budhists in China; both of them have been largely favored by emperors at different periods.

* Chinese Repository, Vol. X., pages 264, 328.

The island of Puto has been repeatedly visited by foreigners during the last few years, and has become better known than Golden island. It is a narrow islet, 3½ miles long, and lies 1½ miles from the eastern point of Chusan. Its surface is covered with sixty monasteries, pavilions, temples, and other buildings appropriated to religious uses, besides grottoes and other monuments of superstition, in which at least 2000 idle priests chant the praises of their gods. One visitor describes his landing and ascending "a broad and well beaten pathway which led to the top of one of the hills, at every crag and turn of which we encountered a temple or a grotto, an inscription or an image, with here and there a garden tastefully laid out, and walks lined with aromatic shrubs, which diffused a grateful fragrance through the air. The prospect from these heights was extremely delightful; numerous islands, far and near, bestudded the main, rocks and precipices above and below, here and there a mountain monastery rearing its head, and in the valley the great temple, with its yellow tiles indicative of imperial distinction, basked like a basilisk in the noonday-sun. All the aid that could be collected from nature and from Chinese art, were here concentrated to render the scene enchanting. But to the eye of the Christian philanthropist it presented a melancholy picture of moral and spiritual death. The only thing we heard out of the mouths of the priests was Ometo Fuh (i. e. Amida Budha); to every observation that was made, re-echoed Ometo Fuh; and the reply to every inquiry was Ometo Fuh. Each priest was furnished with a rosary which he was constantly counting, and as he counted repeated the same senseless, monotonous exclamation. These characters met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper; on the bells, on the gate-ways, and on the walls, the same words presented themselves; indeed the whole island seemed to be under the spell of this talismanic phrase, and devoted to recording and re-echoing Ometo Fuh."* From recent accounts, it seems that the pristine glory of these temples is dimmed, many of the buildings presenting marks of decay, and some of the priesthood being obliged to resort to honest labor to get a living. Deaths in their number are supplied by purchasing youths, who are taught nothing but religious

* China, its State and Prospects, page 393

literature, a fit training to stunt their minds to pursue the dull mummery of singing Ometo Fuh. The two imperial temples present good specimens of Chinese architecture; but they and all other things to be seen at Puto are dilapidated, effete, and it is to be hoped will soon vanish away, or be applied to better purposes.

Temples were erected on this island as early as A. D. 550, and since it became a resort for priests it seems to have enjoyed the patronage of the government. The goddess of Mercy is said to have visited this island, and her image is the principal object of worship. No females are allowed to live on the island, nor any besides priests unless in their employ. The revenues are derived from the rent of the lands belonging to the temples, from the collection of those priests who go on begging excursions to the main, and from the alms of pilgrims who resort to this agreeable spot, and who are well lodged and attended during their stay. It appears like one of the most beautiful spots on the earth when the traveller lands, just such a place as his imagination had pictured as exclusively belonging to the sunny East, and so far as nature and art can combine, it is really so: but here the illusion ends. Idleness and ignorance, celibacy and idolatry, vice, dirt, and dilapidation, in the inmates or in their habitations, form a poor back-ground for the well dressed community, and gay, variegated prospect seen when stepping ashore.

The other departments and districts in the province of Chehkiang have not been much visited by foreigners. The district towns of Funghwa and Tsz'kí, lying westward of Ningpo, were the scenes of skirmishes between the English and Chinese in December, 1841, where large bodies of the imperialists were routed, and driven back upon Hangchau fu. The country lying along the banks of the two rivers leading from Ningpo up to these towns, is undulating and highly cultivated. A town of considerable importance in this province is Chapu in the department of Kiahing; it lies about fifty miles up the coast, northwest from Chinhai, across Hangchau bay, and is connected with that city through a luxuriant plain by a well paved causeway about thirty miles long. Chapu is the port of Hangchau, and the only one in China whence trade is carried on with Japan. Its full name is *Chapu chin*, or the mart of Chapu, and it is one of the largest on the coast next to Shanghai and Tientsin. The

town lies at the bottom of a bay on the western face of the hills forming its eastern point, and at low tide the mud runs off a long way from the low land lying between these and some distant hills, whose tops are covered with buildings. The suburbs are situated near the western extremity of a small headland, which runs back four or five miles, and lines the beach on both sides, the central part being hilly; the walled town stands about half a mile behind. It was attacked and much injured by the British forces in May, 1842, but abandoned immediately after the engagement. The walls were found in poor condition, but the Manchu garrison stationed here upheld their ancient reputation for bravery. This body of troops occupies a separate division of the city, and their cantonment is planned on the model of a camp. The outer defences of the city are numerous, but at the time of the attack, most of the old fortifications were found to be considerably decayed. The country in the vicinity is highly cultivated, and more than usually adorned with well built houses, which extend more or less to Hangchau.*

South-west from Chapu lies the old town of Canfu, called Kanpu by the Chinese, which was once the port of Hangchau, but now deserted, from the stream running by it having become choked with sand. This place is mentioned in the voyages of two Arabian travellers in the ninth century, as the chief port of China, where all shipping centred. The narrow entrance between Buffalo island and Kitto point is probably the Gates of China mentioned by them; and Marco Polo, in 1290, speaks of Ganpu, an extremely fine port twenty-five miles from Hangchau, frequented by all the ships that bring merchandise from India. Marsden erroneously supposes Canpu to be Ningpo.† If this was in fact the *only* port allowed to be opened for foreign trade, it shows that, even in the Tang dynasty, the same system of exclusion was maintained that has so recently been broken up. Canfu was destroyed by insurrectionists, which catastrophe drove away the foreign trade from it to Canton, where it afterwards remained; and what trade has since arisen, has gone to Chapu.

The province of FUHKIEN (i. e. Happily Established) is bounded on the north by Chehkiang, north-west and west by

* Chinese Repository, Vol. XI., page 425; Vol. XII., page 248.

† Travels of Marco Polo, page 185.

Kiangsí, south-west by Kwangtung, and south and east by the channel of Formosa. Its northern and north-western borders are defined by the high range of the Nan ling, which render this part of the province, and also the adjacent districts of Kwangtung, very rugged. The line of seacoast is bold, and bordered with a great number of islands, whose lofty granitic or trappean peaks extend in precipitous, barren headlands from Namoh as far as the Chusan archipelago. In the general features of its surface, the islands on its coasts, and its position with reference to the ocean, it resembles the region lying east of New Hampshire.

The river Min is formed by the union of three large streams at Yenping fu; it drains all the country lying east of the Wu-í hills, or about three-fourths of the province, and empties into the ocean by several mouths. It is more than three hundred miles long, and owing to its regular depth, is one of the most useful streams in China; twenty-seven walled towns stand on its banks. The tide rises eighteen or twenty feet at the entrance, and this, with the many islands and reefs, renders the approach difficult in hazy or heavy weather. At Min-ngan hien, about fourteen miles from the mouth, the stream is contracted to less than half a mile for about three miles, the water being from twelve to twenty-five fathoms deep; the hills on each side rise from fifteen hundred to two thousand feet, and are defended by forts and batteries. One traveller speaks of the walls of these defences as affording a sort of stairs for the more convenient ascent of the hills on which they are situated. From the top, "the view embraces a beautiful scene; nothing can be more picturesque than the little plats of wheat and barley intermixing their yellow crops on the acclivities with bristling pines and arid rocks, and crowned with garden spots, or surrounded with rice fields and orchards of oranges. The valley of the Min, viewed from the summit of the fortress, is truly a beautiful sight."* The scenery on this river, though of a different character, will bear comparison with that of the Hudson for sublimity and beauty; the hills are, however, much higher, and the country less fruitful, on the Min.

The passage up to Fuhchau for large vessels is difficult, and presents a serious obstacle in the way of the city ever becoming a place of commerce commensurate with its size and geographi-

* Chine Ouverte, page 127.

cal advantages. Only one or two foreign merchants reside there, and not over a dozen merchantmen have as yet entered the port, three of which were American. From Fuhchau upwards, the river is partially obstructed with rocks and banks, rendering the navigation troublesome as far as Mintsing hien, about thirty miles above it, beyond which no foreign traveller has described it.

Mr. Stevens says of this river, that "bold, high, and romantic hills give a uniform yet ever varying aspect to the country; but it partakes so much of the mountainous character, that it may be truly said that beyond the capital we saw not one plain even of small extent. Every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads. Here and there a laborer, with a bundle of grain which he had reaped, was bringing it down on his shoulder to thrash out. Orange, lemon, and mulberry, or other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants."*

Next in size to the river Min is the *Lung kiang*, or Dragon river, which flows by Changchau fu, and disembogues near Amoy, in the south-western part of the province; it is about two hundred miles long. The number of islands along the coast of Fuhkien is great, but none of them are of large size. The first on the west, within the limits of the province, is Namoh or Nan-au, about thirteen miles long and three wide, well known as a principal dépôt for the sale of opium. Amoy and Quemoy are the largest islands of a group lying off the entrance of the Dragon river. Chimmo bay is north-east of Amoy, and is the entrance of the passage up to Chinchew, or Tsiuenchau fu, celebrated for the commercial enterprise of its inhabitants. Between this bay and the mouth of the Min, the Lamyit islands, Ockseu, and Haitan, are the largest; off that river are the White Dog group, Ma-tsu shan and Changchí shan. Between this part and Chehkiang, only Tungyung, Pihsiang shan, Fuhyau, and Pihkwan need be mentioned; some of their peaks are 1500 to 1700 feet high. The harbors and creeks along their shores are infested with numerous fleets of pirates, which "sneak about

* Chinese Repository, Vol. IV., page 92.

like rats," and prey upon the peaceful traders. Mr. Fortune had a narrow escape from them in a small junk, when going up the coast, but they seldom attack foreign vessels.*

The grain raised in Fuhkien is hardly enough to support its population, especially on the sea-board, and large quantities of rice are brought from Siam, Formosa, and elsewhere. Black tea, camphorand other woods, sugar, chinaware, and grass-cloth, are the principal exports.

The city of Fuhchau fu (i. e. Happy City), or Hokchiu hu, as it is called by the inhabitants, is situated in latitude 26° 5′ north, and longitude 119° 20′ east, on the northern side of the Min, thirty-four miles from its mouth, and nine from Pagoda island, where the ships anchor. The city lies in a plain, through which the river runs, about three miles from its banks; this plain is surrounded by hills, forming a natural and most magnificent amphitheatre of vast dimensions, whose fertility quite equals its beauty. Suburbs extend from the walls three miles to the banks, and stretch along on both sides the stream. They are connected with each other, and a small islet in the river, by a stone bridge four hundred and twenty paces long, reposing on forty solid stone piers on the northern side, and on nine similar ones on the south. The bridge is lined with shops. The scenery is bold, and such parts of the surrounding hills as are not cultivated or used for graves, are covered with pines; some of the hills below the city are three thousand feet high. Opposite Fuhchau the land is lower, and the suburb is built upon an island formed by the division of the main channel, seven miles above the city; the branches reunite again at Pagoda island. This island, and the plain on each side, forms a large basin, about twenty miles long by fifteen wide. The islet, between the two parts of the bridge, again subdivides the channel opposite the city. The river is crowded with floating habitations, ferry-boats, and trading craft, rendering its surface an animated and noisy scene. Each boat is furnished with flower-pots, and the boatwomen wear natural flowers in their hair, which impart a pleasing aspect both to the boats and their inmates.

Proceeding through the suburb of Nantai, by a single street, the visitor reaches the city. Its walls are about thirty feet high,

* Wanderings in China, page 388.

and twelve wide at the top, and overgrown with grass. The gates are seven in number, and overlooked by high towers; smaller guard-houses stand upon the walls at short intervals, in which a few soldiers lodge, and where two or three cannon indicate their object. The city is divided into wards and neighborhoods, each of which is under its own police and headmen, who are responsible for the peace of their respective districts. The British Consulate is situated south of the city, on the *Wu-shih shan*, or Black-stone hills, in a beautifully wooded spot, elevated about two hundred and fifty feet above the plain, where many temples and pavilions have been built. Some of these the priests leased out to the British consul, themselves assisting to remove the images and make the necessary alterations.

From this eminence the view is extensive, and presents a great diversity of pleasing objects. The square battlements of the wall are seen extending in a devious and irregular circuit for more than eight miles, and inclosing most of the buildings, except on the south. On the south-east, a hill rises abruptly more than two hundred feet, its sides built up with interspersed dwellings; and another on the extreme north of the city, surmounted by a watch-tower, closes the prospect in that direction. Two pagodas within, and fantastic looking watch-towers upon the walls, large, regular built granaries, and a great number of flag-staffs in pairs before temples and offices, contribute to relieve the otherwise dull monotony of low tiled roofs, which is still further diversified by many large trees. Several lookout houses are placed over the streets, or upon the roofs of buildings, for the accommodation of watchmen, one of which immediately attracts the attention of the visitor, from its height, and its clock-dial with Roman letters. Few vacant spaces occur within the walls of the city, which is everywhere equally well built.

Serpentine canals divide the country around into plats of greater or less extent, of every form and hue, and help to drain the city as well as provide channels for boats to come up from the river. These parts of the landscape are dotted with hamlets and cottages, or, where the ground is higher, with graves and tombstones. To one seated on this eminence, the confused hum of mingling cries ascending up from the town below,—the beating of gongs, crackling of fireworks, reports of guns, vociferous cries of hucksters and coolies, combining with the barking of dogs and other domes-

tic sounds, as well as those from the crows, fish-hawks, and magpies nearer by,—inform him in the liveliest manner that the beautiful panorama he is looking down upon is filled with teeming multitudes in all the tide of life. Their moral condition and ignorance, also, suggest melancholy reflections to the Christian spectator, and prompt the wish, that they may be speedily enlightened by the gospel of truth and purity. On the western side of the city is a sheet of water, called *Sí hu*, or West lake, with a series of unpretending buildings and temples lying along its margin, a bridge crossing its expanse, and fishing-nets and boats floating upon its bosom. The watch-tower, on the hill in the northern part of the city, is upon the wall, which here runs near a precipice two hundred feet high; it is the most conspicuous object when approaching the place.

The Manchus occupy the eastern side of the city, which, as usual, is walled off. They number altogether about 8,000 persons, and the natives generally are not allowed to enter their precincts. They live under their own officers, in much the same style as the Chinese, and, not having any regular occupation, give no little trouble to the provincial authorities. The number of temples and well built private residences in Fuhchau is much less than in Ningpo, and as a whole it is a poorer built city. The streets are full of abominations, for which the people seem to care very little. The shops are well stored with goods, but for the most part of a poor quality. Paper money is issued by the leading mercantile firms in the city, varying in value from forty cents to a thousand dollars, and supplying all the advantages with few of the dangers of bank notes. The blue, red, and black colors, which are blended together on these promissory bills, present a gay appearance of signatures and endorsings. The name of the issuing house, and a number of characters traced around the page, in bright blue ink, form the original impression. The date of issue, and some ingeniously wrought cyphers, for the reception of signatures and prevention of forgeries, are of a deep red; while the entry of the sum, and names of the partners and receiver, stand forth in large black characters. On the back are the endorsements of various individuals, through whose hands the bill has passed, in order to facilitate the detection of forgeries, but not rendering them at all liable.* The streets are crowded

* Smith's China, page 364.

with craftsmen and hucksters, in the usual style of Chinese towns, where the shopmen, in their desire to attract custom, seem to imagine, that the more they get in their customers' way, the more likely they are to sell them something. The shops are thrown open so widely, and display such a variety of articles, or expose the workmen so plainly, that the whole street seems to be rather the stalls of a market, or the aisle in a manufactory, than the thoroughfare of a town.

The official residences are numerous, the chief civil and military dignitaries of the province residing here, besides the prefect and the two magistrates of Min and Haukwan districts. Their establishments, however, are neither better built, nor more elegantly furnished than those of the better class of shopmen, while most of the out-buildings are dirty, and ill-fitted for living in. The *Ching-hwang miau* is one of the largest religious edifices in the place, and the temples of the goddess of Mercy, and god of War, the most frequented. The *Kiu Sien shan*, or hill of the Nine Genii, on the southern side of the town, is a pretty object. The city-wall runs over it, and on its sides little houses are built on the rocky steps; numerous inscriptions are carved in the face of the rocks. Near the eastern gate, called *Tang mun*, or Bath gate, there is a small suburb, where the Chinese and Manchus live together, and where are numerous public hot baths, the waters of which proceed from springs near by. Four or five wells, each six feet across, and four deep, are filled with the water, and for two cash any one may bathe; they are much frequented, and the accommodation is so inadequate that the bathers are obliged to pack themselves into the reservoirs as closely as possible.

The citizens of Fuhchau bear the character of a reserved, gloomy, turbulent people, very unlike the polite, affable natives further north. Their dialect is harsh and guttural, contrasting strongly with the nasal tones of the patois of Amoy, and the mellifluous sounds heard at Ningpo. There are few manufactures of importance in the city, and its commerce and resources are sensibly declining, under the drain of the precious metals, and other sad results of the traffic and use of opium. More culprits wearing the cangue are to be seen in the streets than at the other ports, and in passing along the way none of the hilarious merriment which is heard elsewhere greets the ear. There is also a

general lack of courtesy in passing by each other quite unusual in China, no one seeming to mind whether he runs against another or not. Beggars of the most loathsome aspect crowd the thoroughfares, showing both the poverty and the callousness of the inhabitants. One half the population is supposed to be addicted to the opium pipe, and annually expend two millions of dollars for this noxious gratification. The population of Fuhchau and its suburbs is reckoned, by those who have visited the place, at rather over than under 600,000 souls.

The island in the river is densely settled by a trading population of 20,000, a great part of whom consist of sailors and boatmen. The country women, who bring vegetables and poultry to market in the suburbs, are a robust race, and contrast strikingly with the sickly-looking, little-footed ladies of the city. Fishing-boats are numerous in the river, many of which are furnished with cormorants, trained to assist their masters in procuring fish. The neighboring villages are entirely agricultural; but neither they nor the district towns in the department, present any points of interest. Min-ngan is the only town on the river below Fuhchau of any consideration.*

Amoy or Hiamun (i. e. the Gate or Harbor of Hia) is the most important and best known port in the province, and 150 years ago the seat of a large foreign commerce. It is a mart in the district of Tung-ngan, belonging to the department of Tsiuen-chau, situated in lat. 24° 40′ N., and long. 118° 20′ E., upon the south-western corner of the island of Amoy, at the mouth of the Dragon river leading up to Changchau fu. The island itself is about forty miles in circumference, and contains scores of large villages besides the city. The scenery within the bay is picturesque, caused partly by the numerous islands which define it, some of them surmounted by pagodas or temples, and partly by the high barren hills behind the city, and the bustling crowds of vessels in the harbor before it. There is an outer and inner city, as one approaches it seaward—or more properly a citadel and a city—divided by a high ridge of rocky hills having a fortified wall running along the top. A paved road connects the two, which is concealed from the view of the beholder as he comes in from sea by the ridge, until he has entered the Inner harbor.

* Chinese Repository, Vol. XV., pages 185, 225.

The entire circuit of the city and suburbs is about eight miles, containing a population of 300,000, while that of the island is estimated at 100,000 more.

Amoy is further divided by the Inner harbor, which extends in front, and joins a large estuary running up some distance into the island, and skirting the northern side of the city. Thus it, in fact, lies upon a tongue of land, having only one-third of its circuit defended by walls, and these are overlooked by the hills in its rear. These hills contain some ancient tombs and sepulchres of great solidity, part of them being excavated out of the rocks and ornamented with inscriptions and epitaphs;—a mode of interment by no means common in China, nor even here used at present. Few cities are more favorably situated for access than Amoy, but its water communication with the interior is not equal to those of the other four ports. The two rivers which disembogue into the bay are small, the one leading north-east to Tung-ngan hien is sometimes almost dry at low tide, even within three miles of the town.

The harbor of Amoy is one of the best on the coast; there is good holding ground in the Outer harbor, and vessels can anchor in the Inner, within a short distance of the beach, and be perfectly secure; the tide rises and falls from fourteen to sixteen feet. The western side of the harbor, here from six hundred and seventy-five to eight hundred and forty yards wide, is formed by the island of Kulang su; the batteries on this island completely command the city. It is about a mile long and two and three-quarters around, and maintains a rural population of 3500 people, scattered among four or five hamlets This island was occupied by the English troops after the capture of the city in September, 1841, until it was restored to the Chinese in December, 1845. Eastward of Amoy is the island of Quemoy or Kinmun (i. e. Golden harbor), presenting a striking contrast in the low, rice grounds on its south-west shore, to the high land on Amoy; its population is much less than that of Amoy.

The country in this part of Fuhkien is thickly settled and highly cultivated. Mr. Abeel, describing a trip towards Tung-ngan, says, "For a few miles up, the hills wore the same rugged, barren aspect which is so common on the southern coast of China, but fertility and cultivation grew upon us as we advanced; the

mountains on the east became hills, and these were adorned with fields. The villages were numerous at intervals; many of them were indicated in the distance by large groves of trees, but generally the landscape looked naked. Well-sweeps were scattered over the cultivated hills, affording evidence of the need and the means of irrigation."* Within the district of Nganki, east of Tsiuenchau fu, lie the hills where the Ankoi teas are grown, a class of black teas of peculiar taste. These hills were visited in 1836 by a party of foreigners, and found to be well cultivated.

In the other direction towards Changchau fu, the traveller, beyond Pagoda island, enters an oval bay ten or twelve miles long, bounded by numerous plains rising in the distance into steep barren mountains, and upon which numerous villages are found; twenty-three were counted at once by Mr. Abeel, and the boatmen said that all could not be seen. About fifteen miles west of Amoy is the entrance of the river; on its banks are several large towns, and "villages uncounted" are to be seen in every direction. Changchau fu lies about thirty-five miles from Amoy, and is described as well built, the streets paved with granite, some of them twelve feet wide, and as usual intolerably offensive. A bridge, about eight hundred feet long, spans the river, consisting of beams stretching from one abutment to another, covered with cross pieces. From the top of the hills behind a temple at the north-western corner of the city, the prospect is charming.

"Imagine an amphitheatre," says Mr. Lowrie, "thirty miles in length and twenty in breadth, hemmed in on all sides by bare pointed hills, a river running through it, an immense city at our feet, with fields of rice and sugar-cane, noble trees and numerous villages stretching away in every direction. It was grand and beautiful beyond every conception we had ever formed of Chinese scenery. Beneath us lay the city, its shape nearly square, curving a little on the river's banks, closely built, and having an amazing number of very large trees within and around. The guide said that in the last dynasty it had numbered 700,000 inhabitants, and now he thought it contained a million—probably a large allowance. The villages around also attracted our atten-

* Chinese Repository, Vol. XI., page 506.

tion. I tried to enumerate them, but after counting thirty-nine of large size distinctly visible in less than half the field before us, I gave over the attempt. It is certainly within the mark to say that within the circuit of this immense plain there are at least one hundred villages, some of them small, but many numbering hundreds and even thousands of inhabitants."*

Changchau was again visited in 1846 by Rev. Mr. Pohlman and Isidore Hedde, who were received with civility by the authorities, and with great cordiality by the citizens. M. Hedde's object was to examine the silk-dyeing, and other manufactures of the place, and he received the permission of the officers to do so; Mr. Pohlman improved the opportunity to make the acquaintance of the people, and distribute Christian books among them.

A town on the river, called Shihma or Chiohbé, is a place of some trade, extending a mile along the shore, and larger than Haitang hien, a district town between it and Amoy. Large numbers of people dwell in boats on this river near the towns, rendering a voyage up its channel somewhat like going through a street, for the bustle and noise.

The cities in the interior of the province have not been often visited by foreigners. The department of Hinghwa, situate on the coast between Tsiuenchau and Fuhchau, is described as exceedingly populous; the horrid crime of female infanticide is, so far is now known, more prevalent from the borders of Kwangtung to the river Min than in any other part of China. It is said that at Yenping fu on the Min river, the people speak the dialect of Nanking, which is so unlike the local patois as to lead to the inference that it was settled by a colony from that region. Much of the tea and camphor produced on the Wu-í hills in the western part of the province is carried over the frontier through Kiangsí to the Kan kiang, and thence to Canton.†

The island of Formosa and the group called the Pescadore islands, lying between it and Amoy, together form a department of this province. The limits of Chinese jurisdiction on Formosa, according to native maps, extend over half the island, reaching no further east than the *Muh kan shan*, a ridge of mountains running through the middle of the island. The island is called

* Chinese Repository, Vol. XII., page 530.
† Ibid., Vol. XI., page 651.

Taiwan (i. e. Terrace Beach) by the Chinese, but this name is applied more accurately only to the department, and not to it as an island; the Chinese portion is about 250 miles long, and 80 broad, inclosing an area of from 12 to 15,000 square miles. The population is perhaps 2,500,000; the prisoners captured from the British ship Ann, in 1842, represent that part of the island which they passed through as being well cultivated. It is fertile, possesses a salubrious climate, and is well watered, in every respect meriting the name of Formosa. The rice trade alone between it and the maritime provinces employs about three hundred vessels; other products give rise to a large trade, of which camphor, salt, sulphur, maize, fruits, and timber are the principal.

The city of Taiwan lies in the south-western part, and is described as a large place. The western coast presents no harbors, and vessels lie a long distance off the shore, exposed to great inconveniences when lading. Kĭlung at its northern extremity is the only good port, but on the eastern shore Benyowsky found several secure harbors. Some of the aboriginal inhabitants have been driven or have removed east of the mountains, but most of them have become partly incorporated with the Chinese settlers, or live in villages of their own, under the general supervision of Chinese officers. A still greater proportion of the aborigines pay no allegiance to the Chinese, and many of their villages are still found west of the mountains. They are divided into numerous clans or tribes, like the North American Indians, and strifes among themselves prevent all systematic opposition to the encroachments of the Chinese. So far as is known these aborigines have no written language, and no other religion than the respect paid to sorcerers and demons; the Chinese represent them as being free from theft and deception, and just in their mutual dealings, but revengeful when provoked. They are of a slender shape, olive complexion, wear long hair, and blacken their teeth; some suppose them to be of Malayan or Polynesian origin, though further investigation will probably show that they are allied to the Lewchewans. The Chinese had no knowledge of Formosa until A. D. 1403, and their sway was not established over it until 1683. It has always been a misgoverned, turbulent region, owing to a variety of causes, among which no doubt the intermixture of the half civilized natives with the restless Fuhkienese,

and their insubordination developed by the extortion and cruelty of the imperial officers, are the principal; a great emigration is constantly going on from the main, and lands are taken up by capitalists, who not only encourage the people to go over, but actually purchase large numbers of poor people to occupy their lands.*

About twenty-five miles west of Formosa, and attached to Taiwan fu, is the district of *Pănghu ting* or Pescadore islands, consisting of a group of twenty-one inhabited islets, the largest of which, called Pănghu, is eighty-four miles in circumference; none of them rise three hundred feet above the sea. The two largest are situated near the centre of the cluster, and have an excellent harbor between them. The want of trees, and the absence of sheltered valleys, give these islands a barren appearance. Millet, ground-nuts, pine-apples, sweet potatoes, and vegetables are grown, but for most of their supplies they depend upon Formosa. The population of the group is estimated at 8000, of whom a large part are fishermen. The Dutch seized these islands in 1622, but removed to Formosa two years after at the instance of the governor of Fuhkien, since which time they have hardly been visited by foreigners, until they were surveyed by Capt. Collinson in 1845.

* Chinese Repository, Vol. II., page 408; Vol. V., page 480.

CHAPTER III.

Geographical Description of the Western Provinces.

The central provinces of Hupeh and Hunan formerly constituted a single one under the name of Hukwang (i. e. Broad Lakes), and they are still commonly known by this appellation. Hupeh (i. e. North of the Lakes) is the smallest of the two, but contains the most arable land. It is bounded north by Honan, east by Nganhwui and Kiangsí, south by Hunan, and west by Sz'chuen and Shensí. Its area is about 70,000 square miles, or equal to New England and New Jersey united.

The Great river flows through the south of the province, where it connects with all the lakes on both its shores, and nearly doubles its volume of water. The Han kiang, or Han shwui, is its largest tributary on the north. This river rises in the south-west of Shensí, between the Peh ling and Tapa ling, and drains the south of that province and nearly the whole of Hupeh, and joins the Yangtsz' kiang at Wuchang fu, after a course of more than five hundred miles. The area of its basin cannot be far from a hundred thousand square miles. The south-eastern part of Hupeh is occupied by an extensive depression filled with a succession of lakes. The length and breadth of this plain are not far from two hundred miles, and it is considered the most fertile part of China, not being subject to overflows like the shores of the Yellow river, while the descent of the land allows its abundance of water to be readily distributed. Every spot is cultivated, and the surplus of productions is easily transported wherever there is a demand.

The Ax lake, Millet lake, Red Horse lake, and Mienyang lake, are the largest in the province. The remaining parts of both the Lake provinces are hilly and mountainous; the high range of the Tapa ling lies on the west of Hupeh, and separates the basins of the Great river and its tributary, the Han kiang, from each other, some of its peaks rising to the snow line. The productions of

Hupeh are bread-stuffs, silk, cotton, tea, fish, and timber; its manufactures are paper, wax, and cloth. The climate is temperate and healthy.

The capital of Hupeh, Wuchang fu, lies on the Yangtsz' kiang, where the river Han joins it, and opposite to Hanyang fu. These two cities, together with the suburb of Hankau, below the latter, probably present, in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; London and Yedo alone can compete with it. A fire broke out in Hankau in 1833, which burned seven days, destroying a great amount of merchandise with the wooden dwellings. The number of vessels of the largest size exceeds ten thousand, while the multitude of small craft and ferry-boats moving about is much greater. The Yangtsz' kiang, nearly five hundred miles from the sea, is here a league broad, with depth sufficient for the largest ships.

A traveller thus speaks of the approach to Wuchang fu: "The night had already closed in when we reached the place where the river is entirely covered with vessels, of all sizes and forms, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of a street having each side defined by floating shops, and after four hours toilsome navigation through this difficult labyrinth, arrived at the place of debarkation." He further remarks, that "for the space of five leagues, one can only see houses along the shore, and an infinitude of beautiful and strange looking vessels in the river, some at anchor and others passing up and down at all hours."*

The coup d'œil of these three cities is beautiful, their environs being highly cultivated and interspersed with the mansions of the great; but he adds, "If you draw near, you will find on the margin of the river only a shapeless bank worn away with freshes, and in the streets stalls surmounted with palisades, and workshops undermined by the waters or tumbling to pieces from age. The open spots between these ruins are filled with abominations which diffuse around a suffocating odor. No regulations respecting the location of the dwellings, no side-

* Annales de la Propagation de la Foi, 1845, tome XVII., pages 287, 290.

walks, no place to avoid the crowd which presses upon one elbowing and disputing the passage, but all get along pell-mell in the midst of cattle, hogs, and other domestic animals, each protecting himself as he best can from the filth in his way, which the Chinese collect with care for agricultural uses, and carry along in little open buckets through the crowd." These cities are obnoxious to freshes, and are occasionally injured by the rise of the waters, their advantageous position being thus also the source of their greatest danger.

Among the other cities in this province is Kinchau fu, one of the most important from its position upon the Yangtsz' kiang, where it enters the lake country; a large garrison is maintained here. Siangyang fu on the river Han is celebrated in ancient Chinese history.

The province of HUNAN (i. e. South of the Lakes) is bounded north by Hupeh, east by Kiangsí, south by Kwangtung and Kwangsí, and west by Kweichau. The surface of the country is much more hilly than Hupeh, rising into mountains on the south, where a hardy, sparse population find their subsistence. Tungting hu, the largest lake in China, lies in the north; the country around it is extremely fertile, yielding two crops annually. Three large streams, which take their rise in the Nan ling, pour their waters into it; these are the Siang, which drains the eastern part of the province, the Tsz' and the Yuen, which communicate with the districts bordering on Kweichau.* They drain a country equal in area to Great Britain, and through the Tungting hu, convey its produce to all parts of the land; few provinces, therefore, exceed this in facilities for internal navigation. The productions of Hunan are such as an agricultural country furnishes, rice being the principal grain. The mountains produce pine, cassia, and other timber, which are floated down in rafts to the Great river; malachite, iron, lead, and coal, are also obtained from their bowels.

The capital, Changsha fu, lies in the north-east on the river Siang, and every prefecture in the province is accessible by water from it through the lake. Yohchau fu, on the eastern side of the lake at the junction with this river, is the thoroughfare for

* The Siang is called the *Heng kiang*, and the Tsz' bears the name of *Lo nang*, in Du Halde, but the names here given are those inserted in Chinese maps.

all goods passing up and down the Kiang. The surface of this and other lakes is enlivened by fishing-boats of various forms, some of them carrying cormorants; by large rafts, carrying houses upon them, in which numerous families find a home; and by odd shaped vessels transporting passengers and merchandise in different directions. Pirates infest both the lakes and streams, who do not confine themselves to depredations upon the water, but land and levy black-mail upon the villages. The city of Changsha is said to have been the place where the festival of Dragon Boats originated. In the south-western part of the province aboriginal hill-tribes exist, who not seldom prove a source of trouble to the imperial government. An insurrection broke out in that region and Kwangtung, in 1832, which caused the governors of the two provinces great trouble to quell, and cost the governor-general of Kwangtung his office.

The province of SHENSÍ (i. e. Western Defiles) is bounded north by Inner Mongolia, from which the Great Wall divides it, east by Shansí and Honan, south-east by Hupeh, south by Sz'chuen, and west by Kansuh. Its area is not far from 70,000 square miles. Shensí is a hilly region, diversified by many well watered tracts, and subsisting a hardy and industrious population.

On the north, the Great Wall separates it from the country of the Ortous Mongols. The road leading from Shansí to Kansuh, through Shensí, and that going south into Sz'chuen, are among the most expensive works of the kind in China. The mountains in this province form part of the Peh ling range, running across its southern districts, and dividing the two basins of the Yellow and Great rivers. North of the Wei ho, the whole country gradually declines to the eastward, and although hilly does not rise into any high peaks.

The rivers north of the Wei all run south-east into the Yellow river; some of them are over 350 miles long, taking their rise in Kansuh, but their channels are in many places unnavigable on account of rapids and falls; the Loh and Wu-ting are the largest. The Wei ho is the most considerable of all its affluents, and joins it at the place where it enters the Plain. This spot is well known in Chinese history as the Tungkwan pass, the rivers bursting through high cliffs in Shansí on the north-east and on the south. The basin of the Wei ho is equally fertile

and populous with the other great internal basins in China; the course of the river itself is not short of 400 miles, and its basin probably comprises an area of 60,000 sq. m. This region is the most ancient part of China, and Sí-ngan fu was the metropolis for many centuries.

Gold mines occur in Shensí, and gold is collected in some of the streams; other metals also are worked. The climate is too cold for rice and silk; wheat, millet, and cotton supply their places; rhubarb, musk, wax, red-lead, coal, and nephrite are exported. Wild animals still inhabit the northern parts, and the number of horses, sheep, goats, and cattle raised for food and service is large, compared with the eastern provinces.

The capital, Síngan fu, is renowned as the metropolis of the empire in the Tang dynasty, and is still much the largest city in this part of the country, containing some remains of its former grandeur, though from its position on the river Wei it could not become a commercial emporium like Nanking or Hangchau. This city is somewhat celebrated abroad as the place where an ancient monument of the Nestorian missionaries in China was discovered. The governor-general of this and the adjoining province resides here, having under his control a large body of troops. There are some other towns of note in this province, of which Hanchung fu in the west, on the Han river, where the great road from Síngan fu strikes that stream, is the largest. The city of Yülin fu is the station of a force to overrule the Mongols beyond the Great Wall, and receive the peltry brought in from that region.

The immense province of KANSUH (i. e. Voluntary Reverence) formerly belonged to Shensí, and extended no further west than the pass called Kiayü kwan in the Great Wall near Suh chau, but since the division, its limits have been extended across the desert of Gobi to the confines of Songaria on the north-west, and to the borders of Tibet on the west. Its name is formed by joining the names of two large towns, Kanchau fu and Suh chau. It is bounded north and north-east by Gobi and the country of the Mongols, east by Shensí, south by Sz'chuen, south-west by Koko-nor and the desert, and north-west by Cobdo and Ílí. Its entire area cannot be much under 400,000 sq. m., the greater part of which is a howling desert; it extends across

twelve degrees of latitude and twenty-one degrees of longitude, and comprises a large part of the ancient kingdom of Tangut.

The country is mountainous, some of the peaks rising over 10,000 feet; the principal chain is a spur from the Peh ling, called Lung mountains on some maps, which running north-easterly bounds the valley of the Yellow river on its east, and forces its waters northward; it also forms the east water-shed of the Wei and other tributaries of the Yellow river in Shensí. The Yellow river flows through the province in a north-east direction, and receives a few large affluents in its course, as the Ta-tung ho and Chau ho, both of which join it near Lanchau fu. Near the termination of the Great Wall, a range of hills called Kí-lien shan, forms the water-shed between the valley of the Ta-tung and a number of small rivers which flow northward into the desert.

The climate of Kansuh is colder than Shensí, and its inhabitants make much use of skins and furs in their clothing. The country east of the Yellow river is fertile, and produces wheat, barley, millet, and other edible plants. Wild animals are frequent, whose chase affords both food and peltry; large flocks and herds are also maintained by Tartars living within the province. The mountains produce metals and minerals, among which are copper, almagatholite, jade, gold, and silver. The capital of the province is Lanchau fu, which lies on the south side of the Yellow river, where it turns north-east; the valley is narrow, and defended on the west by a pass, through which the road goes westward. At Sí-ning fu, about two hundred miles east of Tsing hai, the superintendent of Koko-nor resides; its political importance has largely increased its trade within the last few years. Ninghia fu in the north-east of the province is the largest town on the borders of the desert. The pass called Kiayü kwan is gradually rising in importance from its being the first settlement when coming in from the desert; duties are levied here, and a garrison maintained. West of this pass lie the towns of Barkoul, Hami, Turfan, and Oroumtsi, with other settlements, and ruled partly by Chinese officers, and partly by the chieftains of the various tribes. Oroumtsi is more than two thousand miles from Peking, and the communication between them is constant.

The province of Sz'CHUEN (*i.* e. Four Streams) is the largest of the eighteen, being double the size of most of them; it is

bounded north by Kansuh and Shensi, east by Hupeh, south by Kweichau and Yunnan, and west by Tibet, and north-west by Koko-nor. Its area equals all the Eastern and Middle States excluding Maryland. Its topography partakes of that of the adjoining provinces, rugged and full of defiles; the Yun ling stretches across its western side, and sends off branches to the south and north-east. There is one plain of considerable extent around the capital, and the bottoms of the Yangtsz' kiang and its tributaries are level and well cultivated. The Yangtsz' kiang flows along a crooked channel in a north-easterly course through the south-eastern part of the province, receiving some of its largest tributaries. The Yahlung in the west, the Min in the centre, and the Kialing near Hupeh, are its chief affluents in Sz'chuen. The first is about six hundred miles long, and serves but little for navigation compared with its length. The Min kiang is more useful, and affords passage for boats up to Chingtu fu, if not beyond; the city of Süchau stands at the junction. The Kialing drains a wide region, its branches extending over all the eastern third of Sz'chuen and into the adjacent provinces; Chungking fu stands at its entrance, and receives the timber and boats which come down from Pauning fu and other towns on its banks.

The whole province is well watered, and produces grain, silk, tea, horses, metals in abundance, musk, rhubarb, and skins. The climate is good; the people are of a mixed race, and in many places are governed with an imperfect rule. This province and Kansuh frequently suffer from famine (which, however, is a calamity common enough everywhere in China), at which times the most horrible excesses and misery are endured, people resorting to brigandage to supply their wants, seizing and devouring one another, drowning themselves and exposing their children, and sometimes rising upon their rulers and destroying all government and subordination. If the internal commerce of the whole country was more secure, these dreadful calamities would be greatly alleviated, if not altogether removed. Insurrections are frequent among the half-subdued tribes on the western frontier, which are quelled partly by force and partly by bribes and concessions, though it is impossible to learn from the Chinese accounts how they arise.

Chingtu fu, the capital, lies on the Min river, near the centre of the province, in a well watered plain. It was once a city of

note, but suffered so much at the Manchu conquest that it has not regained its former splendor. The trade of Sz'chuen is by no means proportionate to its size or capabilities; the inhabitants cause their rulers much trouble, and are to a great degree themselves the source of most of the commotions and distress that prevail. The mineral productions of this region are great, but not availed of to the extent they might be; silk, tea, rhubarb, and grain also form articles of exportation.

The province of KWANGTUNG (i. e. Broad East), from its having been for a long time the only one of the eighteen to which foreigners have had access, has almost become synonymous with China, although but little more is really known of it than of the others, except in the vicinage of Canton, and along the course of the Peh kiang, from Nanhiung chau to that city. It is bounded north by Kiangsí and Hunan, north-east by Fuhkien, south by the ocean, and west and north-west by Kwangsí. Its area is about the same as that of the United Kingdom, and its natural facilities for internal navigation and an extensive coasting trade, are unusually great; for while its long line of coast, nearly a thousand miles in length, affords many excellent harbors, its rivers communicate with the regions on the west, north, and east beyond its borders.

The Nan ling runs along the north, between it and Kiangsí and Hunan, rendering that portion of the province mountainous. The chain takes forty or fifty names in its course from Kwangsí to Fuhkien, but no part of it is so well known as the road, twenty-four miles in length, which crosses the Mei ling (i. e. Plum ridge), between Nan-ngan and Nanhiung. The elevation here is about a thousand feet, and none of the peaks in this part of the range exceed two thousand. Towards Kwangsí they become more elevated. Their summits are limestone, with granite underlying; granite is also the prevailing rock along the coast. The Lí-mu ridge in Hainan has some peaks reaching nearly to the snow-line. The bottoms of the rivers are wide, and their fertility amply repays the husbandman. Fruits, rice, silk, sugar, tobacco, and vegetables, constitute the greater part of the productions. Lead, iron, and coal, are abundant.

The Chu kiang, or Pearl river, which flows past Canton, is formed by the union of three rivers, the West, North, and East rivers, the two first of which unite at Sanshwui, west of the city,

and the East river joins them at Whampoa. The Sí kiang, or West river, is by far the largest of the branches: it rises in the eastern part of Yunnan, and receives tributaries throughout the whole of Kwangsí, along the southern acclivities of the Nan ling, and after a course of 500 miles, passes out to sea through numerous mouths, the best known of which is the Bocca Tigris. The Peh kiang, or North river, joins it after a course of 200 miles, and the East river is nearly the same length; these two streams discharge the surplus waters of all the northern parts of Kwangtung. The country drained by the three cannot be much less than 150,000 square miles, and most of their channels are navigable for boats to all the large towns in this and the province of Kwangsí. The Han kiang in the eastern end of Kwangtung is the only other river of importance; the large town of Chan-chau fu, or Tié-chiu, lies near its mouth.

The coast-line of Kwangtung extends from Namoh island to Cochinchina, a distance of more than 600 miles in a south-westerly direction, deeply indented with bays and estuaries, and presenting two remarkable exceptions to the general uniformity of the whole coast—viz. the large delta of the Pearl river, and the peninsula of Luichau opposite Hainan. The number of islands scattered along this line is unknown, but if all are included, there can hardly be less than 300, of which nearly one-third belong to the department of Kwangchau.

Canton, or Kwangchau fu (i. e. Broad City), the provincial capital, lies on the north bank of the Pearl river in lat. 23° 7′ 10″ N., and long. 113° 14′ 30″ E., nearly parallel with Havana, Muskat, and Calcutta; its climate is, however, colder than either of those cities. The word *Canton* is a corruption of Kwangtung, derived in English from *Kamtom*, the Portuguese mode of writing it; the citizens themselves usually call it *Kwangtung sāng ching*, i. e. the provincial capital of Kwangtung, or simply *sāng ching*. Another name is the City of Rams, and a third the City of Genii, both derived from ancient legends. It lies at the foot of the White Cloud hills, along the low banks of the river about seventy miles north of Macao in a direct line, and ninety north-west of Hongkong; these distances are further by the river.

The delta into which the West, North, and East rivers fall might be called a gulf, if the islands in it did not occupy so much

of the area. The whole forms one of the most fertile parts of the province, and one of the most extensive estuaries of any river in the world,—being a rough triangle about a hundred miles long each side. The bay of Lintin—so called from the islet of that name, where the opium and other store ships formerly anchored —is the largest sheet of water within the estuary, and lies below the principal embouchure of the river, called *Fu Mun*, i. e. Bocca Tigris, or Bogue. Few rivers can be more completely protected than this; but their defences of walls and guns at this spot availed the Chinese but little against the skill and power of their enemies in the last war; they were all, ten in number, levelled with the ground. Ships pass through the Bogue, and thence up to the anchorage at Whampoa, about thirty miles; from whence Canton lies twelve miles nearly due west. The approach to it is indicated by two lofty pagodas within the walls, and the multitude of boats and junks thronging the river, amidst which the most pleasing object to the "far-travelled stranger" is the glimpse he gets through their masts of the foreign factories, and the flagstaffs bearing the English, American, and other ensigns.

The part of Canton inclosed by walls is about six miles in circumference;—having a partition wall running east and west, which divides it into two unequal parts. The entire circuit, including the suburbs, is not far from ten miles. The population on land and water, so far as the best data enable one to judge, is not far from a million of inhabitants. This estimate has been doubted; and certainty upon the subject cannot be attained, for the census affords no aid in determining this point, owing to the fact that it is set down by districts, and Canton lies partly in two districts, Nanhai and Pwanyū, which extend beyond the walls many miles. Mr. Davis says, "the whole circuit of the city has been compassed within two hours by persons on foot, and cannot exceed six or seven miles;" which is true, but he means only that portion inclosed within the walls; and there are at least as many houses without the walls as within them, besides the boats. The city is constantly increasing, and the western suburbs present many new streets entirely built up within the last ten years. The houses stretch along the river from opposite the *Fa tí* or Flower grounds to French Folly, a distance of four miles, and the banks are everywhere nearly concealed by the boats and rafts.

The situation of Canton is one which would naturally soon attract settlers. The earliest notices of the city date back two centuries before Christ, but traders were doubtless located here prior to that time. It grew in importance as the country became better settled, and in A. D. 700, a regular market was opened, and a collector of customs appointed. When the Manchus overran the country, this city resisted their utmost efforts to reduce it for the space of eleven months, and was finally carried by treachery. Martini says a hundred thousand *men* were killed at its sack; and the whole number who lost their lives at the final assault and during the siege was 700,000—if the native accounts are trustworthy. Since then, it has been rebuilt, and has increased in prosperity until it is regarded as the fourth city in the empire for numbers, and probably next to Peking for wealth.

The foundations of the city walls are of sandstone, and their upper part brick; they are about twenty feet thick, and from twenty-five to forty feet high, having an esplanade on the inside, and pathways leading to the rampart, on three sides. The houses are built very near the wall on both sides of it, so that one hardly sees it when walking around the city, except on the north. There are twelve outer gates, four in the partition wall, and two water gates, through which boats pass from east to west across the New city. A ditch once encompassed the walls, but is now dry on the northern side; on the other three, and within the city, it and most of the canals are filled by the tide, and present a revolting mass of reeking filth when the retiring waters expose the bottoms. The inhabitants are supplied with water for washing from these canals and the river; and tolerable drinking water is plentifully furnished from many springs and wells. The gates of the city are all shut at night, and a guard is constantly stationed at them to preserve order, but the idle soldiers themselves cause at times no little disturbance. Among the names of the gates are Great-Peace gate, Eternal-Rest gate, Five-Genii gate, Bamboo-Wicket gate, &c.

The appearance of the city when viewed from the hills on the north is insipid and uninviting, compared with western cities, being an expanse of reddish roofs relieved by a few large trees, and interspersed with pairs of high red poles used for flag-staffs. Two pagodas shoot up within the walls, far above the watch

towers on them, and with the five-storied tower near the northern gate, form the most conspicuous objects in the prospect.

To a spectator at this elevation, the river is a prominent feature in the landscape, covered with a great diversity of boats of different colors and sizes, some stationary and others moving, and all resounding with the mingled hum of laborers, sailors, musicians, marketers, children, and boatwomen, pursuing their several sports and occupations. A fort, called Dutch Folly, or Sea Pearl by the Chinese, is built on a little island in the river, its fanciful buildings and beautiful trees, with the quietude reigning within its walls, agreeably contrasting with the liveliness of the waters around. Beyond, on its southern shore, lies the suburb and island of Honam, and green fields and low hills are seen still further in the distance; at the western angle of this island, the Pearl R. divides, the greatest body of water flowing south, and leaving a comparatively narrow channel before the city. The hills north of the city rise twelve hundred feet above the river; their acclivities for miles are covered with graves and tombs, the necropolis of this vast city: little or no vegetation is seen upon them. Three or four forts are built on the points nearest the northern walls.

The streets are too narrow to be seen from such a spot. Among their names, amounting in all to more than six hundred, are Dragon street, Martial Dragon street, Pearl street, Golden Flower street, New Green Pea street, Physic street, Spectacle street, Flower street, &c. They are not as dirty as those of some other cities in the empire, and on the whole, considering the habits of the people and surveillance of the government, which prevents almost everything like public spirit, Canton has been a well governed, cleanly city. In these respects it is not now as well kept, perhaps, as it was before the war, nor was it ever comparable to modern cities in the West, nor should it be likened to them: without a corporation to attend to its condition, or having power to levy taxes to defray its unavoidable expenses, it cannot be expected that it should be as wholesome. It is more surprising, rather, that it is no dirtier and no sicklier than it is. The houses along the water are built upon piles driven into the ground, and many portions of the city are subject to inundations when the waters increase. On the edge of the stream, the vater percolates the soil, and spoils all the wells

The temples and public buildings of Canton are numerous, but none of them offer much worthy of special remark. There are two pagodas near the west gate of the old city, and one hundred and twenty-four temples, pavilions, halls, and other religious edifices within the circuit of the city. One of the pagodas, called the *Kwang tah* or Plain pagoda, was erected by the Mohammedans, who still reside near it, about ten centuries ago, and is rather a minaret than a pagoda, though quite unlike those structures in Turkey in its style of architecture: it shoots up in an angular, tapering tower, to the height of one hundred and sixty feet. The other is an octagonal pagoda, of nine stories, one hundred and seventy feet high, and was first erected more than thirteen hundred years ago. The geomancers say that the whole city is like a junk, these two pagodas are her masts, and the five storied tower on the northern wall, her stern sheets.

The *Hai-chwang sz'*, a Budhist temple at Honam opposite the foreign factories, and usually known as the Honam Joss-house, is one of the largest in Canton, and has been frequently described. Its grounds cover about seven acres, surrounded by a wall, and divided into courts, garden-spots, and a burial-ground, where are deposited the ashes of priests whose bodies are burned. The buildings present nothing worthy of note in an architectural point, consisting mostly of cloisters or apartments surrounding a court, within which is a temple, a pavillion, or a hall; these courts are overshadowed by large trees, the resort of thousands of birds. The outer gateway opens upon the street on the river banks, and leads up a gravelled walk to a high portico guarded by two huge demoniac figures, through which the visitor enters a small inclosure, separated from the largest one by another spacious porch, in which are four huge statues. This conducts him to the main temple, a low building one hundred feet square, and surrounded by pillars; it contains three wooden gilded images, in a sitting posture, called *San Pau Fuh*, or the Past, Present, and Future Budha, each of them about twenty-five feet high, and surrounded by numerous altars and attendant images. Daily prayers are chanted before them by a large chapter, all of whom are dressed in their yellow canonicals, and go through the liturgy with great regularity. Beyond this a smaller building contains a marble repository somewhat resembling a pagoda, under which is preserved a relic of Budha, said to be one of his

toe-nails. This court contains other shrines, and many offices for the accommodation of the priests, among which are the printing-office and library, both of them respectable for size, though the books are little calculated to instruct or entertain either priest or people.

There are about one hundred and seventy-five priests connected with the establishment, only a portion of whom can read. Among the buildings within the walls are several small temples dedicated to national deities whom the Budhists have taken into their mythology, for they have no scruples in worshipping whatever will bring devotees to their shrines. One of the apartments is appropriated to the reception of hogs (not *bugs*, as was stated in one work) offered by worshippers, which are fed here as long as they live.

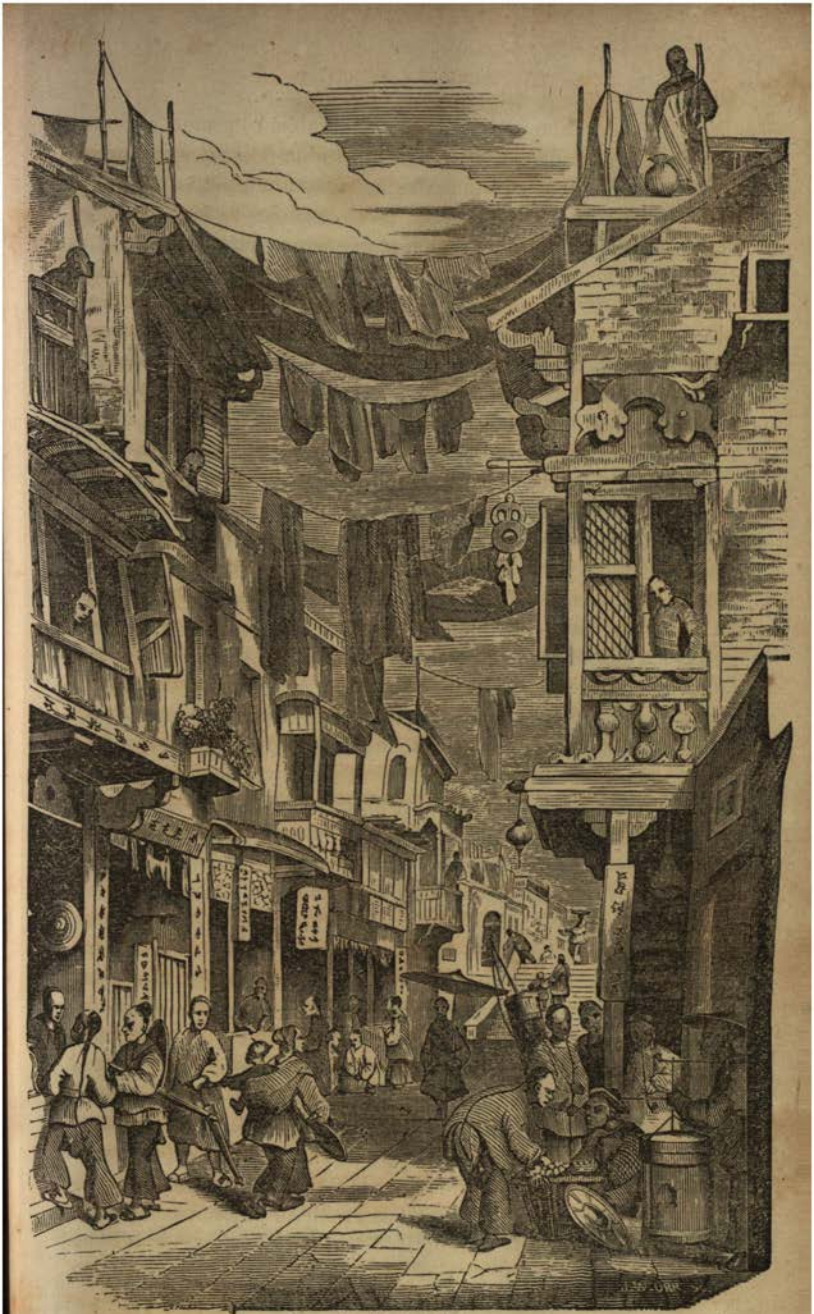
Besides the Honam temple, there are two others in the Old city belonging to the Budhists, both of them, like that, well endowed. One of them, called *Kwang-hiau sz'*, or temple of Glorious Filial Duty, contains two hundred priests, who are supported from the lands belonging to the establishment, which are estimated at three thousand five hundred acres. The number of priests and nuns in Canton is not exactly known, but they probably exceed two thousand, nine-tenths of whom are Budnists. There are only three temples of the Rationalists, and their numbers and influence are far less than those of the Budnists.

The Ching-hwang miau is one of the most important religious institutions in every Chinese city, it being a sort of palladium, in which both rulers and people offer their devotions for the welfare of the city. The superintendent of that in Canton pays $4000 for his situation, which sum, with a large profit, is obtained again in a few years, by the sale of candles, incense, &c., to the worshippers. The temples in Canton are cheerless, gloomy abodes, well enough fitted, however, for the residence of inanimate idols and the performance of unsatisfying ceremonies. The areas in front of them are usually occupied by hucksters, beggars, and idlers, who are occasionally driven off to give room for the mat-sheds in which theatrical performances, got up by the priests, are acted. The principal hall, where the idol sits enshrined, is lighted only in front, and the altar, drums, bells, and other furniture of the temple, are little calculated to enliven

it; the cells and inner apartments are inhabited by men almost as senseless as the idols they serve, miserable beings, who, having abandoned society and their better reason too, here drag out a vicious, idle, misanthropic life.

The residences of the high officers of government are all situated within the walls, part of them in the Old, and part in the New city. The proper residence of the governor-general is Shauking fu, but in consequence of the importance of Canton he is allowed to reside there, though to prevent illegal combinations or exactions, his official guard of 5000 troops is kept at the former place His office is situated in the south-western corner of the New city, and comprises a large number of buildings for the accommodation of himself and attendants. The collector of customs, styled the Grand Hoppo by foreigners, lives a little east of the governor-general, and these two are the only high officers who reside in the New city. The fuyuen, commander-in-chief, provincial treasurer, judge, literary chancellor, commissioner of the gabel and grain departments, and prefect, all live in different parts of the Old city. The residence of the *tsiangkiun*, or commander-in-chief, is said to be one of the best built houses in the city; it was erected for the King of the South, as the son of Kanghí was called, who was sent by his father, about A. D. 1700, to subjugate this region. The *Kung yuen*, or hall of Literary Examination, in the south-eastern corner of the Old city, is a spacious edifice, containing several thousand cells for the reception of the students who assemble at the examinations held in it.

There are four prisons in the city, and all of them large establishments; all the capital offenders in the province are brought to Canton for trial before the provincial officers, and this regulation makes it necessary to provide spacious accommodations for them. The execution-ground is a small yard near a pottery manufacture between the southern gate and the river side, and unless the ground is newly stained with blood, or cages containing the heads of the criminals are hung around it, has nothing about it to attract the attention. Another public building, situated near the governor's palace, is the *Wan-shau kung*, or Imperial Presence hall, where three days before and after his majesty's birthday, the officers and citizens assemble to pay him adoration. The various guilds and associations among the people, and the merchants from other provinces, have, each of them, public halls



View of a Street in Canton.

for their particular use, which are usually called *consoo houses* by foreigners, from a corruption of the native term *kung-sz'*, i. e. public hall; the total number of these buildings is not less than one hundred and fifty, and some of them are not destitute of elegance.*

The foreign factories in the western suburbs, for a long time the only residences allowed to foreign merchants in China, are far more showy in point of architectural display than any other buildings in Canton; and, as a block of buildings, are said by the natives to exceed any other in the empire, not even excepting the imperial palaces themselves, though they would not attract attention in western cities as extraordinary for either magnificence or convenience. Their river frontage is between seven and eight hundred feet in length, and the area before them is partly occupied with an inclosed garden, about a hundred and twenty feet in depth; the buildings at the western end of the garden reach to the water's edge. The factories are built of brick stuccoed, with granite foundations; some of them are three stories high, but most of them only two. They occupy, with the gardens in front, an area about sixty rods long by forty deep, or a little more than fifteen square acres, which is only three more than the base of the pyramid of Suph is at Gizeh. This small space is still further reduced by three streets lined with Chinese shops and one large native hong† (*Mingqua's*), which run quite through to the back street, so that the space actually occupied by the whole foreign community in Canton is hardly equal to the base of the great pyramid.

The separate houses composing each hong lie one behind the other, so that the façade of the front ones is seen from the river; those in the rear are reached by an alley passing through the middle of the ground story, the rooms on each side being occupied with offices and servants' apartments. Some of the hongs contain four, and a few seven or eight houses, separated from each other by small intervals, quite inadequate for sufficient light

* Chinese Repository, Vol. II., pp. 145, 191, &c.

† This word is derived from the Chinese *hong* or *hang*, meaning a row or series, and is applied to warehouses because these consist of a succession of rooms. The foreign factories are built in this manner, and therefore the Chinese called each block a hong; the old security-merchants were called *hong-merchants*, because they lived in such establishments.

and air to penetrate into some of the retired apartments. Each hong adjoins those next to it, the only lateral division being the three Chinese streets, so that there are, in all, four nearly solid blocks of buildings, placed together almost as close as books in a library. These streets are lined with Chinese shops appropriated to the sale of articles intended for foreign markets; one called by the Chinese *Sin-tau lan*, i. e. Green Pea street, or Hog lane by foreigners, is chiefly occupied with slop and spirit shops, and frequented by lascars and other sailors from the shipping.

The factories are so called from their being the residence of *factors;* there is no handicraft carried on in them, nor are many goods stored in them. They were entirely destroyed by fire in 1822, and soon after rebuilt by the hong-merchants, though a few of the mercantile firms erected their own dwellings. The ground is owned by the hong-merchants. The three eastern hongs (viz. the Creek, Dutch, and Company's) were pillaged and burnt during the war; they have been since rebuilt under the direction of the British consul for the accommodation of the Consulate, on a somewhat different plan. A narrow creek separates the easternmost hong from the warehouses of the hong-merchants, and offers some protection against fires among the adjacent shops and workhouses. The next six hongs constitute a solid mass of houses, about thirty in all; they are called the Chowchow, Old English, Swedish, Imperial, Pau-shun, and American; a small garden, reaching to the river, occupies the entire area in their front. They are divided by a broad street, called Old China street, from Mingqua's, and the French and Spanish hongs on the west; and these two last are separated by another street, called New China street, from the thirteenth and last, called the Danish hong. The Danish and Spanish hongs were burnt in 1843, but have been rebuilt in a much less commodious style, and extended down to the river side. The rents paid for the factories vary from $1200 to $3000 for each establishment.

The trades and manufactories at Canton are all more or less connected with the foreign commerce. Many of the silk fabrics exported are woven at Fuhshan or Fatshan, a large town situated about ten miles west of the city; fire-crackers, paper, mat-sails, cotton cloth, and other articles, are also made there for exportation. The number of persons engaged in weaving cloth in Canton is about 50,000, including the embroiderers; about 7000

barbers and 4200 shoemakers are stated as the number licensed to shave the crowns and shoe the soles of their fellow-citizens.

The suburb of Honam opposite Canton offers a few walks for recreation, and the citizens are in the habit of going over the river to saunter in its fields, or in the cool grounds of the great temple. A couple of miles up the river are the *Fa tí* or Flower gardens, which supply the plants carried out of the country, and are resorted to by pleasure parties; but to one accustomed to the squares, gardens, and esplanades of western cities, these grounds appear mean in the extreme. Foreigners ramble into the country a little, but rowing upon the river is their favorite and safest recreation. Like Europeans in all parts of the East, they retain their own costume and modes of living, and do not adopt the native styles; though if it were not for the shaven crown, it is not unlikely many of them would have adopted the Chinese dress. The position of the residents in Canton is far more confined and irksome than at the other four ports, and years must elapse before the ill will and contempt now felt by the people will be changed. There have been many causes long in operation to bring about and confirm this unpleasant state of feeling, but they were developed and aggravated by the war, and by demagogues who then stirred up all the worst passions of the populace.

The citizens of this city enumerate eight remarkable localities called *pah king*, which they consider worthy the attention of the stranger. The first is the peak of Yuehsiu, just within the walls on the north of the city, which commands a fine view of the surrounding country. The Lyre pagoda at Whampoa, and the Eastern sea Fish-pearl, or the Dutch Folly, are two more; the pavilion of the Five Genii, with the five stone rams, and print of a man's foot in the rock, "always filled with water," near by; the rocks of Yu-shan; the lucky wells of Faukiu in the western suburbs; cascade of Sí-tsiau, forty miles west of the city; and a famous red building in the city, complete the eight "lions."

The foreign shipping lies at Whampoa (pronounced *Wompoo*, i. e. the Yellow Anchorage), a reach in the river four miles in length, above which it is impossible for large ships to go. H. B. M. ship Blenheim, 74, came up within four miles of the city in May, 1841, along the south side of Honam island, but that channel has since been blocked up by the Chinese. There are two islands on the south side of the anchorage, called French and

Danes' islands, on which foreigners and sailors are buried, and where persons from the shipping are allowed to ramble. The prospect from the summit of the hills hereabouts is picturesque and charming, giving the spectator a high idea of the fertility and industry of the land and its people. Large herds of cattle are reared on these and other islands for supplying the shipping with beef, but the people themselves do not use it. The town of Whampoa and its pagoda lies on the island north of the anchorage; between it and Canton is another called Lob creek pagoda, both of them uninhabited and decaying.

Macao (pronounced *Macow*) is a Portuguese settlement on a small peninsula projecting from the south-eastern end of the large island of Hiangshan. Its Chinese inhabitants are governed by a *tsotang* or lieutenant of the district magistrate of the town of Hiangshan, aided by a sub-prefect, called the *kiun-min fu*, who resides at Tsienshan or Casa Branca, a few miles from Macao. The circuit of this settlement is about eight miles, and its limits landward are defined by a Barrier wall running across the isthmus, where a small guard of Chinese troops is stationed to prevent foreigners from trespassing upon the Inner Land. The position of Macao is very agreeable; nearly surrounded with water, and open to the sea breezes on every side, having a good variety of hill and plain even in its little territory, and a large island on the west called Tui-mien shan or Lapa island, on which are pleasant rambles, to be reached by equally pleasant boat excursions, it is also one of the healthiest residences in south-eastern Asia. The principal drawbacks upon its advantages so far as a residence for foreigners goes, are the want of carriage roads, and a choice of society—for the Portuguese and foreign population, generally speaking, are debarred from mutual intercourse by their ignorance of each other's language.

The population of the peninsula is not far from 30,000, of whom more than 5,000 are Portuguese and other foreigners, living under the control of the Portuguese authorities, and the Chinese under the rule of their own magistrates. The Portuguese pay an annual ground rent for the settlement, and are not allowed to build dwelling-houses without the walls of the town; the houses occupied by the foreign population are built on the plan of those in other eastern cities, large, roomy, and open, and from the rising nature of the ground on which they stand, present an imposing

appearance to the visitor coming in from the sea. Since the conclusion of the war, the Portuguese have obtained some additional unimportant privileges from the Chinese, but their own bigoted, short-sighted policy, and narrow-minded regulations, are the chief obstacles in the way of the town again becoming the place of wealth and trade it was one hundred and fifty years ago, when it was incomparably the richest mart in Eastern Asia.

There are a few good buildings in the settlement; the most imposing edifice, St. Paul's church, was burned in 1835. Three forts on commanding eminences protect the town, and others outside of the walls defend its waters; the governor takes the oaths of office in the Monte fort; but the government offices are mostly in the Senate house, situated in the middle of the town. Macao has been the usual residence for the families of merchants trading at Canton, and during the war most of the business was conducted there; since the peace, the trade has returned to the city, and many of the families have moved to Hongkong, but the authorities are doing what they can to revive the prosperity of the place, by making it a free port. The Typa anchorage lies between the islands Mackerara and Typa, about three miles off the southern end of the peninsula; all small vessels go into the Inner harbor on the west side of the town. Ships anchoring in the Roads, on the east, are obliged to lie about three miles off the Praya Grande or key, in consequence of shallow water, and large ones cannot come nearer than six miles.

Eastward from Macao, about forty miles, lies the newly acquired English colony of Hongkong, an island in latitude 22° 16½′ N., and longitude 114° 8½′ E., on the eastern part of the estuary of the Pearl river. The island of Hongkong, or Hiangkiang (i. e. the Fragrant Streams), is nine miles long, eight broad, and twenty-six in circumference, presenting an exceedingly uneven, barren surface, consisting for the most part of ranges of hills, with narrow intervales, and a little level beach land. The highest peak is 1825 feet. Probably not one twentieth of the surface is available for agricultural purposes. The island and harbor were first ceded to the Crown of England by the treaty made between Captain Elliot and Kíshen, in January, 1841, and again by the treaty of Nanking, in August, 1842. It had been extensively colonized previous to the ratified cession, both by foreigners and Chinese. The town of Victoria lies on

the north of the island, and extends nearly three miles along the shore, occupying all the land between the water and the ascent of the hills, and rising up the latter wherever the acclivity is not too steep. The secure and convenient harbor, which induced the English plenipotentiary to select this island as the British settlement, has attracted the chief town to its shores, though the uneven nature of the ground, ill calculated for a compact settlement, compels the inhabitants to stretch their warehouses and dwellings along the beach. In this respect Macao is better situated than Victoria, but that town has no good harbor.

The architecture of most of the buildings erected in Victoria is superior to anything heretofore seen in China. Its population in June, 1845, was estimated at 25,000, of whom about 20,000 were Chinese laborers, shopkeepers, and boatmen, of low character, very few of whom had immigrated with their families. The government of the colony is vested in a governor, lieutenant-governor (who is likewise the commandant), chief-justice, and a legislative council of five, assisted by various subordinate officers and secretaries, the whole forming a cumbrous and expensive machinery, compared with the needs and resources of the colony. The governor has also the office of superintendent of British trade at the five ports, and exercises a general control over all British ships and subjects resorting to China.

The climate of Hongkong, like that of Macao, is generally healthy to most foreigners, but it has obtained a bad celebrity from the numerous deaths which occurred in 1842 and 1843, though these to a good degree resulted from other causes than the climate, aided no doubt by local predisposing causes existing at the time. Subsequent years have shown, however, that with proper attention to regimen, avoiding the sun, and living in dry, well ventilated houses, as good a degree of health can be enjoyed as at Macao or Canton. The peninsula of Chekchü on the south-western point, Shek-pai wan on the west, and the bay of Tytam on the eastern end of the island, are eligible positions for residences, but hitherto few of the inhabitants have erected dwelling-houses out of Victoria. The supplies of the island are chiefly brought from the mainland opposite, where an increasing population of Chinese, under the control of the magistrate of Kaulung, find ample demand for all the provisions they can furnish. The population of Hongkong before its cession was about 2000, a

poor and ignorant race, subsisting by fishing and agriculture; or the cutting and sale of building stone.

Three newspapers are published in Hongkong, all of which have a remunerating patronage. The school of the Morrison Education Society, the hospital of the Medical Missionary Society, the Seamen's and Military hospitals, the chapel and school of the London Missionary Society, the government house, the magistracy, jail, the ordnance and engineer departments, Exchange, and the Club house, are among the principal edifices in the town. The amount of money expended in buildings in this colony since its cession is enormous, perhaps over two millions of dollars, and most of them are substantial stone or brick houses.

The places just mentioned, and others intermediate in the vicinity of Canton, comprise nearly all those which have been visited by foreigners, except when the officers and crew of a wrecked vessel have been forwarded by the authorities overland from the coast of Canton; but the close manner in which such parties are kept during their journey, has prevented much observation of the country through which they passed. Fatshan has been represented as eight or ten miles in circumference, but it has not been visited by travellers for a long time, and little or nothing is actually known concerning its extent. The island of Shangchuen or Sançian, where Xavier died, belongs to this province; it lies south-west of Macao about thirty miles, and is sometimes visited by devout persons from that place to reverence his tomb.

The city of Shauchau fu in the northern part of the province, and Shauking fu on the Pearl river west of Canton, are among the most important cities after the capital; the latter was formerly the seat of the provincial authorities, till they were ordered to remove to Canton to keep the foreigners under control. It is said to be one of the best built cities in the southern part of the empire, and its position beautiful. Some of its districts furnish large quantities of tea, and grass suitable for matting. Among other towns of note is Nanhiung chau, situated at the head of navigation on the North river, where goods cross the Mei ling. It is said that fifty thousand porters obtain a livelihood by transporting packages, passengers, and merchandise over the pass, to and from this town and Nan-ngan fu in Kiangsi. It is a bustling place, and the restless habits of these

industrious carriers give its population somewhat of a turbulent character.

The scenery along the river, between Nanhiung and Shauchau fu, is described as wild, mountainous, and barren in the extreme; the summits of the mountains seem to touch each other across the river, and the massive fragments fallen from their sides, in and along the river, indicate that the passage is not altogether free from danger. In this mountainous region coal is procured, by opening horizontal shafts to the mines, and bringing it down to the river as it is dug. Ellis says, it was brought some distance to the place where he saw it, to be used in the manufacture of green vitriol. One of the most conspicuous objects in this part of the river are five rocks, which rise abruptly from the banks, and fancifully called *Wu-ma tau*, or Five-horses' heads. The formation of this part of the province consists of compact, dark-colored limestone, overlying sandstone and breccia. Nearly halfway between Shauchau fu and Canton is a celebrated mountain and cavern temple, dedicated to Kwanyin, the goddess of Mercy, which is much resorted to by devotees and travellers. The cliff is nearly five hundred feet high; the temple is in a fissure, about a hundred feet above the water, and consists of two stories; the steps leading up to them, the rooms, walls, and cells, are all cut out of the rock. Inscriptions and scrolls hide the naked walls, and a few inane priests live in this gloomy abode, fit hierophants to hideous idols, worshipped by devotees scarcely less senseless. Mr. Barrow draws a fitting comparison between these men and the inmates of the Cork Convent in Portugal, or the Franciscan convent in Madeira, who had likewise "chained themselves to a rock, to be gnawed by the vultures of superstition and fanaticism."

The island of Hainan constitutes a single department, called Kiungchau, by which name the Chinese generally know it. It is about one hundred and fifty miles long and one hundred broad, being in extent nearly twice the size of Sicily. It is separated from the main by a narrow strait, filled with shoals and reefs, which render its passage difficult. The interior of the island is mountainous, and the inhabitants give but a partial submission to the Chinese; they are said to resemble the mountaineers in Kwei-chau. This ridge is called *Lí-mu ling;* a remarkable peak on the west is named *Wu-chí shan*, or Five-finger mountain. The

Chinese inhabitants are mostly descendants of emigrants from Fuhkien, and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. The lands along the coast are fertile, producing areca-nuts, cocoa-nuts, and other tropical fruits, which are not found on the main. Kiung-chau fu, the capital, lies at the mouth of the Límu river, opposite Luichau, and possesses a good harbor; there are several other fine harbors on the southern coast. All the thirteen district towns lie on the coast, and within their circuit, on the Chinese maps, a line is drawn, inclosing the centre of the island, within which the *Lí min*, or Lí people live, *some* of whom are acknowledged to be independent. The population of the island is about 1,500,000. Its productions are rice, sweet potatoe, sugar, tobacco, fruits, timber, and wax; the last is obtained from an insect, called *peh-lah chung*, or white-wax insect, which deposits it when laying its eggs. The bay of Tonquin, lying north-east of Hainan, is but little known. It is the resort of pirates, whose depredations have probably nearly destroyed what they lived upon. The seas around Hainan are notorious for the hurricanes, which occur during the summer months.

The province of KWANGSÍ (i. e. Broad West) extends westward of Kwangtung to the borders of Annam, occupying the region on the south-west of the Nan ling, and constitutes a mountainous and thinly settled part of the empire. The banks of the rivers sometimes spread out into plains, more in the eastern parts than elsewhere, on which abundance of rice is grown. There are mines of gold, silver, quicksilver, and other metals, in this province, most of which are worked under the superintendence of government, but no data are accessible from which to ascertain the produce. Among the principal productions of Kwangsí, besides provisions, are cassia, cassia-oil, ink-stones, and cabinet-woods; its natural resources supply the principal articles of trade, for there are no manufactures of importance. Many partially subdued tribes are found within the limits of this province, who are ruled by their own hereditary governors, under the supervision of the Chinese authorities; there are twenty-four *chau* districts occupied by these people, the names of whose headmen are given in the Red Book, and their position marked in the statistical maps of the empire, but no information is given in either, concerning the numbers, language, or occupations, of the

inhabitants. Kwangsí is well watered by the West river and its branches, which enable it to convey its timber and surplus produce to Canton, and receive from thence salt and other articles The mountains rise to the snow-line on the north-west, and much of the province is uncultivable.

The capital, Kweilin fu (i. e. Cassia Forest), lies on the Cassia river, a branch of the West river, in the north-east part of the province; it is described as a poorly built city, surrounded by canals and branches of the river, destitute of any edifices worthy of notice, and having no great amount of trade; which, indeed, its situation, in the most rugged part of the province, would lead one to infer.

Wuchau fu, on the same river, at its junction with the *Lung kiang*, or Dragon river, where they unite and form the West river, is the largest trading town in the province; all the export and import trade of the province passes through it. The independent *chau* districts are scattered over the south-west near the frontiers of Annam, and if anything could be inferred from their position, it might be thought that they were settled by Laos tribes, who had been induced, by the comparative security of life and property within the frontiers, to acknowledge the Chinese sway. The unsubdued Miautsz' are probably altogether distinct from these races; they occupy the north-east portion of the province, in the mountain fastnesses between it and Kweichau.

The province of KWEICHAU (i. e. Noble Region) lies in the mountainous regions of the Nan ling, between Kwangsí and Sz'ehuen, bounded north by Sz'chuen, east by Hunan, south by Kwangsí, and west by Yunnan. Its productions consist of rice, wheat, musk, tobacco, timber, and cassia, with lead, copper, quicksilver, and iron. Horses and other domestic animals are reared in larger quantities than in the eastern provinces. It is a poor province, and its inhabitants are rude and illiterate. During the last war, bodies of troops from Kweichau came down to Canton, and by their lawless conduct and uncouth manners, excited the strongest disgust and contempt of the citizens, who used to mock them with the cry of "*kwei tsz' lai!*"—"the devils (i. e. foreigners) are after you!"—in order to see them run. The largest river is the Wu, which drains the central and northern parts of the province, and empties into the Yangtsz' kiang. Other tributaries of that river and West river, also have their

sources in this province, but its surface is so uneven that none of them are available for navigation far from their mouths.

The capital of the province, Kweiyang fu, is situated near its centre; it is the smallest provincial capital of the eighteen, its walls not being more than two miles in circumference. The other chief towns or departments are all of them of inferior note. There are many military stations in the southern portions of Kweichau at the foot of the mountains, intended to restrain the unsubdued tribes of Miautsz' who inhabit them.

This name is used among the Chinese as a general term for all the dwellers upon these mountains, but is not applied to every tribe by the people themselves. They consist of forty-one tribes in all, found scattered over the mountains in Kwangtung, Hunan, and Kwangsí, as well as in Kweichau, speaking several dialects, and differing among themselves in their customs, government, and dress. The Chinese have several books describing these people, but the notices are confined to a list of their divisions, and an account of their most striking peculiarities. Their language differs entirely from the Chinese, but too little is known of it to ascertain its analogies to other tongues; its affinities are most likely with the Laos, and other tribes between Burmah, Siam, and China. One tribe, inhabiting Lípo hien, is called *Yau-jin*, and although they occasionally come down to Canton to trade, the citizens of that place firmly believe them to be furnished with short tails like monkeys. They carry arms, and are inclined to live at peace with the lowlanders, but resist every attempt to penetrate into their fastnesses. The Yau-jin first settled in Kwangsí, and thence passed over into Lien chau about the twelfth century, where they have since maintained their footing. Both sexes wear their hair braided in a tuft on the top of the head, but never shaven and tressed as the Chinese, and dress in loose garments of cotton and linen; earrings are in universal use among them. They live at strife among themselves, which becomes a source of safety to the Chinese, who are willing enough to harass and oppress, but are ill able to resist, these hardy mountaineers. In 1832, they broke out in active hostilities against the Chinese, and destroyed numerous parties of troops sent to subdue them, but were finally induced to return to their retreats by offers of pardon and largesses granted to those who submitted.

A Chinese traveller among the Miautsz' says that some of them live in huts constructed upon the branches of trees, others in mud hovels. Their agriculture is rude, and their garments are obtained by barter from the lowlanders in exchange for metals and grain, or woven by themselves. The religious observances of these tribes are carefully noted, and whatever is connected with marriages and funerals. In one tribe, it is the custom for the father of a new-born child, as soon as its mother has become strong enough to leave her couch, to get into bed himself and there receive the congratulations of his acquaintances, as he exhibits his offspring. Another class has the counterpart of the may-pole and its jocund dance, which, like its corresponding game, is availed of by young men to select their mates. It is said there are more than fifty tribes in all of the Miautsz', but no estimate can be made of their numbers. Many vigorous efforts have been made by the monarchs of the present dynasty to subdue these hardy tribes, but they have all failed; and the general government now contents itself with keeping them in check, or in efforts to induce them, by kind treatment, to settle on the plains.*

The province of YUNNAN (i. e. Cloudy South—south of the *Yun ling*, or Cloudy mountains) is in the south-west of the empire, bounded north by Sz'chuen, east by Kweichau and Kwangsí, south by Annam, Laos, and Siam, and west by Burmah. The whole province forms an extensive uneven table-land, with numerous deep defiles between the ridges, and some fertile plains inclosing lakes of considerable extent. The peaks of the Yun ling in the north rise above the snow-line, but towards the southern frontiers the land subsides into undulating tracts, which increase in extent and levelness to the gulf of Siam and bay of Bengal.

The Yangtsz' kiang enters the province on the north-west for a short distance; but the greatest river in the province is the Lan-tsan kiang, which rises in Tibet, and runs for a long distance parallel with the Yangtsz' kiang and Nu kiang between them, till the three break through the mountains not far from each other, and take different courses,—the largest turning to

* Chinese Repository, Vol. I., p. 29; Vol. XIV., p. 105–117. Chinese as They Are, p. 316.

the eastward across China, the Lantsan south-east through Yunnan to the gulf of Siam, under the name of the Meikon or river of Cambodia, and the third, or Salween, westerly through Burmah. The Meikon receives many large tributaries in its course across the province, and its entire length is not less than 1500 miles. The Lungchuen, a large affluent of the Irrawadi, runs a little west of the Salween. The Meinam rises in Yunnan, and flows south into Siam under the name of the Nanting, and after a course of nearly eight hundred miles, empties into the sea below Bangkok. East of the Lantsan are several important streams, of which three that unite in Annam to form the Sangkoi, are the largest. The general course of these rivers is south-easterly, and their upper waters are separated by mountain ridges, between which the valleys are often reduced to very narrow limits. There are two lakes in the eastern part of the province, south of the capital, called *Sien* and *Chin*; the latter is about seventy miles long by twenty wide, and the Sien hu (i. e. Fairy lake) about two-thirds as large. There is another sheet of water in the north-west, near Talí fu, communicating with the Yangtsz' kiang, called *Urh hai* or Urh sea, which is more than a hundred miles long, and about twenty wide.

The capital, Yunnan fu, lies upon the north shore of lake Chin, and is a town of note, besides its political importance from its trade with other parts of the country through the Yangtsz' kiang, and with Burmah. The trade between this province and Burmah centres at the fortified post of Tsantah, in the district of Tăngyueh, both of them situated on a branch of the Irrawadi. The principal part of the commodities is transported upon animals from these dépôts to Bamo, in Burmah, which stands upon the Irrawadi, and is the largest market-town in this part of Chin-India. The Chinese participate largely in this trade, which consists of raw and manufactured silk to the amount of £81,000 annually, tea, copper, carpets, orpiment, quicksilver, vermilion, drugs, fruits, and other things, carried from their country in exchange for raw cotton to the amount of £228,000 annually, ivory, wax, rhinoceros and deer's horns, precious stones, birds' nests, peacocks' feathers, and foreign articles. The entire traffic is probably £500,000 annually, and for a few years past has been regularly increasing.

There is considerable intercourse and trade on the southern

frontiers with the Laos and Annamese, partly by means of the headwaters of the Meinam and Meikon, which are supposed to communicate with each other by a natural canal, and partly by caravans over the mountains. Yunnan fu was the capital of a Chinese prince about the time of the decadence of the Ming dynasty, who had rendered himself independent in this part of their empire by the overthrow of the rebel Lí, but having linked his fortunes with an imbecile scion of that house, he displeased his officers, and his territories gradually fell under the sway of the conquering Manchus. The southern and western districts of the province are inhabited by half-subdued tribes of Laos origin, who are governed by their own rulers, under the nominal sway of the Chinese, and pass and repass across the frontiers in pursuit of trade or occupation. The productions of Yunnan are chiefly mineral, but no data are accessible as to the amount obtained from the mines. The elephant, rhinoceros, tapir, tiger, wild boar, and other wild animals occur in its jungles, and birds of brilliant plumage inhabit the forests.

CHAPTER IV.

Geographical Description of Manchuria, Mongolia, Ílí, and Tibet.

The portions of the Chinese Empire beyond the limits of the Eighteen Provinces, though of far greater extent, are comparatively of minor importance. Their vast regions are peopled by different races, whose languages are mutually unintelligible, and whose tribes are held together under the Chinese sway rather by interest and reciprocal hostilities or dislike, than by force. European geographers have termed all that space lying north of Tibet to Siberia, and east of the Tsung ling to the Pacific, *Chinese Tartary;* while the countries west of the Tsung ling or Belur tag, to the Aral sea, have been collectively called *Independent Tartary.* Both these names should be erased from all maps of those regions, both because their inhabitants are neither all Tartars or Mongols, nor Turks, and because the native names and divisions are more definite than a single comprehensive one. Such names as Manchuria, Mongolia, Songaria, and Turkestan, derived from the leading tribes dwelling in those countries, are more definite, though these are not permanent, owing to the migratory, changeable habits of the people. From their ignorance of scientific geography, the Chinese have no general designations for extensive countries, long chains of mountains, or devious rivers, but apply many names where, if they knew more, they would be content with one.

The following table presents a general view of these countries, giving their leading divisions and forms of government. They cannot be classed, however, in the same manner as the provinces, nor are the divisions and capitals here given to be regarded as definitely settled. Their united area is 3,951,130 sq. m., or a little more than all Europe; their separate areas cannot be exactly given. Manchuria contains about 700,000 sq. m.; Mongolia between 1,300,000 and 1,500,000 sq. m.; Ílí about 1,070,000 sq. m.; and Tibet from 500,000 to 700,000 sq. m.

GENERAL VIEW OF THE COLONIES AND THEIR SUBDIVISIONS.

COLONIES.	PROVINCES.	DIVISIONS.	CAPITALS.	FORMS OF GOVERNMENT.
MANCHURIA.	Shingking.	Two fu departments and 15 districts; and 13 garrisons.	Moukden.	All Manchuria is ruled by Boards, and generals at the garrisons.
	Kirin.	Three ting departments, or 8 garrisoned posts.	Kirin ula hotun.	Under three generals at the prefectures.
	Tsitsihar.	Six commanderies.	Tsitsihar hotun.	Under six generals.
MONGOLIA.	Inner Mongolia.	Six corps subdivided into 24 tribes, and 49 standards.	No common capital.	Each tribe has its own chieftain or general.
	Outer Mongolia.	Four khanates, viz. Tuchétu, Sainnoin, Tsetsen, and Dzassaktu.	Urga or Kurun.	Four khans under the kutuktu.
	Koko-nor.	One residency, having 29 standards.	Sining fu in Kansuh.	Under a Manchu residency.
	Uliasutai.	Cobdo, having 11 tribes and 31 standards. Ulianghai tribes under 21 tso-ling.	Uliasutai.	By an amban over the chieftains.
ILÍ.	Northern Circuit or Songaria.	Nine garrisoned towns, Kur-kara usu, Tarbagatai.	Hwui-yuen ching. Kur-kara usu. Sui-tsing ching.	Ruled by a military governor, 2 councillors, and 34 residents in the cities. Under residents subordinate to the governor.
	Southern Circuit or Eastern Turkestan.	Ten cities, viz. Harashar, Kuché, Sairim, Bai, Ushi, Oksu, Khoten, Cashgar, Yingkeshar, and Yarkand.	Yarkand.	Each city under a resident amenable to the governor at Ili, and native begs.
TIBET.	Anterior Tibet.	Wei and Kham, divided into eight cantons and 39 feudal townships.	H'lassa.	Ruled by the dalai-lama and his hierarchy, overseen by Chinese residents.
	Ulterior Tibet.	Tsang and Ari, divided into six cantons.	Teshu-h'lumbu.	Ruled by the teshu-lama, assisted by a resident from Peking.
	Ladak.	Four districts.	Leh.	Not subject to China.

MANCHURIA comprises all the most eastern portion of the high table land of Central Asia, and lies between latitudes 42° and 58° N., and longitudes 120° to 142° E. It is bounded on the north by the Yablonoi-Khrebet or Outer Hing-an mountains, which separate it from the Russian province of Yakoutsk; east by the channel of Tartary, and sea of Japan; south by Corea and gulf of Pechele; south-west by the Great Wall; west by Mongolia and the Inner Hing-an or Sialkoi mountains; and north-west by the Kerlon river and Daourian mountains. The area of this vast region is probably 700,000 square miles. The limits between it and Mongolia commence at the Great Wall, and are marked by a palisade running north-east for more than two degrees to the Songari river, and down that stream to latitude 46°, and thence by its branch the Khailar, north-westerly to the Sialkoi, and north to the Daourian ranges.

Only a small portion of this vast region has ever been traversed by Europeans, and most of it is a wilderness. The entire population is not stated in the census of 1812, and from the nature of the country and wandering habits of the people, many tribes of whom render no allegiance to the emperor, it would be impossible to take a regular census; there are probably more than 2,000,000 in all. Parts of Manchuria, as here defined, have been known under many names at different periods. *Liautung* (i. e. East of the river Liau) has been applied to the country between that river, Corea, and the sea of Japan; *Tungking* (Eastern Capital) referred to the chief town of that region, under the Ming dynasty; and *Kwantung* (East of the Pass) denoted the same country.

Manchuria is comprised mostly in the valleys of the Songari and Sagalien rivers and their tributaries in the north, and the Liau river in the south. There are three principal mountain chains. The Sih-hih-tih mountains extend from the boundary of Corea, in latitude 40° in a north-eastern direction along the sea-coast to the mouth of the Sagalien in 52° N., rising on an average 4500 feet, and covered with forests. Its eastern declivities are so near the ocean, that only a narrow strip of arable land is left, which is inhabited by a race allied to the Ainos or natives of Yeso, and having little intercourse with the Manchus. The southern extremity of this range from about latitude 43°, bears the Manchu name of Kolmin-shanguin alin, and the Chinese

name of *Changpeh shan*, or Long White mountains, extending across Liautung to the north of the Liau ho and other rivers. This part of the range bears ten or twelve names on Chinese maps. One spur called Little White mountains reaches north to 43° near Kirin hotun, and is distinguished by a peak called Pecha, supposed to be 15,000 feet high.

The second range is separated from the Sih-hih-tih on the north only by the valley of the Sagalien. It is the Yablonoi-Khrebet and its spurs, which extend under a variety of names into Tsitsihar; there are two principal spurs, one north of the great bend of the Sagalien, and the other between it and the Chikiri, one of its affluents. The Inner Hingan, or Sialkoi range, extends over a great part of Mongolia, commencing near the bend of the Yellow river, and reaching in a north-easterly direction, forms in Manchuria three sides of the extensive valley of the Nonni, ending between the Sagalien and Songari at their junction. Most of these ranges are covered with forests, but of their height, productions, and climate, little is known.

The whole country north of the Long White mountains is drained by one river, viz. the Sagalien, Amur, Kwăntung, or Hehlung kiang (for it is known by all these names), and its affluents; Sagalien ula in Manchu, and Hehlung kiang in Chinese, both mean Black or Black Dragon river; the name Kwăntung is given to the stream on Chinese maps when it enters the ocean. The Sagalien drains the eastern slope of Central Asia by a circuitous course, aided by many large tributaries. Its source is in latitude 50° N., and longitude 110° E., in a spur of the Daourian mountains called Kenteh, where it is called the Onon, and on whose banks Genghis first distinguished himself. After an east and north-east course of nearly five hundred miles, the Onon is joined by the Ingoda in longitude 115° E., a stream rising east of lake Baikal, beyond which point, under the Russian name of Shilka, it flows about two hundred and sixty miles north-east till it meets the Argun coming from the south at Ft. Baklanova. The Argun is fully as long as the upper stream. It rises about three degrees south of the Onon, on the south side of the Kenteh, and under the name of Kerlon runs in a general north-east course for four hundred and thirty miles across the country of the Kalkas, receiving few tributaries, to lake Hurun; a large stream, called the Kalka, here comes in from lake Pir or Puyur, and

their waters leave lake Hurun under the name of the Argun, and run northerly nearly four hundred miles to the union with the Shilka in latitude 53°, forming the boundary between Manchuria and Russia. The remainder of its course lies in Manchuria.

Beyond fort Baklanova, the river, now called the Amur (i. e. Great river), or Sagalien by the Manchus, flows easterly near the north bend of the Sialkoi, but soon turns south-easterly, forcing its way by a succession of rapids through a narrow valley between the Sialkoi and a spur of the Hingan as far south as latitude 47½°, where it receives the Songari. This tributary rises in the Long White mountains in latitude 42°, and flows north-westerly as far as Petuné in latitude 45°, along the edge of the desert; at this place it is joined by the Nonni from the plain of Tsitsihar east of the Sialkoi, and thence runs E. N. E. till it joins the Sagalien. In this part it receives the Hourha, a large affluent which carries off the surplus waters of the valley of Ningouta, the original territory of the Manchus. After their junction, the Chinese call the river Kwăntung; it runs nearly north-east to its embouchure in latitude 53° N., and longitude 143° E., receiving many small, and one large stream, called the Usuri; this is nearly as long as the Songari, and drains the western side of the Sih-hih-tih range. Its entire length is nearly two thousand two hundred miles, and the area of the country drained by it about 900,000 square miles.

There are three considerable lakes in Manchuria; the Hurun and Pir on the west of the Sialkoi, and the Hinkai nor in the valley of the Usuri. The first is about two hundred miles in circuit, but nothing is known of it. The Hinkai is about forty miles long, and situated near the headwaters of the Usuri in latitude 44° N., not more than seventy miles from the sea, from which it is separated by a low range. The region between the Songari and the sea of Japan is almost as much unknown to Europeans as the centre of Africa.* The country south-east of the desert, and north of the Great Wall, is drained and fertilized by the Sira-muren, or Liau river, the largest branch of which, the Hwang ho, flows through Chahar in a south-easterly course, taking its rise near the Pecha peak, and joins the Liau in Shing-king, under which name it empties into the gulf of Liautung,

* Penny Cyclopædia, Art. Amur.

after a course of four hundred miles. The Yahluh kiang, nearly three hundred miles long, runs in a very crooked channel along the northern frontiers of Corea.

The greatest part of Manchuria is covered by forests, the abode of wild animals, whose capture affords employment, clothing, and food, to their hunters. The rivers and coasts abound in fish; among which carp, sturgeon, salmon, pike, and other species, as well as shell-fish, are plenty; the pearl fishery is carried on by government, which sends its soldiers to the mouth of the Sagalien to procure the pearls. The argali and jiggetai are two species of deer peculiar to this part of Asia; bears, wolves, tigers, deer, and numerous fur-bearing animals are hunted for their pelage. The troops are required to furnish 2400 stags annually to the emperor, who reserves for his own use only the fleshy part of the tail as a delicacy. The condor is the largest bird of prey, and for its size and fierceness rivals its congener of the Andes.

The greatest part of Shingking and the south of Kirin is cultivated; wheat, barley, pulse, millet, and buckwheat are the principal crops. Ginseng and rhubarb are collected by troops sent out in detachments under the charge of their proper officers. These portions support large herds of various domestic animals. The immense quantities of timber which cover the mountains will perhaps prove a source of wealth when the Sagalien and its tributaries are traversed by Europeans. La Peyrouse coasted along the eastern shores of Manchuria, but saw no sign of any inhabitants most of the distance between lats. 43° and 50°.

Manchuria is divided into three provinces, *Shingking*, *Kirin*, and *Tsitsihar*, or Hehlung kiang. The province of SHINGKING includes within its limits the ancient Liautung. It is bounded north by Mongolia; north-east and east by Kirin; south by Corea, from which the Yahluh river divides it, and the gulf of Liautung; and west by Chahar in Chihlí. It contains two departments, viz. Fungtien fu and Kinchau fu, subdivided into fifteen districts; there are also twelve garrisoned posts at the twelve gates in the palisade, whose troops are under the direction of a general living at Moukden. Manchuria is under a more strictly military government than any part of the eighteen provinces, every male above eighteen being liable to be called on for military service, and in fact is enrolled under that one of the eight standards to

which by birth he belongs. The administration of Shingking is partly civil and partly military, that of Kirin and Tsitsihar is entirely military.

The capital of Shingking is usually known as Moukden from its Manchu name; its Chinese name is Fungtien fu. As the metropolis of Manchuria, it is also known as Shingking (the Affluent capital), distinguished from the name of the province by the addition of *pun-ching*, or *head garrison*. It lies in latitude 41° 50½′ N., and longitude 123° 37′ E., on the banks of a branch of the Liau, about five hundred miles north-east from Peking. The town is surrounded by a wall about ten miles in circuit, inclosing another wall which separates the emperor's residence from the town; this part of the city is three miles in circumference. The palace, and the buildings connected with it, the government offices and courts, and the grounds within it, are all arranged on a plan similar to those at Peking. It was called Moukden, which signifies *flourishing*, by the Manchu monarchs in 1631, when they made it the seat of their government, and the emperors have since done everything in their power to enlarge and beautify it, but with only partial success.

The town of Hingking, sixty miles east of Moukden, is one of the favored places in Shingking, from its being the family residence of the Manchu monarchs, and the burial-ground of their ancestors. It is pleasantly situated in a mountain valley, and the tombs are upon a mountain three miles north of it called *Tsz'yun shan*. The circuit of the walls is about three miles. Hingking is situated near the palisade which separates the province from Kirin, and its officers have the rule over the surrounding country, and the entrances into that province; a large garrison is maintained there, which, with the salubrity of the air, has attracted a considerable population. The emperor Kienlung rendered himself celebrated among his subjects, and the city of Moukden better known abroad, by a poetical eulogy upon the city and province, which was printed in sixty-four different forms of Chinese writing. This curious piece of imperial vanity and literary effort was translated into French by Amyot.

Kinchau is the port of Moukden, fifteen leagues from it, and carries on considerable trade in cattle, pulse, and drugs. Gutzlaff describes the harbor as shallow, and exposed to southern gales; the houses in the town are built of stone, the environs

well cultivated and settled by Chinese from Shantung, while the natives of Fuhkien carry on the trade. The Manchus lead an idle life, but keep on good terms with the Chinese who frequent the place. When he was there in 1832, the authorities had ordered all the females to seclude themselves in order to put a stop to debauchery among the sailors. Horses and camels are numerous and cheap, but the carriages are clumsy. The houses are warmed by large forms of masonry, under which the fire is kindled, and in which the cooking is done; the inmates sleep upon it by night and lounge on it by day. This mode of warming dwellings prevails also in the northern provinces, modified in its comfort and extent according to the means of the householder. Kaichau, another port lying on the east side of the gulf, possesses a better harbor, but is not so much frequented.

Most of the other towns in Shingking have no claim to any higher appellation than garrisons or hamlets. Fung-hwang ting is the frontier town on the east, lying near the Yahluh kiang, and commanding all the trade with Corea, which must pass through it. There are many restrictions upon this intercourse by both governments, which forbid their subjects passing and repassing the frontiers. The trade is conducted at fairs, under the supervision of officers and soldiers, and the short time allowed for concluding the bargains, and the great numbers resorting to them, render them more like the frays of opposing clans than the scenes of peaceable trade. There is a market-town in Corea itself, called Kí-iu wăn, about four leagues from the frontier, where the Chinese "supply the Coreans with dogs, cats, pipes, leather, stags' horns, copper, horses, mules, and asses; and receive in exchange, baskets, kitchen utensils, rice, corn, swine, paper, mats, oxen, furs, and small horses." Only four or five hours are allowed to conduct this fair, and the Corean officers under whose charge it is placed, drive all the strangers back to the frontier as soon as the day closes.*

The department of Kinchau lies along the gulf of Liautung, between the Palisade and the sea, and contains four small district towns, with forts, whose garrisons of agricultural troops have collected around them a few settlers. On the south, towards Chihlí and the Wall, the country is better cultivated.

* Annales de la Propagation, 1846, page 55

The northern shores of the gulf are described by Lord Jocelyn as presenting an agreeable surface; the hills terraced, and resembling in general appearance the western coast of Scotland. Great encouragement is held out to the Chinese to settle in these parts, but the bleak climate, joined to the difficulty of understanding another language, and dislike of the rude Manchus, disheartens them from extensive immigration.

The climate of Manchuria is such as to prevent the country from being thickly settled. One traveller describes it as being colder than Moscow, while the dwellings are not secured so as to insure warmth to their inmates. A resident there says :—"Although it is uncertain where God placed paradise, we may be sure that he chose some other country than Liautung; for of all savage regions, this takes a distinguished rank for the aridity of the soil and rigor of the climate. On his entrance, the traveller remarks the barren aspect of most of the hills, and the nakedness of the plains, where not a tree nor a thicket, and hardly a slip of a herb is to be seen. The natives are superior to any Europeans I have ever seen for their powers of eating; beef and pork abound on their tables, and I think dogs and horses too under some other name; rich people eat rice, the poor are content with boiled millet, or with another grain called *kac-bam*, about thrice the size of millet and tasting like wheat, which I never saw elsewhere. The vine is cultivated, but must be covered from October to April; the grapes are so watery that a hundred litres of juice produce by distillation only forty of poor spirit. The mulberry does not grow here, but the leaves of a tree resembling an oak are used to rear wild silkworms, and this is a considerable branch of industry. The people relish the worms as food after the cocoons have been boiled, drawing them out with a pin, and sucking the whole until nothing but the pellicle is left."* Another says, the ground freezes seven feet in Kirin, and about three in Shingking; the thermometer in winter is thirty degrees below zero. The snow is raised into the air by the north-east winds, and becomes so fine that it penetrates the clothes, houses, and enters even the lungs. When travelling, the eyebrows become a mass of ice, the beard a large flake, and the eyelashes are frozen together; the wind cuts and

* Annales de la Foi, tome XVI., page 359.

pierces the skin like razors or needles. The earth is frozen during eight months, but vegetation is rapid during the summer, and the streams are swollen by the thawing drifts of snow.

The province of KIRIN, or Girin, comprises all the country north-east of Shingking, bordering on the sea of Japan and gulf of Tartary. It is bounded north by the Hingan ling, separating it from Russia, east by the ocean, south-east by Corea and Shingking from which a palisade partly divides it, and west by Mongolia and Tsitsihar; extending through nearly twelve degrees of latitude, and twenty of longitude. This extensive region is thinly inhabited by Manchus settled in garrisons along the bottoms of the rivers, and by tribes having affinity with them, who subsist principally by hunting and fishing, and acknowledge their fealty by a tribute of peltry, but who have no officers of government placed over them. They have been called Kiching Tatse and Yupí Tatse and other names, by Du Halde, which seem indeed to have been their ancient designations, but which no longer appear on good Chinese maps. The Ghailaks and other tribes on the coast are hardly known to the Chinese geographers, and all are completely independent. The words *Yu-pí Tahtsí*, or Fish-skin Tartars, are evidently descriptive and not technical. This tribe inhabit the extensive valley of the Usuri, and do not allow the subjects of the emperor to live among them. In winter they nestle together in kraals like the Bushmen, having cut down fuel enough to last them till warm weather, and subsist upon the products of their summer's fishing.

Kirin is divided into three ruling *ting* departments or commanderies, viz. Kirin ula, or the garrison of Kirin, Petuné or Pedné, and Changchun ting. Kirin is the largest of the three commanderies, and is subdivided into eight garrison districts. The town itself is situated on the Songari, in latitude 43° 45′ N., and longitude 126° 25′ E., and is a mere collection of huts, with a few better built houses for the accommodation of the officers. Ninguta is the largest town in the province; it lies east of it, and its officers have the direction of all the region lying along the sea of Japan. The district extends more than a thousand miles from east to west, and about four hundred north to south, and is inhabited by fishermen and hunters. The town lies upon the river Hourha, which is described as running hrough a fine valley; it is surrounded by a stockade, within

which are two smaller inclosures. Near it is a subterranean body of water, from which large fish are procured. The officers at Sansing at the junction of the Hourha with the Songari, have rule over all the country along the banks of the Sagalien to the ocean, including, according to Chinese maps, the large island of Tarakai. Many villages and posts are marked in the maps on the banks of the rivers, but all of them are small.

The island of Tarakai, or Sagalien, lies off the mouth of the Kwăntung, extending about six hundred miles from latitude 46° to 54°, and varying from twenty-five to one hundred miles in width; its area is about 30,000 sq. m. The strait on its western shore has never been sailed through, and some doubt exists as to the accessibility of the mouth of the Sagalien by large vessels. A bay about fifty miles wide lies off the embouchure, and receives the waters of this majestic stream, which all flow north into the sea of Okhotsk, with a very rapid current. The southern half of the island is mountainous, and the inhabitants there are apparently governed by the Japanese from Yeso; they call themselves Ainos, but the Chinese call them Orun-chun, Kuyih, and Fíyak. They subsist by fishing, dwell in huts, and manufacture a cloth from willow bark; their average height is five feet three inches, and their physiognomy approaches to that of the Kurile islanders. Their dress, and some of their customs, show that the Chinese and Manchus frequently visit them, and there is probably considerable intercourse with those living on the shores opposite the main. Krusenstern found the inhabitants of two villages on the north-west coast to consist entirely of Manchus. The number of articles of cutlery, arms, cloth, lackered ware, &c., of Chinese and Japanese manufacture, indicated that they carry on some traffic. So far as the observations of voyagers have gone, they do not cultivate the soil; and roots, fruit, and berries, supply all their vegetable diet.

The chief town in the second commandery of Petuné lies on the Songari, near its junction with the Sagalien, in lat. 45° 10′ N., and long. 124° 40′ E. It is inhabited by troops, and persons banished from China to these remote parts for their crimes. Its favorable position renders it a place of considerable trade and importance, and during the summer months it is a busy mart for these thinly peopled regions. The third commandery of Changchun is small; it lies west of Kirin and south of Petuné, just

beyond the Palisade. Altchoucu and Larin are two other garrisoned towns in Kirin, which have attracted some of the trade on the Songari and Amur.

Little or nothing is known concerning the languages spoken by the tribes in Kirin, their numbers, or their internal government; for native statistical writers content themselves with giving a bare list of names and divisions, and let the reader infer that all the inhabitants are obedient subjects to the gentle sway of the son of heaven. Like true Chinese, they give no account of any but those who will bring tribute, and "range themselves under the renovating influence of the glorious sun of the celestial empire."

The province of TSI-TSI-HAR, or Hehlung kiang, comprises the north-west of Manchuria, extending four hundred miles from east to west, and about twelve hundred from north to south. It is bounded north by the Hingan ling; east and south-east by Sansing and Kirin ula, from which the Songari partly separates it; and south and west by Mongolia. The greatest part of it is occupied by the valley of the Nonni river, and its area of about 200,000 sq. miles is mostly an uninhabited mountainous wilderness. It is divided into six commanderies, viz. Tsitsihar, Hulan, Putek, Merguen, Sagalien ula, and Hurun-pir, whose officers have control over the tribes within their limits; of these, Sagalien ula, or Hehlung kiang ching, on the river of that name, is the chief town in the north-east districts, and is used by the government of Peking as a penal settlement.

Tsi-tsi-har, the capital of the province, lies on the river Nonni, in lat. 47°, and long. 123½° E., and is a place of some trade, resorted to by the tribes near the river. Merguen, Hurun-pir, and Hulan, are situated upon rivers, and accessible when the waters are free from ice. They are smaller than the posts in Kirin, and most of them have never been described by Europeans. In fact, few of the towns in Manchuria have been visited since the surveys and journeys of the Jesuits in Kanghi's time, and the information possessed of them is scanty and imperfect. Tsitsihar was built in 1692 by Kanghi to overawe the neighboring tribes. It is inclosed by a stockade and a ditch. Amyot gives a list of twenty-two towns in the whole of this vast region, but this probably comprises only those in which officers reside. The valley of the Nonni is cultivated by the Taguri Manchus, among

whom six thousand six hundred families of Yakutes settled in 1687, when they emigrated from Siberia. The Korchin Mongols occupy the country south and west of this valley. Some of its streams produce large pearls. The part of Tsitsihar south of the Sialkoi mountains, is level, and most of it has been considered an extension of the great desert; though susceptible of cultivation and receiving some, the rigor of the climate seems to be one of the strongest reasons why it remains desolate. One of the most marked distinctions between the Mongols and Manchus is seen in the agricultural labors of the latter, so opposed to the nomadic habits of the former.

The administration of Manchuria consists of a supreme civil government at Moukden, and three provincial military ones, though Shingking is both civil and military. There are five Boards, each under a president, whose duties are analogous to those at Peking, but on a greatly reduced scale. The oversight of the city itself, like that of Peking, is under a *fuyin* or mayor, superior to the prefect. The three provinces are under as many marshals, whose subordinates rule the commanderies, and these last have garrison officers subject to them, whose rank and power correspond to the size and importance of their districts. These delegate part of their power to "assistant directors," or residents, who are stationed in every town; on the frontier posts, the officers have a higher grade, and report directly to the marshals or their lieutenants. All the officers, both civil and military, are Manchus, and a great portion of them belong to the imperial clan, or are intimately connected with it. By this arrangement, the Manchus are in a measure disconnected with the general government of the provinces, furnished with offices and titles, and induced to recommend themselves for promotion in the empire by their zeal and fidelity in their distant posts.

MONGOLIA is the first in order of the colonies, by which are meant those parts of the empire under the control of the *Lí-fan Yuen*, or Foreign Office. According to the statistics of the empire, it comprises the region lying between lats. 35° and 52° N., from long. 82° to 123° E.; bounded north by the Russian government of Irkutsk; north-east and east by Manchuria; south by the provinces of Chihlí and Shansí, and the Yellow river; south-west by Kansuh; and west by Cobdo and Ílí. Its length

from east to west is about seventeen hundred miles, and one thousand in its greatest breadth, inclosing an area of 1,400,000 sq. miles, supporting an estimated population of two millions. McCulloch describes this extensive region "as an elevated plain almost destitute of either wood or water, inclosed southward by the mountains of Tibet, and northward by offsets from the Altai range. The central part is occupied by the great sandy desert of Gobi, which stretches in a north-east direction about twelve hundred miles with a breadth varying from five hundred to seven hundred miles, a barren stepp having comparatively few fertile tracts and stunted trees, and destitute for the most part of water. The chief mountains of this region are, 1. The Altai, and its various subordinate chains, extending eastward under the names of Tangnu, Khangai, and Kenteh, as far as the banks of the Sagalien, where the range is deflected northward and joins the Yablonoi-Khrebet. 2. The Ala shan and In shan ranges which commence in lat. 42° N. and long. 107° E., and curve N.N.E., and northward as far as the Amur in lat. 53° N., where they join the Altai."*

The rivers of Mongolia are numerous chiefly in the north, belonging to the basins either of the Irtish or Sagalien. Connected with the former are the Selenga, Orkhon, and Tola, which unite their streams and flow into lake Baikal. The Kerlon and Onon, tributaries of the Sagalien, rise near each other, on opposite sides of the Kenteh range, and flow in a north-east direction through Mongolia. In the south are the Sira-muren, and its branches, which unite in the Liau river, and several rivers in the region of Koko-nor, some pouring their waters into isolated lakes, and others bearing their tribute to the Yellow river. The chief lakes south of the desert are Koko-nor, or the Azure sea, and the Oling and Dzaring, near the sources of the Yellow river. Inner Mongolia has no lakes of any importance, and those in the Kalkas khanates are small; but Cobdo, in the north-west, is a country of lakes, the principal being the Upsa nor and Altai nor, on the east, Alak nor, on the south, and the Iki-aral, near which lies the town of Cobdo.

The climate of Mongolia is excessively cold, arising partly from its great elevation and dry atmosphere, and on the stepps to

* Geographical Dictionary, Vol. III., page 340

the want of shelter from the winds. In the parts bordering on Chihli, the people make their houses partly under ground, to avoid the inclemency of the season. The soil in and upon the confines of this high land is poor, and unfit for agricultural purposes, on account of the want of moisture, neither snow nor rain falling in sufficient quantities except on the acclivities of the mountain ranges; but millet, barley, and wheat might be raised north and south of it, if the people were not averse to an agricultural life. They rejoice in their freedom from such occupations, and move about with their herds and possessions within the limits the Chinese have marked out for each tribe to occupy.

The space on the north of Gobi to the confines of Russia, about one hundred and fifty miles wide, is warmer than the desert, and supports a greater population than the southern sides. Cattle are numerous on the hilly tracts, but none are found in the desert, where wild animals and birds hold undisputed possession. The thermometer in winter falls thirty and forty degrees below zero, and sudden and great changes are frequent. No month in the year is free from snow and frost; but on the stepps, the heat in summer is almost intolerable, owing to the radiation from the sandy or stony surface. The snow does not fall very deep, and even in cold weather the cattle find food under it; the flocks and herds are not, however, very large.

The principal divisions of Mongolia are four, viz.: 1. Inner Mongolia, lying between the Wall and south of the desert; 2. Outer Mongolia, between the desert and the Altai mountains, and reaching from the Inner Hingan to the Tien shan; 3. the country about Koko-nor, between Kansuh, Sz'chuen, and Tibet; and, 4. the dependencies of Uliasutai, lying north-westward of the Kalkas khanates. The whole of this region has been included under the comprehensive name of Tartary, and if the limits of Inner and Outer Mongolia had been the bounds of Tartary, the appellation would have been somewhat appropriate. But when Genghis arose to power, he called his own tribe *Kukai Mongŏl*, meaning Celestial People, and designated all the other tribes *Tatars*, that is, tributaries. The three tribes of Kalkas, Tsakhars, and Sunnites, now constitute the great body of Mongols under Chinese rule.

Inner Mongolia, or *Nui Mungku*, is bounded north by Tsitsihar, the Tsetsen khanate, and Gobi; east by Kirin and Shing

king, from which a palisade divides it; south by Chihlí and Shansí; and west by Kansuh. The country is divided into six corps, and twenty-four tribes, which are again placed under forty nine standards or *khochoun*, each of which generally includes about two thousand families, commanded by hereditary princes, or dzassaks. The principal tribes are the Kortchin and Ortous. The large tribe of the Tsakhars, which occupies the region north of the Wall, is governed by a *tutung*, or general, residing at Kalgan, at the Changkia gate, and their pasture-grounds are now included in the province of Chihlí. The province of Shansí in like manner includes the lands occupied by the Toumets, who are under the control of a general stationed at Suiyuen, beyond the Yellow river.

Most of the smaller tribes, except the Ortous, who occupy the country between the bend of the Yellow river and the Great Wall, live between the western frontiers of Manchuria, and the stepps reaching north to the Sialkoi range, and south to Chahar. These tribes are peculiarly favored by the Manchus, from their having joined them in their conquest of China, and their leading men are often promoted to high stations in the government of the country. The whole of Inner Mongolia is gradually improving under the industry of Chinese settlers and exiles, and the fostering care of the imperial government.

Outer Mongolia, or *Wai Mungku*, is an extensive tract lying north of Inner Mongolia as far as Russia; it is bounded north by Russia, east by Tsitsihar, south-east and south by Inner Mongolia, south-west by Barkoul in Kansuh, west by Tarbagatai, and north-west by Cobdo and Uliasutai. The desert of Gobi occupies the southern half of the region. It is divided into four *lu*, or circuits, each of which is governed by a khan or prince, claiming direct descent from Genghis, and superintending the internal management of his own khanate. The Tsetsen khanate lies west of Hurun-pir in Tsitsihar, extending from Russia on the north to Inner Mongolia on the south. West of it, reaching from Siberia across the desert to Inner Mongolia, lies the Tuchétu khanate, the most considerable of the four; the road from Kiakhta to Kalgan and Peking across the desert lies within its borders. West of the last, and bounded south by Gobi, and north-east by Uliasutai, lies the region of the Kalkas of Sainnoin; and on its north-west lies the Dzassaktu khanate, south of

Uliasutai, and reaching to Barkoul and Cobdo on the south and west. All of them are politically under the control of two Manchu residents at Urga or Kurun, who direct the mutual interests of the Mongols, Chinese, and Russians.

Most of the real power over the Kalkas is in the hands of a kind of high-priest called *kutuktu*, living at Kurun, the largest town in Mongolia, situated in the Tuchétu khanate in latitude 48° 20′ N., and longitude 107½° E., on the Tola river, a branch of the Selenga. The four khanates constitute one *aimak* or tribe, subdivided into eighty-six standards, each of which is restricted to a certain territory, within which it wanders about at pleasure. There are altogether one hundred and thirty-five standards of the Mongols. The Kalkas chiefly live in the country between the Altai mountains and Gobi, but do not cultivate the soil to any great extent. They are devoted to Budhism, and the lamas hold most of the power in their hands through the kutuktu. They render an annual tribute to the emperor of horses, camels, sheep, and other animals or their skins, and receive presents in return of many times its value, so that they are kept in subjection by constant bribing; the least restiveness on their part is visited by a reduction of presents and other penalties. An energetic government, however, is not wanting in addition. The supreme tribunal is at Urga; it is called the *yamoun*, and has the civil and military jurisdiction, and administers justice. The decisions of the tribunal are subject to the revision of Chinese residents, and sentences are usually carried into execution after their confirmation. The punishments are horribly severe; sometimes the criminal is broken on the wheel, sometimes quartered, at others torn in pieces by horses, or the feet held in boiling water.

Letters are encouraged among them by the Manchus, but with little success. Their tents are made of a frame-work of osier covered with layers of felt; the hearths are in the centre, and few of them have more than two apartments. The lodges of the rich Kalkas have several apartments, and are elegantly furnished, but destitute of cleanliness, comfort, or airiness. Most of their cloths, utensils, and arms are procured from the Chinese. The Sunnites are fewer than the Kalkas, and roam the sterile wastes of Gobi in the manner of the Bedaween. Both derive some revenue from conducting caravans across their country, but do

pend for their livelihood chiefly upon the produce of their herds and hunting. Their princes are obliged to reside in Kurun, or keep hostages there, in order that the residents may direct and restrain their conduct; but their devotion to the kutuktu, and the easy life they lead, are the strongest inducements to remain.

The trade with Russia is carried on at Kiakhta, a hamlet on a creek of the same name, in latitude 50° 21′ N., and longitude 106° 28′ E., flowing into the Selenga, close to the border, the boundary line, marked by granite columns, running between it and Mai-mai chin on the Chinese side. The trade is carried on between a small suburb of Kiakhta, consisting of fifty houses, and Maimai chin, and when the goods are entered they pay duty at the custom-house in the Russian city. The Chinese town consists entirely of men engaged in traffic, no women being allowed in the place, from twelve hundred to fifteen hundred in number, under the superintendence of Manchu officers appointed from Peking. The trade is conducted by six commissioners appointed on each side, who fix the price of every article of import, and of the tea exchanged for it, and the proportion of each sort to be exchanged. The imports consist of Russian habit-cloths, velveteens, camlets, linen, leather, skins, and furs; fire-arms, cutlery, mirrors, watches, and other fancy articles. The numbers of these commodities in 1843 were, habit-cloths and other woollens, 20,439 *ps.*; Russian and Dutch camlets, 26,178 *ps.*; linens, 567,012 *ps.*; velveteens, 1,167,138 *ps.*; goat-skins tanned, 52,665 skins; furs, consisting of cat, squirrel, otter, lynx, and musquash, 1,011,177 skins; and 180,345 fine lamb-skins from Bokhara and the Ukraine. These goods are always exchanged at a fixed valuation for tea and preserves, lackered-ware, nankeens, and silks, but no data are obtainable of the amount and value; in 1834, the average amount of tea for the two or three years preceding was nearly eight millions of pounds; there were 120,000 chests in 1843, all black.* Brick tea forms a considerable part of the whole; it is used by the Mongols in Siberia; opium is introduced in small quantities. The total trade is stated by Cottrell at a hundred millions of rubles annually (over £4,166,000), and the import duty paid by Russians in 1836 was

* Chinese Repository, Vol. XIV., page 280.

£496,275; but from the monopoly enjoyed by the commissioners on both sides, it is not very profitable to the private traders. Others place it much less than this.

Maimai chin (i. e. Buying-Selling mart) is a small hamlet, having two streets crossing at right angles, and gates at the four ends, in the wooden wall which surrounds it. The streets barely allow two camels to pass, and are badly paved. The one-storied houses are constructed of wood, roofed with turf or boards, and consist of two small rooms, one used as a shop and the other as a bed-room. The windows in the rear apartment are made of oiled paper or mica, but the door is the only opening in the shop. The dwellings are kept clean, the furniture is of a superior description, and considerable taste and show are seen in displaying the goods. The traders live luxuriously, and attract a great crowd there during the fair in February, when the goods are exchanged. They are under the control of a Manchu called the dzarguchí, who is appointed for three years, and superintends the police of the settlement as well as the commercial proceedings. There are two Budhist temples in it served by lamas, and containing five colossal images sitting cross-legged, and numerous smaller idols.*

The western portion of Mongolia between the meridians of 84° and 96° E., extending from near the western extremity of Kansuh province to the confines of Russia, comprising Uliasutai and its dependencies, Cobdo, and the Kalkas and Tourgouths of the Tangnu mountains, is less known than any other part of it. The residence of the superintending officer of this province is at Uliasutai, or Poplar Grove, a town lying north-west of the Selenga, in the khanate of Sain-noin, in a well cultivated and pleasant valley.

Cobdo, according to the Chinese maps, lies in the north-west of Mongolia; it is bounded north and west by the government of Yenissei, north-east by Ulianghai, and south-east by the Dzassaktu khanate, south by Kansuh, and west by Tarbagatai. The part occupied by the Ulianghai tribes of the Tangnu mountains lies north-east of Kobdo, and north of the Sain-noin and Dzassaktu khanates, and separated from Russia by the Altai. The government of the Ulianghai tribes is administered by twenty-

* Cottrell's Recollections of Siberia, Chap. IX, page 314.

five subordinate military officers, subject to the resident at Uliasutai. This city is said to contain about two thousand houses, is regularly built, and carries on some trade with Kurun; it lies on the Iro, a tributary of the Djabkan. Cobdo comprises eleven tribes of Kalkas divided into thirty-one standards, whose princes obey an amban at Cobdo city, himself subordinate to the resident at Uliasutai. The Chinese rule over these tribes is conducted on the same principles as that over the other Mongols, and they all render fealty to the emperor through the chief resident at Uliasutai, but how much obedience is really paid his orders is not known. The Kalkas submitted to the emperor in 1688 to avoid extinction in their war with the Eleuths, by whom they had been defeated.

Cobdo contains several lakes, many of which receive rivers without having any outlet, but it is not known whether they are all salt. The largest is Upsa nor, which receives from the east the river Tes, and the Íkí-aral nor into which the Djabkan falls. The river Irtish falls into lake Dzaisang. The existence of so many rivers indicates a more fertile country north of the Altai or Ektag mountains, but no bounties of nature would avail to induce the inhabitants to adopt settled modes of living and cultivate the soil, if such a clannish state of society exists among them as is described by M. Lévchine to be the case among their neighbors, the Kirghís. The tribes in Cobdo resemble the American Indians in their habits, disputes, and modes of life, more than the eastern Kalkas, who approximate in their migratory character to the Arabs.

The province of Tsing hai, or KOKO-NOR, is not included in Mongolia by European geographers, nor in the Chinese statistical works is it comprised within its limits; the inhabitants are, however, mostly Mongols, and the government is conducted on the same plan as that over the Kalkas tribes further north. This region is known in the histories of Central Asia under the names of Tangout, Sifan, Turfan, &c. On Chinese maps it is called Tsing hai, but in their books is named *Sí Yu* or *Sí Yih*, i. e. Western Limits. The borders are now limited on the north by Kansuh, south-east by Sz'chuen; south by Anterior Tibet, and west by the desert, comprising about six degrees of latitude and longitude.

It includes within its limits several large lakes, which receive rivers into their bosoms, and many of them having no outlets; the Azure sea is the largest, but it has not been visited by travellers, and nothing is known of its character. Chinese maps delineate it as about one hundred and ninety miles long by sixty wide, and its borders level and settled. This extensive province is occupied by Tourgouths, Hoshoits, Kalkas, and other tribes, who are arranged under twenty-nine standards, and governed by a Manchu general residing at Sining fu in Kansuh; many of them are clustered around the shores of the Azure sea. West of Koko-nor, extending across Gobi to Turkestan, tribes of Eleuths, Tourbeths, and others find pasturage, the whole of them arranged under thirty-four standards. The habits of these nomads, wandering at their pleasure and making it difficult to restrain them, renders it almost impossible, with the little authentic information now possessed, to define their limits or ascertain their numbers. The Chinese maps are filled with the names of the tribes, but their statistical accounts are as meagre of information as the maps are deficient in accurate and satisfactory delineations.

The topographical features of this region are high mountain masses with narrow valleys between them, and a few large depressions containing lakes; the country lying south of the Azure sea, as far as Burmah, is exceedingly mountainous. The southern range which separates the headwaters of the Yellow river and Yangtsz' kiang, is called the Bayan kara mountains; that north-west of this is called Kilien shan and Nan shan, and bounds the desert on the south; between them rises the Siueh shan, or Snowy mountains, much higher than either. On the northern declivities of the Kilien range are several towns lying on or near the great western road leading across Central Asia, which leaves the valley of the Yellow river at Lanchau fu, in Kansuh, and runs N.N.W. over a rough country to Liangchau fu, a town of some importance situated in a fertile and populous district. From this place it goes N.W. to Kanchau fu, noted for its manufactures of felted cloths which are in demand among the Mongol tribes of Koko-nor, and where large quantities of rhubarb are procured, besides horses, sheep, and other commodities. Going still north-west, the traveller reaches Suh chau, the last large place before passing the Great Wall and entering the desert road, which renders it a mart

for provisions and all articles brought from the west in exchange for the manufactures of China. About fifty miles from this town is the pass of Kiayü, beyond which the road to Hami, Oroumtsi, and Ílí, leads directly across the desert, here about three hundred miles wide. This route has been for ages the line of internal communication between the west of China and the regions lying around and in the basins of the Yarkand river and the Caspian. A better idea of the comparative security of traffic and caravans within the empire, and consequently of the goodness of the Chinese rule, is obtained by comparing the travel on this road with the hazards, robberies, and poverty met on the great roads in Bokhara, and the regions south and west of the Belur tag.

The productions of Tsing hai consist of grain and other vegetables raised along the bottoms of the rivers and margins of the lakes, sheep, cattle, horses, camels, and other animals. The yak is used extensively for carrying burdens. The Chinese have settled among the tribes, and Mohammedans of Turkish origin are found in the large towns. There are eight corps between Tsing hai and Uliasutai, comprising all the tribes and banners, and over which are placed as many supreme generals or commanders appointed from Peking. The leading tribes in Tsing hai are Eleuths and Tourbeths, the former of whom are the remnants of one of the most powerful tribes in Central Asia. Tangout submitted to the emperor in 1690, and its population since the incorporation has greatly increased. The trade at Sining fu is large, but not equal to that between Yunnan and Burmah at Bamo; dates, rhubarb, chowries, precious stones, felts, cloths, &c., are among the commodities seen in the bazaar. This city lies in lat. 36° 39′ N. and long. 100° 48′ E., about a hundred miles east of the sea; the department of which it is the capital comprises many small detached tribes within its limits, who are ruled by their own authorities, and not under such direct military sway as those living further west.*

The towns lying between the Great Wall and Ílí, though belonging to Kansuh, are more connected with the colonies in their form of government than with the Eighteen Provinces. The first town beyond the Kiayü pass is Yuh-mun hien, distant about ninety miles, and is the residence of officers, who attend to the

* Chinese Repository, Vol. IX., p. 113; Vol. I., p. 118. Penny Cyclopædia, Arts. BAYAN KARA, TANGUT.

caravans going to and from the pass. It is represented as lying near the junction of two streams, which flow northerly into the Pu-run-kí. The other district town of Tunhwang lies across a mountainous country, upwards of two hundred miles distant. The city of Ngansí chau has been built for facilitating the communication across the desert to Hami or Kamil, the first town in Songaria, and the dépôt of troops, arms, and munitions of war. There is a large trade at Hami, and the country around it is cultivated by poor Mongols. Barkoul, or Chinsí fu, in latitude 43° 40′ N., and longitude 94° E., is the most important place in the department; the district is called Ího hien. A thousand Manchus, and three thousand Chinese, guard the post. The town is situated on the south of lake Barkoul, and the vicinity receives some cultivation. Hami and Turfan each form a *ting* district, in the south-east and west of the department. The trade at all these places consists mostly of articles of food and clothing.

Oroumtsi, or Tih-hwa chau, in latitude 43° 45′ N., and longitude 89° E., is the westernmost department of Kansuh, divided into three districts, and containing many posts and settlements. In the war with the Eleuths in 1770, the inhabitants around this place were exterminated, and the country afterwards repeopled by upwards of ten thousand troops, with their families, and by exiles; emigrants from Kansuh were also induced to settle there. The Chinese accounts speak of a high mountain near the city, always covered with ice and snow, whose base is wooded, and abounding with pheasants; coal is also obtained in this region. The cold is great, and snow falls as late as July. Many parts produce grain and vegetables. All this department formerly constituted a portion of Songaria. The policy of the Chinese government is to induce the tribes to settle, by placing large bodies of troops with their families at all important points, and sending their exiled criminals to till the soil; the Mongols then find an increasing demand for their cattle and other products, and are induced to become stationary to meet it. So far as is known, this policy has succeeded well in the regions beyond the Wall, now joined to Kansuh, and those around Koko-nor.

That part of the empire called Íli, is a vast region lying on each side of the Celestial mountains, and including a tract nearly as large as Mongolia, and not much more susceptible of cultiva-

tion. Its limits may be stated as extending from latitude 36° to 49° N., and from longitude 71° to 96° E., and its entire area, although difficult to estimate from its irregularity, can hardly be less than 900,000 square miles, of which Songaria occupies rather more than one third. It is divided by the Tien shan into two parts, called *Lu*, or Circuits, viz. the Tien-shan Peh Lu, and Tien-shan Nan Lu, or the circuits north and south of the Celestial mountains. The former is commonly designated Songaria, from the Songares or Eleuths, who ruled it till a few scores of years past, and the latter is known as Little Bokhara, or Eastern Turkestan.

Ílí is bounded north by the Altai range, separating it from the Kirghís; north-east by the Irtish river, and Outer Mongolia; east and south-east by Oroumtsi and Barkoul in Kansuh; south by the desert and the Kwănlun range; and west by the Belur mountains, dividing it from Kokand and Badakshan. In length, the Northern Circuit extends about nine hundred miles, and the width on an average is three hundred miles. The Southern Circuit reaches nearly twelve hundred and fifty miles from west to east, and varies from three hundred to five hundred in breadth, as it extends to the Koulkun range on the south. There is probably most arable land in the Northern Circuit.

Ílí, taken as a whole, may be regarded as an inland isthmus, extending south-west from the south of Siberia, off between the Gobi and Caspian deserts, till it reaches the Hindu Kush, leading down to the valley of the Indus. The former of these deserts incloses it on the east and south, the other on the west and north-west, separated from each other by the Belur and Muz tag ranges, which join with the Celestial mountains that divide the isthmus itself into two parts. These deserts united are equal in extent to the Sahara, but are not as arid and tenantless.

This part of the world has some peculiar features which distinguish it from all others, among which its great elevation, its isolation in respect to its water courses, and the character of its vegetation, are the most remarkable. Songaria is especially noticeable for the many closed river basins which occur between the Altai and Celestial mountains, among the various minor ranges of hills, each of which is entirely isolated, and containing a lake, the receptacle of its drainage. The largest of these singular basins is that of the river Ílí, or Ijabkan, which runs

about three hundred miles westward, from its rise in the Celestial mountains till it falls into lake Balkash, which also receives some other streams; the superficies of the whole basin is about forty thousand square miles, not far from the area of Tennessee. The other lakes lie north-eastward of Balkash; the largest of them are the Dzaisang, which receives the Irtish, the Kisilbash, into which the Urungu flows, and four or five smaller ones between them, lying north of the city of Ílí. The basin of lake Temurtu, or Issikul, lies in the south-western part of this Circuit; this sheet of water is fresh, about one hundred miles long, and thirty-five wide; its superabundant waters flow off through the Chui ho into the Kirghís stepp.

Little is known concerning the topography, the productions, or the civilization of the tribes who inhabit much of Songaria, but the efforts of the Chinese government have been systematically directed to developing its agricultural resources, by stationing bodies of troops in every part, who cultivate the soil, and banishing criminals there, who are obliged to work for and assist the troops. It gives one a higher idea of the rulers of China, themselves wandering nomads originally, when they are seen carrying on such a plan for developing the capabilities of these remote parts of their empire, and teaching, partly by force, partly by bribes, and partly by example, the Mongol tribes under them the advantages of a settled life.

The productions of Songaria are numerous. Wheat, barley, rice, and millet, are the chief corn stuffs; tobacco, cotton, melons, and some fruits, are grown; herds of horses, camels, cattle, and sheep, afford means of locomotion and food to the people, while the mountains and lakes supply game and fish. The inhabitants are composed mostly of Eleuths, with a tribe of Tourgouths, and remnants of the Songares, together with Mongols, Manchus, and Chinese troops, settlers and criminals.

TIEN-SHAN PEH LU is divided by the Chinese into three commanderies, *Ili* on the west, *Tarbagatai* on the north, and *Kur-kara usu* on the east between Ílí and Uroumtsi, in Kansuh. The government of the North and South Circuits is under the control of Manchu military officers residing at Ílí. This city, called by the Chinese Hwuiyuen ching, and Gouldja or Kuldsha, and Kura by the natives, lies on the north bank of the Ílí river, in latitude 43° 46′ N. and longitude 82½° E.; it contains about

fifty thousand inhabitants, and carries on considerable trade with China through the cities in Kansuh and also with other towns. It is inclosed by a stone wall, and contains barracks, forts, granaries, and public offices for the use of government. It is stated in Chinese works that when Amursana, the discontented chief of the Songares, applied in 1775 to Kienlung for assistance against his rival Tawats or Davatsi, and was sent back with a Chinese army, in the engagements which ensued, more than a million of people were destroyed, and the whole country depopulated. At that time, Kuldsha was built by Kienlung, and soon became a place of note. Outside of the town are the barracks for the troops, which consist of Eleuths and Mohammedans as well as Manchus and Chinese. Coal is found in this region, and most of the inland rivers produce abundance of fish, while wild animals and birds are numerous. The resources of the country are, however, insufficient to meet the expenses of the military establishment and the presents made to the begs, and the deficit is supplied from China.

Subordinate to the control of the commandant at Kuldsha are nine garrisoned places situated in the same valley, at each of which are bodies of Chinese convicts. The two remaining districts of *Tarbagatai* and *Kur-kara usu* are small compared with Ílí; the first lies between Cobdo and the Kirghís stepp, and is inhabited mostly by emigrants from the stepps of the latter, who render merely a nominal subjection to the garrisons placed over them. The Tourgouths, who emigrated from Russia in 1772 into China are located in this district and Cobdo. In the war with the Songares, many of the people fled from the valley of Ílí to this region, and after that country was settled, they submitted to the emperor, and partly returned to Ílí. The chief town, called Tuguchuk by the Kirghís, and Suitsing ching by the Chinese, is situated not far from the southern base of the Tarbagatai mountains, and contains about six hundred houses, half of which belong to the garrison. It is one of the nine fortified towns under the control of the commandant at Kuldsha, and a place of some trade with the Kirghís. There are two residents stationed here with high powers to oversee the trade and intercourse across the frontier, but their duties are inferior in importance to those at Kurun. There are about 2500 Manchu and Chinese troops at this post, and since the conquest

of the country in 1772 by Kienlung, its agricultural products have gradually increased under the industry of the Chinese. The tribes dwelling in this distant province are restricted within certain limits, and their obedience secured by presents. The climate of Tarbagatai is changeable, and the cold weather comprises more than half the year. The basin of lake Alakul, or Alaktukul, occupies the south-west, and part of the Irtish and lake Dzaisang the north-east, so that it is well watered. The trade consists chiefly of domestic animals and cloths.

Kur-kara usu lies on the river Kur, north-east from Kuldsha, and on the road between it and Uroumtsi; it is called Kingsui ching by the Chinese. The number of troops stationed at all these posts is estimated at sixty thousand, and the total population of Songaria under two millions.

The TIEN-SHAN NAN LU, or Southern Circuit of Ílí, the territory of "the eight Mohammedan cities," was named *Sin Kiang* (or New Frontier) by Kienlung, and has been called Little Bokhara and Chinese or Eastern Turkestan, by foreigners. It is less fertile than the Northern Circuit, the greatest part of its area consisting of rugged mountains or barren wastes, barely affording subsistence for herds of cattle and goats. The principal boundaries are the Kwănlun mountains, and the desert, separating it from Tibet on the south; Ladak lies on the south-west, and Badakshan and Kokand are separated from it on the west and north-west by the Belur tag.

The greater part of this Circuit is occupied with the basin of the Tarim, which flows from the Belur range in four principal branches, called from the towns lying upon their banks the Yarkand, Kashgar, Oksu, and Khoten rivers, and running eastward, receives several affluents from the north and south, and falls into lake Lop, in longitude 38° E., after a course, including windings, of between 1300 and 1500 miles. This lake lies on the edge of the desert, in an uninhabited region, and surrounded by extensive swamps, which extend also west along the Tarim to its junction with the Kaidu. No other river basins of any size are found within the Circuit, except a large tributary called the Kaidu, which, draining a parallel valley north of Lop nor, two hundred miles long, runs into a lake nearly as large, called Bostang nor, from which an outlet on the south continues it into the Tarim, about eighty miles from its mouth. The tribu

taries of this river are represented as much more serviceable for agricultural purposes than the main trunk is for navigation. The plain through which the Tarim flows is about two hundred miles broad and not far from nine hundred miles long, most of it unfit for cultivation or pasturage. The desert extends considerably west of the two lakes. The climate of this region is exceedingly dry, and its barrenness is owing, apparently, more to the want of moisture than to the nature of the soil. The western parts are much colder than those towards Kansuh, the river being passable on ice at Yarkand, in latitude 38°, for three months, while frost is hardly known at Hami, in latitude 42°.

The productions of the valley of the Tarim comprise most of the grains and fruits found in southern Europe; the sesamum is cultivated for oil instead of the olive. Few trees or shrubs cover the mountain acclivities or plains. All the domestic animals abound, except the hog, which is reared in small numbers by the Chinese. The camel and yak are raised for food and service, and their pelage affords both skins and hair for garments. The horse, camel, black cattle, ass, and sheep, are found wild on the edge of the desert, where they procure a precarious subsistence. The mountains and marshes contain jackals, tigers, bears, wolves, lynxes, and deer, together with some large species of birds of prey. Gold, copper, and iron are brought from this region, but the amount is not large, and as articles of trade they are less important than the sal-ammoniac, saltpetre, sulphur, and asbestos obtained from the volcanic region in the east of the Celestial mountains. The best specimens of the *yuh* or nephrite, so highly prized by the Chinese, are obtained in the Southern Circuit.

The present divisions of this Circuit are regulated by the position of the eight Mohammedan cities. The western departments of Kansuh naturally belong to the same region, and the cities now pertaining to that province are inhabited by much the same races, and governed in the same feudal manner, with some advantages in consideration of their early submission to Kienlung. The first town on the road, of note, is Hami; Turfan and Pidshan are less important as trading posts than as garrisons. The eight cities are named in the Statistics of the Empire in the following order, beginning at the east: Harashar, Kuché, Ushí (including Sairim and Bai), Okṣu, Khoten, Yarkand,

Cashgar, and Yingkeshar. The superior officers live at Yarkand, but the Southern Circuit is divided into four minor governments at Harashar, Ushí, Yarkand, and Khoten, each of whose residents reports both to Kuldsha and Peking.

Harashar lies on the Kaidu river, not far from lake Bostang, about two hundred and ninety miles west of Turfan, in lat. 42° 15′ N., and long. 87° E. It is a large district, and has two towns of some note within the jurisdiction of its officers,—namely, Kurli and Bukur. Harashar is fortified, and from its being a secure position, and the seat of the chief resident, attracts considerable trade. The embroidery is superior; but the tribes living in the district are more addicted to hunting than disposed to sedentary trades. Kurli lies south-west of Harashar on the Kaidu, between lakes Bostang and Lop, and the productions of the town and its vicinity indicate a fertile soil; the Chinese say the Mohammedans who live here are fond of singing, but have no ideas of ceremony or urbanity. Bukur lies two hundred miles west of Kurli, and "might be a rich and delicious country," says the Chinese account, "but those idle, vagrant Mohammedans only use their strength in theft and plunder; the women blush at nothing." The town formerly contained upwards of ten thousand inhabitants, but Kienlung nearly destroyed it; the district has been since resettled by Hoshoits, Tourbeths, and Turks, and the people carry on some trade in the produce of their herds, lynx skins and other peltry, copper, and agates.

Kuché, about one hundred miles west from Bukur, lat. 41° 37′ N., and long. 82° 55′ E., is a larger and more important city than that or Harashar, for the road which crosses the Tien shan by the pass Muz-daban to Ílí, here joins that coming from Oksu on the west and Hami on the east. It is three miles in circuit, and is defended by ten forts and three hundred troops. The bazaars contain grain, fruits, and vegetables, raised in the vicinity by great labor, for the land requires to be irrigated by hand from wells, pools, and streams. Copper, sulphur, and saltpetre are carried across to Ílí, for use of government as well as traffic, being partly levied from the inhabitants as taxes; linen is manufactured in the town, and sal ammoniac, cinnabar, and quicksilver are procured from the mountains. Kuché is considered the gate of Turkestan, and is the chief town, politically speaking, between Hami and Yarkand. The district

and town of Shayar lie south of Kuché, in a marshy valley producing abundance of rice, melons, and fruit; the pears are particularly good. The population is about four thousand, ruled by *begs* subordinate to the general at Kuché.

The valley of the Oksu contains two large towns, Oksu and Ushí, besides several posts and villages. Between the former and Kuché, lie the small garrisons and districts of Bai and Sairim. The first contains from four to five hundred families, ruled by their own chiefs. Sairim or Hanlemuh is subordinate to Ushí in some degree, but its productions, climate, and inhabitants are like those of Kuché. "Their manners are simple," remarks a Chinese writer, speaking of the people; "they are neither cowards nor rogues like the other Mohammedans; they are fond of singing, drinking, and dancing, like those of Kuché." Oksu is a large commercial and manufacturing town, containing twenty thousand inhabitants, situated, like Kuché, at the termination of a road leading across the Tien shan to Ílí, and attracting to its market traders from Siberia, Bokhara, and Kokand, as well as along the great road. Its manufactures of cotton, silk, leather, harnesses, crockery, precious stones, and metals are good, and sent abroad in great numbers. The country produces grain, fruits, vegetables, and cattle in perfection, and the people are more civilized than those on the east and north; "they are generous and noble, and both sing and ridicule the oddities and niggardliness of the other Mohammedans." The Chinese garrison consists of three thousand soldiers, and the officers are accountable to those at Ushí.

Ushí lies higher up the valley, in lat. 41° 35′ N. and long. 77° 50′ E., and is stated to contain ten thousand inhabitants. It is called Yungning ching (i. e. city of Eternal Tranquillity) in Chinese, a name given it by Kienlung. The officers stationed here report to the commandant at Ílí, but they communicate directly with Peking, and receive the emperor's sanction to their choice of begs, and to the envoys to be sent to the capital with tribute. Copper money is cast here in ingots, somewhat like the ingots of sycee in the provinces. There are six forts attached to Ushí, to keep in order the wandering tribes of the Kirghís, called Pruth Kirghís, which roam over the frontier regions between Ushí and Yarkand. They pay homage to the officers at Ushí, but give no tribute. Those who do pay tribute are taxed

a tenth, but the Kirghís on this frontier are usually allowed to roam where they like, provided they keep the peace. This region was nearly depopulated by Kienlung's generals, and at present supports a sparse population compared with its fertility and resources.

The large town of Kashgar is situated at the north-western angle of the Southern Circuit, on the Kashgar river, in latitude 39° 25′ N. and longitude 75° E., at the extreme west of the empire. Several roads meet here. Going in a north-west direction, one leads over the Celestial mountains to Kokand; a second passes south, through Yarkand and Khoten, to Ceh and Cashmere; a third, the great caravan route, from China through Ushí, may be said to end here; and the fourth and most frequented, leads off north-east over the Tien shan through the Rowat pass, and along the western banks of lake Issikul to Ílí. The trade thus concentrated here renders Kashgar the emporium of the commerce of Central Asia; its population is estimated at eighty thousand, consisting of representatives from all parts of the empire and the valley of the Caspian, Russians, Tibetans, Affghans, and Sikhs.

In the middle of the town is a large square, and four bazaars branch from it through to the gates; the garrison is placed without the walls. The manufactures of Kashgar excel those of any other town in the two Circuits, especially in jade, gold, silk, cotton, gold and silver cloths, and carpets. The taxes are sent to Ílí. The country around produces fruit and grain in abundance; "the manners of the people have an appearance of elegance and politeness," says the Chinese geographer; "the women dance and sing in family parties; they fear and respect the officers, and have not the wild uncultivated aspect of those in Ushí." Several towns were formerly subordinate to Kashgar, but since the rebellion of 1827, its political importance has gone, and with that much of the trade, to Yarkand. South-west from it is Tashbalig, and on the road leading to Yarkand, is Yengi hissar or Yingkeshar, both of them towns of some importance; the latter contains a garrison.

Yarkand, or Yerkiang, may be termed the capital of the Southern Circuit, as the highest military officers and strongest force are stationed here. It lies on that river in latitude 38° 19′ N., and longitude 76° 10′ E., and its streets and environs are abun-

dantly supplied with water by canals. The stone walls are three miles in circumference, but the suburbs are much larger; the houses are built of dried bricks, and the town has a more substantial appearance than others in Ílí. There are many mosques and colleges, which, with the public buildings occupied by the government and troops, add to its consideration. The troops, seven thousand in number, are under the control of the commandant, and are scattered in detachments in and around the city; the population is unknown, but doubtless exceeds 200,000. The principal articles of trade are horses, silk, and wool, and fabrics made from them; but everything found at Kashgar is sold also at Yarkand. Many merchants from Shensí, Kansuh, and Sz'chuen, are established in both places, and the convicts sent to Ílí usually settle in the trading towns as craftsmen or agriculturists.

In a Chinese notice of the city, the customs at Yarkand are stated to yield over $45,000 annually; the taxes are 35,400 sacks of grain, 57,569 pieces of linen, 15,000 lbs. of copper, besides gold, silk, varnish, and hemp, part of which are carried to Ílí. Jade is obtained from the river in large pieces, yellow, white, black, and reddish, and the articles made from it are carried to China. The Chinese authorities stationed here are very careful not to admit Europeans, but seem to have no objection to the resort of natives of Kokand, Cashmere, and other neighboring states, many of whom settle and marry. The contrast between the turbulence and insecurity of those countries, and the comparative quiet, efficient government of the Chinese, bad as their rule is generally, is not lost upon the natives of the Mohammedan states, and the great mass of their people would be glad to become subjects of Taukwang.

Khoten is situated on the southern side of the desert, and the district embraces all the country south of Oksu and Yarkand, along the northern base of the Koulkun mountains, for more than three hundred miles from east to west. The town is called Ílchí on Chinese maps, and lies in an extensive plain on the Khoten river in latitude 37° N., and longitude 80° 35′ E. The town of Karakash lies a few miles north-west in the same valley, and is said by traders to be the capital rather than Ílchí; it lies on the road to Yarkand, distant twelve days' journey. The town of Gummí is also placed on this road, whose chief had in

his possession a stone supposed to have the power of causing rain. The town of Kirrea lies five days' journey east of Ílchí, near the pass across the mountains into Tibet and Ladak; a gold mine is worked near this place, the produce of which is monopolized by the Chinese. The three towns of Karakash, Ílchí, and Kirrea, are the only places of importance between the valley of the Tarim and Tibet, but none of them have been visited for a long time by Europeans. The population of the town or district is unknown; one notice* gives it a very large number, approaching three millions and even more, which at any rate indicates a more fertile soil and genial climate than the regions north and south of it. Dr. Morrison, in his View of China, puts it at 44,630 inhabitants; and although the former includes the whole district and is probably too large, the second seems to be much too small.

The eastern part of Khoten is marshy, but the whole country must have a high elevation, from the fact that the river which drains and connects it with the Tarim runs quite across the desert in its course. The country is governed by two high officers and a detachment of troops; there are six towns under their jurisdiction, the inhabitants of which are ruled in the same manner as the other Mohammedan cities. The people, however, are said to be mostly of the Budhist faith, and the Chinese give a good account of their peacefulness and industry. The trade with Leh and H'lassa is carried on by a road crossing the Koulkun by the Kirrea pass, beyond which it divides. The productions of Khoten are fine linen and cotton stuffs, jade ornaments, copper, grain, fruits, and vegetables; the former for exportation, the latter for use. It is supposed that the English word *cotton* is derived from the name of this city.

Rémusat published an account of this country in 1820, drawn from Chinese books, in which the principal events in its history are stated, commencing with the Han dynasty before the Christian era down to the Manchu conquest. In the early part of its history, Khoten was the resort of many priests from India, and the Budhist faith was early established there. It was an independent kingdom most of the time from its earliest mention to the era of Genghis khan, the princes sometimes extending their

* Penny Cyclopædia, *Art.* THIAN SHAN NAN LU.

sway from the Kiayū pass and Koko-nor to the Tsung ling, and then obliged to contract to the valley now designated as Khoten. After the expulsion of the Mongols from China, Khoten asserted its independence, but afterwards fell under the sway of the Songares and Eleuths, and lost many of its inhabitants. The Manchus conquered it in 1770, when the rest of the region between the Tien shan and Kwănlun fell under their sway, but they have not settled in it to the same extent, or made it a penal settlement as they have other parts of Ílí.

The government of Ílí differs in some respects from that of Mongolia, where religion is partly called in to aid the state. In the Northern Circuit, the authority is strictly military, exercised by means of residents and generals, with bodies of troops under their control. The supreme command of all Ílí is intrusted by the Colonial Office to a Manchu *tsiangkiun* or military governor-general at Kuldsha, who has under him two councillors to take cognisance of civil cases, and thirty-four residents scattered about in both Circuits. This governor has also the control of the oops stationed in the three western departments of Kansuh, but nas nothing to do with the civil jurisdiction of those towns. The entire number of troops under his hand is stated at 60,000, most of whom have families, and add agricultural, mechanical, or other labors to the profession of arms. The councillors are not altogether subordinate to the general, but report to the Colonial Office.

In the Northern Circuit, there is a deputy appointed for every village and town, invested with military powers over the troops and convicts, and civil supervision over the native *pîko* or chieftains, who are the real rulers acknowledged by the clans. The character of the inhabitants north of the Tien shan is rendered unlike that of those dwelling in the Southern Circuit, not more by the diversity in their language and nomadic habits, than by the sway religious rites and allegiance have over them. Through this latter motive, the government of Mongolia and the Northern Circuit is rendered far easier and more effectual for the distant court of Peking than it otherwise would be. The appointment of the native chieftains is first announced to the general at Kuldsha and the Colonial Office, and they succeed to their post when confirmed, which, as the station is in a measure hereditary, usually follows in course.

The inhabitants of the Southern Circuit are Mohammedans, and acknowledge a less willing subjection to the emperor than those in the Northern; the differences in religion and language are probably the leading reasons. The government of the whole region is divided among the Manchu residents or *ambans* at the eight cities, who are nominally responsible to the general at Ílí, and independent of each other, but there seems to be a gradation in their rank and power, the one at Yarkand having the priority. The begs are chosen by the tribes themselves, and exercise authority in all petty cases arising among the people, without the interference of the Chinese. The troops are all Manchu or Chinese, none of the Turks being enrolled in separate bodies, though individuals are employed with safety. There is considerable difference in the rank and influence of the begs, which is upheld and respected by the ambans. The allowances and style granted them are regulated in a measure by their feudal importance. The revenue is derived from a monthly capitation tax on each man of about half a dollar, and tithes on the produce; there are no transit duties as in China, but custom-houses are established at the frontier trading towns. The language generally used in the Southern Circuit is the Jaghatai Turki of the Kalmucks; the Usbecks constitute the majority of the people, but Eleuths and Kalmucks are everywhere intermixed. The Tibetans have settled in Khoten, or more probably, remnants still exist there of the former inhabitants.

The history of the vast region constituting the present government of Ílí early attracted the attention of oriental scholars, and few portions of the world have had a more exciting history. After the expulsion of the Mongols from China by Hungwu, A. D. 1366, they found that they, as a tribe, were inferior in power to the western tribes, but it was not till about 1680 that the Eleuths, north of the Tien shan under the Galdan, began to attack the Kalkas, and drive them eastward. The Sunnites, Tsakhars, and Solons, portions of the Eastern Mongols, had already joined the Manchus; and the Kalkas, to avoid extermination, submitted to them also, and besought their assistance against the Eleuths. Kanghí received their allegiance, and tried to settle the difficulties peaceably, but was obliged to send his troops against the Galdan, and drive him from the territory of the Kalkas to the westward of Lop nor and Barkoul. The em-

peror was materially aided in this enterprise by the secession from the Eleuths of the Songares, whose khan had taken offence, and drawn his hordes off to the south. The khans of the Kalkas and their vast territory, thus became subject to the Chinese. The Galdan lost all his forces, and died by poison, in 1697, his power dying with him, and his tribe having already become too weak to resist.

Upon the ruins of his power arose that of Arabdan, the khan of the Songares. He subjugated the Northern Circuit, passed over into Turkestan, Tangout, and Khoten, and gradually reduced to his sway nearly all the elevated region of Central Asia west of Kansuh. He expelled the Tourgouths from their possessions in Cobdo, and compelled them to retreat to the banks of the Wolga. Kanghí expelled the Songares from the districts about Koko-nor, but made no impression upon their authority in Songaria. After the death of Arabdan, about 1720, his throne was disputed, and the power weakened by dissensions among his sons, so that it was seized by two usurpers, Amursana and Tawats, who also fell out after their object was gained. Amursana repaired to Peking for assistance, and with the aid of a Chinese army expelled Tawats, and took possession of the throne of Arabdan. But he had no intention of becoming a vassal to Kienlung, and was no sooner reinstated than he resisted him; he defeated two Chinese armies sent against him, but succumbed on the third attack, and fled to Tobolsk, where he died in 1757.

The territory of Arabdan then fell to Kienlung, and he pursued his successes with such cruelty that the Northern Circuit was nearly depopulated, and the Songares and Eleuths became almost extinct as distinct tribes. The banished tribe of Tourgouths was then invited by the emperor to return from Russian sway to their ancient possessions, which they accepted in 1772; the history of the Chinese embassy to them, and their disastrous journey back to Cobdo over the Kirghís stepp, and through the midst of their enemies, is one of the most remarkable instances of nomadic wanderings in modern times. Chinese troops, emigrants, exiles, and nomadic tribes and families, were sent and encouraged to come into the vacant territory, so that erelong it began to resume its former importance. In the period which has since elapsed, the Manchus have been enabled to prevent any combination among the tribes, and maintain their own authority by a mixed

system of coercion and coaxing which they well know how to practise. The agricultural and mineral resources of the country have been developed, many of the nomads induced to attend to agriculture by making their chieftains emulous of each other's prosperity, and by exciting a spirit of traffic among all.

There have been some disturbances from time to time, but no master spirit has arisen who has been able to unite the tribes against the Chinese. In 1825, there was an attempt made from Kokand by Jehangír, grandson of the *kojeh* or prince of Kashgar, to regain possession of Turkestan; the khan of Kokand assisted him with a small army, and such was their dislike of the Chinese, that as soon as Jehangír appeared, the Mohammedans arose and drove the Chinese troops away or put them to death, opening the gates to the invader. He took possession of Yarkand and Kashgar, and advanced to Oksu, where the winter put a stop to the campaign. In the next year, the khan of Kokand, seeing the disposition of the people, thought he would embark himself in the same cause, and made an incursion as far as Oksu and Khoten, reducing more than half the Southern Circuit to himself, but ostensibly in aid of Jehangír. The kojeh, beginning to fear his aid, withdrew; and the khan, having suffered some reverses from the Chinese troops, made his peace on very favorable terms, and returned to his own country. Jehangír went to Khoten from Yarkand, but his conduct there displeasing the people, the Chinese troops, about 60,000 in number, had no difficulty in dispersing his force, and resuming their sway. The adherents of the kojeh fled towards Badakshan, while he himself repaired to Isaac, the newly appointed kojeh of Kashgar, by whom he was delivered up to the Chinese with his family, and all of them most barbarously destroyed.

The kojeh was rewarded with the office of prince of Kashgar, but having been accused of treasonable designs he was ordered to come to Peking for trial; the charges were all disproved, and he returned to Kashgar after several years' residence at the capital. The country was gradually reduced by Changling, the general at Ílí, but Kashgar suffered so much by the war and removal of the chief authority to Yarkand, that it has not since regained its importance. During this war, the dislike of the Mohammedans to the Chinese sway was exhibited in the large forces Jehangír brought into the field; and if he had been a popular spirited

leader, there is reason for supposing he might have finally wrested these cities from the Chinese. The joy of Taukwang at the successful termination of the expedition and capture of the rebel, was so extravagant as to appear childish; and when Jehangír was executed at Peking, he ordered the sons of two officers who had been reported killed, "to witness his execution, in order to give expansion to the indignation which had accumulated in their breasts; and let the rebel's heart be torn out and given to them to sacrifice it at the tombs of their fathers, and thus console their faithful spirits." Honors were heaped upon Changling at his return to Peking, and rewards and titles showered upon all the troops engaged in the war.

Since this insurrection, the frontiers of Kashgar and Kokand have been passed and repassed by the Pruth Kirghís; and in 1830, they excited so much trouble because their trade was restricted, that a large force was called out to restrain them, and many lives were lost before the rising was subdued. The causes of the dispute were then examined, and the trade allowed to go on as before. The oppressions of the residents sometimes goad on the Mohammedans to rise against the Chinese, but the policy of the emperor is conciliatory, and the complaints of the people are listened to. The visits of the begs and princes to Peking with tribute affords them an opportunity to state their grievances, while it also prevents them from caballing among themselves. The salaries of the governor-general and his councillors, and the residents, are small, and they are all obliged to resort to illegal means to reimburse their outlays. The highest officer receives about $5200 annually, and his councillors about $2000; the residents from $2300 down to $500 and less. These sums do not, probably, constitute one tenth of the receipts of their situations.*

The third great division of the colonial part of the Chinese empire, that of TIBET, is less known than Ílí, though its area is hardly less extensive. It constitutes the most southern of the three great table lands of Central Asia, and is surrounded with high mountains which separate it from all the contiguous regions. The name Tibet or Tubet is corrupted from *Tu po*, the country

* Chinese Repository, Vol. V., pages 267, 316, 351, &c.; Vol. IX., page 113. Penny Cyclopædia, *Art.* SONGARIA.

of the Tu, a race which overran it in the sixth century; another name, according to Turner, is *Pue-koachim*, signifying the 'snowy country of the north;" but Csoma, who lived there some years, says the people call it *Pot* or *Bod*, or *Bod yul*,—"the land of Bod." The Chinese call the whole country *Si Tsang*, and divide it into *Tsien Tsang* or Anterior Tibet, and *Hau Tsang* or Ulterior Tibet. It is bounded north-east by Koko-*nor*; east by Sz'chuen and Yunnan; south by Assam, Butan, Nípal, Delhi, and Lahore; west by Ladak, Badakshan, and Bokhara; and north by Gobi and Khoten. The southern frontier curves considerably in its course, but is not less than 1500 miles from the western extremity of Nípal to the province of Yunnan; the northern border is about 1300 miles; the eastern and western frontiers cannot be accurately calculated, but are not less than 300 miles. Beltistan, Little Tibet, and Ladak, although included in its limits on Chinese maps, have too little subjection or connexion with the court of Peking, to be reckoned among its dependencies.

Tibet, in its largest limits, is a table land, the highest plains of which are about 10,000 feet high, and divided by mountain chains into three distinct parts. The western one consists of the valley of the Indus, until it breaks through into Cashmere and the plains of the Punjab. It begins near Mt. Kailasa, and stretches north-west between the Hindu Kush and Himalaya, comprising the whole of Beltistan and Ladak; the Tsung ling defines it on the north-east. The second part consists of an extensive desert land, commencing at mount Kailasa, and having the Tsung ling on the west, the Koulkun on the north, which separates it from Khoten, and the high watershed of the Yangtsz' kiang, Salween, and other rivers, and lake Tengkiri, on the east; the Himalaya constitutes its southern boundary. This high region, called Katshe or Kor-kachi, has never been traversed by intelligent travellers. Mountains stretch across it, and many rivers and lakes are found within their defiles. It is so cold that few inhabitants can live in its northern portions.

The eastern part consists of the valley of the Yaru-tsangbu, which commencing in Ari about 80° E., gradually widens as it goes eastward, containing in its plains most of the towns in Tibet, until it reaches the alpine region which lies between Butan, Burmah, and Yunnan. This part of the country consists of a succession of ridges and peaks, some of which are among the

highest in the world, and the traveller crosses the narrow valleys by ropes and bridges enveloped in the clouds. Mount Kailasa, one of the highest peaks, lying in the north-eastern part of Ari, is not far from 26,000 feet high. The number of peaks covered with perpetual snow is not known, but exceeds that of any other part of the world of the same extent.

The road from Sz'chuen to H'lassa strikes the Yahlung kiang, in the district of Ta-tsien-lu, and then goes south-westerly to Patang on the Yangtsz' kiang; crossing the river it proceeds up the narrow valley a short distance, and then crosses over the mountains north-west to the Lantsan kiang or Meikon, by a series of pathways leading over the gorges, till it reaches Tsiamdo; from this point, the road turns gradually south-west, following the valleys when practicable till it ends at H'lassa.

The largest river in Tibet is the Dzangbu, Erechumbu, or Yarutsangbu. It rises in the Tamchuk hills in Ari, not more than a hundred miles east of the headwaters of the Indus, and flows a little south of east for about seven hundred miles, through the whole of southern Tibet, between the Himalaya and Dzang mountains, as far as latitude 28° N. Its tributaries on the north are numerous, and among them the Nauk-tsangbu and Dzangtsu are the largest. The volume of water which flows through the mountains into Assam by this river, is equal to that by the Indus into Scinde. It is still a disputed question, whether the Yarutsangbu joins the Brahmaputra or Irrawaddy, but the weight of geographical evidence, and the size of the rivers, is greatly in favor of the former. This will make the Brahmaputra the largest and longest river in southern Asia; its passage into Assam is near 95° E. longitude.

The eastern part of Tibet, beyond this meridian, is traversed by numerous ranges of lofty mountains, having no separate names, the direction of which is from west to east, and from north-west to south-east. From these ranges, lateral branches run out in different directions, containing deep valleys between them. In proportion as the principal chains advance towards the south-east they converge towards one another, and thus the valleys between them gradually become narrower, until at last, on the frontiers of Yunnan and Burmah, they are mere mountain passes, whose entire breadth does not much exceed a hundred miles, having four streams flowing through them. In fact, Tibet in-

closes the fountain heads of all the large rivers of southern and eastern Asia; and, besides them, the Indus and its greatest branch, the Satlej, the Ganges and Brahmaputra, the Yellow river and some of their largest tributaries, also have their sources in its borders. The names and courses of all the rivers in eastern Tibet are known chiefly from Chinese maps, but others have described them after their entrance into the lowlands.

Tibet, especially the central part, is a country of lakes, in this respect resembling Cobdo. The largest is Tengkiri nor, situated in the midst of stupendous mountains, about one hundred and ten miles north-west of H'lassa. It receives a small river on the west called Tarku; this lake is over a hundred miles long and about thirty wide. The region north of it contains many isolated lakes, and Chinese maps place the headwaters of the Nu kiang in the mountains on its east. Two of the largest, the Bouka and Kara, are represented as connected with that stream. Most of the isolated lakes are salt. The Yamorouk or Yarbrokyu, sometimes called Palti from a town on its northern shore, is a large lake south of H'lassa, remarkable for its ring shape, the centre being filled by a large island, around which its waters flow in a channel thirty miles or more in width. On the island is a nunnery, called the Palace of the Holy Sow, said to be the finest in the country. In Little Tibet, south of Khoten, are many lakes, the largest of which, the Yik and Paha, are connected by a river flowing through a marshy country. The sacred lakes of Manasarowa and Ravan-hrad, or Mapam-dalai and Langga nor, of the Chinese, form the headwaters of the Indus; they lie near each other, and their outlet unites with two other streams to form that river. The Manasa-rowa is said to be next in size to lake Tengkiri, but is probably inferior to lakes Paha or Yih.

The climate of Tibet is characterized by its purity and excessive dryness. The valleys are hot, notwithstanding their proximity to snow-capped mountains; from May to October the sky is clear in the table lands, and in the valleys the moisture and temperature are favorable to vegetation, the harvest being gathered before the gales and snows set in, which are after October. The effects of the air resemble or are worse than those of the kamsin in Egypt. The trees wither, and their leaves may be ground to powder between the fingers; planks and beams break, and the inhabitants cover the timbers and wood-work of their

houses with coarse cottons, in order to preserve them against the destructive saccidity. The timber neither rots nor is worm-eaten. Mutton, exposed to the open air, becomes so dry that it may be powdered like bread; when once dried it is preserved during years. This flesh-bread is a common food in Tibet. The carcase of the animal, divested of its skin and viscera, is placed where the frosty air will have free access to it, until all the juices of the body dry up, and the whole becomes one stiffened mass. No salt is used, nor does it ever become tainted, and is eaten without any further dressing or cooking; the natives eat it at all periods after it is frozen, and prefer the fresh to that which has been kept some months.

The productions of Tibet consist principally of domestic and wild animals, and few plants or forests, presenting a strong contrast with Nípal and Butan, where vegetable life flourishes more luxuriantly. Sheep and goats are reared in immense flocks, for their flesh, hair, and coats; the yak, or grunting ox, is used for carriage, and its milk and flesh reward the care of its owners; all other domestic animals, including neat cattle, horses, buffaloes, etc., are common.

Yak; or, Grunting Ox.

There is comparatively little agriculture; flocks and herds supply more food than the farm. The variety of wild animals, birds, and fishes, is very great; among them the musk deer, feline animals, eagles, and wild sheep, are objects of the chase. The brute creation are generally clothed with an abundance of fine hair or wool; even the horses have a more shaggy coat than is granted to bears in more genial climes. The musk deer is clothed with a thick covering of hair two or three inches long, standing erect over the whole body; the animal resembles a hog in size and form, but the legs are slender. The Tibetan goat affords the shawl wool, which is so highly prized for the manufacture of garments, and exported to China and India.

Fruits are common; pomegranates, peaches, oranges, figs, grapes, apples, and nuts, constitute the limited variety. Barley is raised more than any other grain, and the principal part of agricultural labors is performed by the women. Peas and other pulse and wheat are cultivated, but no rice west of H'lassa; this grain can only be raised along the bottoms. Rhubarb, assafætida, ginger, madder, and safflower are collected or prepared, but most of the medicines come from China and Butan. Turnips, onions, and melons are raised in small quantities. The trees are few in number and small in height, rarely rising into forests. The mineral productions are exceedingly rich. Gold is found in the beds of streams, and forms a constant article of export; lead, silver, copper, and cinnabar are also dug out of the ground, but iron has not been found to much extent. The great difficulty in the way of the inhabitants availing themselves of their metallic wealth, apart from their ignorance of the best modes of mining, is the want of fuel to smelt the ore. Tincal or crude borax is gathered on the borders of a small lake in the neighborhood of Tengkiri lake, where also rock salt can be obtained to any extent. Precious stones are found, most of which find their way to China.

The present divisions of Tibet, according to the Chinese statistical works, are *Tsien Tsang*, or Anterior Tibet, and *Hau Tsang*, or Ulterior Tibet. Anterior Tibet is also called Wei or Wei Tsang, and was formerly divided into Kham and Wei, the first being called Anterior and the second Central Tibet. Ulterior Tibet is also divided into Tsang and Ari.* These divisions

* Chinese Repository, Vol. XIII., page 505.

are usually found on European maps; Csoma says the country is divided by the inhabitants into Kham-yul or Eastern Tibet, called also Pot-chen or Great Tibet, Wei Tsang or Tibet Proper, and Ari or Ñari, including north-western Tibet. The Chinese books mention eight cantons in Anterior Tibet, five of them lying east of H'lassa, added to which are thirty-nine feudal townships in the north called *tu-sz'*, bordering on similar townships in Koko-nor and Sz'chuen. Csoma de Körös mentions several small principalities in Kham, and describes the inhabitants as differing very much from the rest of the Tibetans in appearance and language; they assimilate probably with the characteristics of the tribes on the Burman and Chinese frontiers.

H'lassa, the capital of Tibet, is situated on the Dzangtsu, about twelve leagues from its junction with the Yaru-tsangbu, in lat. 29° 30′ N., and long. 91° 40′ E., and is the largest town in this part of Asia. It is famous for the convents in and near it, composing the ecclesiastical establishments of the dalai-lama, whose personal residence is in the convent of Pobrang-marbu (i. e. Red town) on mount Botala. The principal building of this establishment is three hundred and sixty-seven feet high, and it contains, as the Chinese expression is, "a myriad of rooms." This city is the head-quarters of Budhism, and the hierarchy of lamas, who, by means of the dalai-lama, and his subordinate the kutuktu, exercise priestly control over nearly all Mongolia as well as Tibet. The city lies in a fertile plain extending about twelve miles from north to south, and about one hundred and twenty-five in length. Mountains and hills encircle it; Botala is the western one, and the river runs near its base, so that a wall has been built to preserve the buildings from the rise of the waters. The Chinese garrison is quartered about two miles north of this mount, and two large temples called *H'lassa tso-kang* and *Ramotsie tso-kang*, resplendent with gold and precious stones, stand very near it. The four monasteries, Séra, Brebung, Samyé, and Galdan, constitute as many separate establishments.* During the sway of the Songares in Ílí, heir prince Arabdan made a descent upon H'lassa, and the lama was killed. Kanghí placed a new one upon the see, and reinstated him at Botala in 1720, appointing six of the leading officers of the old

* Klaproth's Description du Tubet, page 246.

lama to assist him in the government. Three of these joined in an insurrection, and in the conflicts which succeeded, H'lassa suffered considerably. Since the expulsion of the Nipalese in 1792, no foreigners are allowed entrance from the south, the Chinese having established a line of posts along the whole of the southern frontier towards Nipal and Butan. The population of H'lassa is conjectured to be 24,000; that of the province is reckoned by Csoma at about 650,000.

The capital of Tsang or Ulterior Tibet is Zhikatsé-jung or Teshu-h'lumbu, twenty-six miles west of H'lassa, the monastic residence of the teshu-lama or banchin-erdeni, a town of three or four hundred houses, convents, and palaces, built on an elevated plain. It contains, among other buildings, the mausoleum of the teshu-lama, who died in Peking in 1781, which is described by Turner as a beautiful specimen of Tibetan sculpture. The plain between this town and H'lassa is a fertile tract, and judging from the number of towns in the valleys of the basin of the Yaru-tsangbu, its productive powers are comparatively great. Ulterior Tibet is divided into six other cantons, besides the territory under the jurisdiction of the chief town, most of their fortified capitals lying westward of Zhikatsé, in the basin of the Yaru-tsangbu. The last of the sixth, Ari or Ñari, is an extensive region, described by Csoma as stretching from Tsang to Ladak, but very thinly settled, its population not exceeding 50,000 families, on an area, judging from Chinese and other maps, of at least five times that number of square miles; he speaks, however, of tracts of desert land within its limits.

The degree of skill the Tibetans have attained in manufactures, mechanical arts, and general civilization, is less than that of the Chinese, but superior to the Mongols. They appear to be a mild and humane people, and possess more of a religious sense than the Chinese. They belong to the Mongol race, with slight intermixture of their southern neighbors; no two people or countries widely separated present a stronger contrast than the stout, tall, muscular, and florid Butías, upon their fertile fields and wooded hills, do with the squat, puny, sluggish, and swarthy Tibetans in their rugged barren mountains. They distinguish five sorts of people among themselves, the last of whom are the Butías; the others are the inhabitants of Kham, or Anterior Tibet, those in Tsang, the nomads of Kor-katshe, and the people of Lit-

tle Tibet. All of them speak Tibetan with some variations. The Tibetans are clad with woollens and furs to such a degree that they appear to emulate the animals they derive them from in their weight and warmth; and with this clothing is found no small quantity of dirt. The dress of the sexes varies slightly in its shape; yellow and red are the predominant colors. Large bulgar boots of hide are worn by all persons; the remainder of the dress consists of woollen robes and furs like those of the Chinese. The women wear many jewels, and adorn their hair with pearls. Girls braid their hair in three tresses, married women in two. The head is protected by high velvet caps; the men wear broad-brimmed coverings of various materials.

The two sects of religious are distinguished by yellow and red caps; the latter are comparatively few, allow marriage to the lamas, but do not differ materially in their ritual or tenets. There is no country where so large a proportion of the people are devoted to religious service as in Tibet, nor one where the secular part of the inhabitants pay such implicit deference to the clergy. The food of the Tibetans is taken at all hours, there being no stated times for eating. Mutton, barley, and tea constitute the staple articles of food. Tea is not drunk clear, but when the infusion is drawn off, barley meal is stirred up in the cup, making a thin gruel. A strange mixture of water, flour, butter, and salt, boiled together with the tea, and drawn off in cups as tea or gruel, is also used to some extent. On all visits tea is presented, and the cup replenished as often as it is drained. Spirits and beer, both made from barley, are common beverages. On every visit of ceremony, and whenever a letter is sent from one person to another, it is necessary to connect a silk scarf with it, the size and texture being proportioned to the rank and condition of the parties. The sentence *Om mani pai* (or *pădˊ*) *mí om*, an invocation in universal use among the people, is woven upon each end. In reverential salutations, the cap is removed by the inferior, and the arms hang by the side.

The bodies of the dead are placed in an open inclosure, in the same manner as practised by the Parsees, where birds and beasts of prey devour them, or they are dismembered in an exposed place. Lamas are burned, and their ashes collected into urns. As soon as the breath has departed, the body is seated in the same attitude as Budha is represented, with the legs bent before,

and the soles of the feet turned upwards. The right hand rests upon the thigh, the left turns up near the body, the thumb touching the shoulder. In this attitude of contemplation, the corpse is burned.

In Tibet, as in Butan, the custom of polyandry prevails. The choice of a wife lies with the eldest son, who having made known his intentions to his parents sends a matchmaker to propose the matter to the parents of the girl. The sexes are not kept apart as in China, and the youth makes his own selection. The consent of the parents being obtained, the matchmaker places an ornament of a jewel set in gold, called *sedzia*, upon the head of the damsel, and gives her presents of jewels, dresses, cattle, &c., according to the means of the young man. The guests invited on the day of the marriage bring presents of such things as they choose, which augments the dowry. A tent is set up before the bride's house, in which are placed three or four square cushions, and the ground around sprinkled with wheat; the bride is seated on the highest cushion, her parents and friends standing near her according to their rank, and the assembled party there partake of a feast. The bride is then conducted to the house of her lover by the friends present, her person being sprinkled with wheat or barley as she goes along, and there placed by his side, and both of them served with tea and spirits. Soon after, the groom seats himself apart, and every one present gives them a scarf, those of superior rank binding them around their necks, equals and inferiors laying them by their sides. The next day, a procession is formed of the relatives of the newly married pair, which visits all the friends, and the marriage is completed. The girl thus becomes the wife of all the brothers, and manages the domestic concerns of their household. Priests have nothing to do with marriages in this or any other part of the Chinese empire, their office being associated with funereal rites. Almost every family furnishes one or two members to the priesthood. A closer acquaintance with a society so singularly constituted would no doubt disclose the fact that these families were either unhappily joined, or that the marriage tie was not very strictly kept. Population is constantly kept down by the united effects of religious celibacy and polyandry. The climate of this elevated region probably has its effects in continuing such a custom, and maintaining the purity of society.

The dwellings of the poor are built of unhewn stones, rudely piled upon each other without cement, two stories high, and resembling brick-kilns in shape and size; the windows are small in order not to weaken the structure; the roof is flat, defended by a brushwood parapet, and protected from the molestation of evil spirits by flags, strips of paper tied to strings, or branches of trees. Timber is little used, for it does not grow in the country; the floors are of marble or tiles, and the furniture consists of but little else than mats and cushions. The temples and convents are more imposing and commodious structures; some of those at H'lassa are among the best specimens of architecture in Central Asia.

The mausoleum of the teshu-lama at Teshu-h'lumbu, built towards the end of the last century, resembles a plain square watch-tower surmounted by a double Chinese canopy roof, the eaves of which are hung with bells, on which the breeze plays a ceaseless dirge. The body of the lama reposes in a coffin of gold, and his effigy, also of gold, is placed within the concavity of a large shell upon the top of the pyramidal structure which contains it. The sides of the pyramid are silver plates, and on the steps are deposited the jewels and other costly articles which once appertained to him. An altar in front receives the oblations and incense daily presented before the tomb, and near by is a second statue of the deceased as large as life in the attitude of reading. Scrolls and pennons of silk hang from the ceiling, and the walls are adorned with paintings of priests engaged in prayer. The whole structure is substantially built, and its rich ornaments are placed there not less for security than to do honor to the revered person deposited beneath. The other buildings in this town, consisting of upwards of three hundred monasteries, temples, &c., are noticeable rather for their solidity than elegance. The windows are closed with mohair curtains, and a skylight in the upper story serves for lighting the room, and for passing out upon the roof. The roof or parapet is ornamented with cylinders of copper or other materials, which imparts a brilliant appearance to the edifices. The fortress of Zhikatsé stands at the entrance into the valley, and in the hands of a valiant people, would easily afford full protection to its inhabitants.

The manufactures of Tibet consist of woollens made from the covering of the shawl goat, and jewelry. Their lapidaries cut

every kind of ornament in superior style, and gold and silver ware forms a considerable article of trade to China. These and other crafts must necessarily languish, however, from the immense proportion of men who are withdrawn from labor into monasteries, compelling the residue to devote most of their strength to tillage. The most important exports to China consist of gold dust, precious stones, bezoars, assafætida, musk, woollens, and skins; for which the people receive silks, teas, china-ware, tobacco, musical instruments, and metals. The trade is carried on through Sining fu in Kansuh, and Patang in Sz'chuen. Tincal, rock-salt, and shawl wool, are additional articles sent to Ladak, Butan, and India, but the trade towards the south is far less productive than it would be if unrestricted.

The common diseases in Tibet are dropsy, rheumatism, small-pox, and syphilis; the last two are much feared, and the patient upon whom the pustules are seen is instantly abandoned and left to starve, if the disease does not kill him. Syphilis is cured in some degree by mercurial preparations. The medicinal preparations are put up by the people, but most of the drugs come from China. Music is studied by the priesthood for their ceremonies, and with much better effect than among the Chinese priests. Their amusements consist in archery, dancing, and observance of many festivals connected with the worship of the dead or of the living. Dram-drinking is common, but the people cannot be called a drunken race, nor does the habit of opium eating or smoking, so fatally prevalent in Assam on their south, prevail.

Education is confined to the priesthood, but the women, who conduct much of the traffic, also learn arithmetic and writing. The language is alphabetical, and reads from left to right; there are two forms of the character, the *uchen* used for books, and the *umin* employed in writing, which do not differ more than the Roman and the running-hand in English. The form of the characters shows their Sanscrit original, but there are many consonants in the language not found in that tongue, and silent letters are not unfrequent in the written words. There are thirty consonants in the alphabet, distributed into eight classes, with four additional vowel signs; each of them ends in a short *a*, as *ka*, *nga*, *cha*, which can be lengthened by a diacritical mark placed underneath. The syllables are separated from each

other by a point; the accented consonant is that which follows the vowel, and the others, whether before or after it, are pronounced as rapidly as possible, and not unfrequently omitted altogether in speaking. The variations in this respect constitute the chief features of the patois found in different parts where Tibetan is spoken. A dictionary and grammar of this language have been published in Calcutta by Csoma de Körös, a Hungarian who formerly resided among the priests near Ladak. . The literature is almost wholly theological, as far as it has been examined, and such works as are not of this character, have probably been introduced from China. Their divisions of time, numeration, chronology, and weights, have also been adopted from that country with a few alterations.

The history of Tibet has been made known to Europe through the Mongol Sanang Setsen, but if free access could be had to their annals, it is probable that a methodical history could be extracted, reaching back at least three centuries before Christ. Tibet was ruled by its own princes till the rise of Genghis; the first monarch, who united the various tribes under his sway B. C. 313, was Seger-Sandilutu-Kagan-Tül-Esen; and from the fact that Budhism was introduced during his reign, it might be inferred that he came from the south. H'lassa was founded by Srongzan-Gambo about A. D. 630, after which time Tibetan history becomes more authentic, inasmuch as this king introduced the alphabet. The Tang dynasty carried their arms into Tibet from Khoten, but the people threw off their yoke during the decline of that family. Mohammedanism also disturbed the supremacy of the Budhist faith, and severe persecutions followed about the beginning of the tenth century by an Islam prince Darma, but it was repelled at his death, and has never since made the least impression upon the people. Genghis reduced Tangout, one of the principalities, about 1200, and soon after brought the whole country under his sway, which Kublai still further settled as a dependency of his empire. The people recovered their independence on the expulsion of the Mongols from China, and under the Ming dynasty formed several small kingdoms, among which were Ladak and Rodok in the west towards Cashmere, both of them still existing.

From a short résumé of letters written from Tibet in 1626, by Romish missionaries living there, it appears, that the kingdom of

Sopo was the most powerful in the north, and Cogué, U-tsang, and Moriul, were three southern principalities. The king of Cogué allowed them to reside in his territories, and took pleasure in hearing them converse and dispute with the lamas. The dalai-lama at this time was the king's brother, and possessed subordinate influence in the state, but the priests were numerous and influential. The conquest of Mongolia and Tangout opened the way for Kanghí to enter Tibet, but the intercourse between the emperor and dalai-lama was chiefly connected with religion and carrying tribute. The lamas held the supreme power until towards the end of his reign, when Chinese influence became paramount. The country had already been conquered by the Songar chieftain, so that on his defeat it could offer little resistance. Kanghí appointed six of the highest princes or *gialbo* over the provinces; but soon after his death, in 1727, three of them conspired against Yungching, and were not subdued without considerable resistance. The emperor then appointed the loyal prince or *gialbo* as governor-general, and he remained in his vice-regal office till his death, about 1750. Kienlung, finding that his son was endeavoring to make himself fully independent, executed him as a rebel, suppressed the office, and appointed two Chinese generals to be associated with the dalai-lama and his coadjutor, in the administration of the country. The troops were increased and forts erected in all parts of the country to awe the people and facilitate trade.

The present government of Tibet is superintended by two *ta chin*, or great ministers, residing at H'lassa, who act conjointly, while they serve as checks upon each other; they do not hold their office for a long time. They have absolute control over all the troops in the country, and the military are generally confined to the garrisons, and do not cultivate the soil. The collection of revenue, transmission of tribute to Peking, and direction of the persons who carry it, and those who conduct the trade at Patang and Sining fu, are all under their control. The dalai-lama at H'lassa, in Anterior Tibet, and the teshu-lama or banchin-erdeni at Zhikatsé, in Ulterior Tibet, are the high religious officers of the country, each of them independent in his own province, but the former holding the highest place in the hierarchy. The Chinese residents confer with each concerning the direction of his own province. All their appointments to office or nobility

must be sanctioned by the residents before they are valid, but merely religious officers are not under this surveillance. In the villages, the authority is administered by secular deputy lamas called *deba*, and by commandants called *karpon*, who are sent from the capital. Each *deba* is assisted by a native *vazir* of the place, who, with the chief lama, form the local government, amenable to the supreme magistracy. The western province of Ari is peopled by nomads, who wander over the regions north of Ravan-hrad, and are under the authority of *karpons* sent from H'lassa, without the assistance of lamas. The two high-priests themselves are likewise assisted by councillors. One of these, called Soopoon Choomboo, who held the office of *sadeek* or adviser when Turner visited Teshu-h'lumbu, was a Manchu by birth, but had long lived in Tibet.

The nomadic clans of Dam Mongols and other tribes occupying the thirty-nine feudal townships or *tu-sz'* in Anterior Tibet, are governed by the residents without the intervention of the lamas. The disturbances in Ulterior Tibet in 1792, resulting from the irruption of the Nipalese and sack of Teshu-h'lumbu, were speedily quelled by the energy of Kienlung's government, and the invaders forced to sue for mercy. The southern frontier was, in consequence of this inroad, strongly fortified by a chain of posts, and the communication with the states between Tibet and India strictly forbidden and watched. It gave the Chinese an opportunity to strengthen their rule in Ulterior Tibet, and extend their influence north to Khoten and into Ladak. The natural mildness of character of the Tibetans renders them much easier under the Chinese yoke, than the Mohammedans of the Southern Circuit; they are represented as contented and industrious by those who have seen them. Although their form of government is more liberal than other parts of the empire, too little is known of its practice to be able to judge whether the mass of people really enjoy any greater privileges or more freedom; but it is little likely that the frivolities of Budhism would tend to teach the rulers equity or liberality, or the people a just knowledge of their rights.

The large map of the empire, which is regarded by the Chinese as the best delineation of the extent and divisions of their possessions, includes within its limits two other countries besides

those now described, but over which their influence is altogether nominal. These are Corea and Ladak. The former was probably placed in the map from its proximity to the capital, and its peninsular form naturally connecting it with the neighboring districts. But national vanity alone can be the motive for including the remote principality of Ladak within the imperial frontiers, for its ruler has almost no connexion at all with Peking, and has never received troops into his borders. The utter inaccuracy of the map in this portion of it is another proof of the ignorance of the draftsman, for Leh is placed in lat. 30° on the map, instead of 34°, and the sources of the Indus run south of it in three parallel streams due west, without any obstruction. The rajah of Ladak, however, is not so independent as to be able to contemn the advice of the Chinese officers stationed on his eastern frontier at Rodok, Teshigang, Gugé, and other places. Ladak and Little Tibet or Beltistan, comprise the north-western part of Tibet. The former may be said to consist of the uppermost valley of the Indus, here called Sinka-bab, and the latter the same river near its confluence with the Shayuk.

LADAK, formerly called Mar-yul, is bounded north by the Tsung ling, which divide it from Yarkand; east by Rodok and Gardok, along the Sinka-bab, which separate it from Ari; south and south-west by the Himalaya, separating it from Cashmere; and north-west by Beltistan. Its area is about 30,000 square miles, and population between 150,000 and 200,000, who speak Tibetan, and are Mohammedans as well as Budhists. It is divided into four districts, Leh, Nubra, Zanskar, and Pitti or Purak. The country is an inhospitable, bleak region, consisting of a succession of ridges, between which narrow valleys, presenting small inducements to the farmer, offer the only arable ground. The main river is the Indus, which receives several considerable streams within the limits of Ladak, and some others beyond the borders; few of them are available for navigation or tillage. The climate is clear and cold in winter, seldom above 15° F. from December to February; in summer the heat is 135° F., and even higher. There is little rain, but grain ripens rapidly during the summer, being ready for the sickle in eight or nine weeks after sowing. The frost and rain decompose the sides of the hills, which form the only soil at their bottoms; the inhabitants terrace the base, and raise large crops upon the ground thus

gained, leading the mountain streams from one level to the other.

The people have many resemblances to the Tibetans. They are mild, industrious, and peaceful, and carry on a large manufacture of shawls and other articles from the wool of the goat. Leh, the capital of the country, is situated in lat. 44° 10′ N. and long. 77° 45′ E., about two miles from the Indus, in a well cultivated plain. The city is surrounded by a wall defended by towers, and the houses, about seven hundred in all, are built of stone or unburnt brick two and three stories high, in such a confused manner, and with such a want of arrangement in their position, as to resemble a burrow more than a city. The roofs and floors are composed of layers of earth upon willow or poplar trunks, covered with thatch, and during the rains, the soil pours down into the apartments; the mud thus formed is carefully used for manure. Little furniture is seen in these dwellings. The most considerable building is the palace, which is two hundred and fifty feet long, in front, and several stories high. The inhabitants dress in woollens and skins, and are uncleanly in their persons and houses. The productions consist of three kinds of wheat, buckwheat, and two kinds of barley. Kitchen vegetables are not much known, onions, carrots, turnips, and cabbages, comprising the greatest part. Apples and apricots are the common fruits, but melons, grapes, and other kinds are brought from Cashmere. The cattle are the yak, the cow, and a hybrid between them, horses, sheep, and goats. Wild animals and birds of many sorts are numerous, and supply both peltry and food to some extent.

The trade of Ladak is extensive, and a source of profit to the people, for Leh is the great thoroughfare of the caravan trade from Yarkand, H'lassa, and Russia, to Cashmere, Lahore, and India. The principal article of trade is goat's wool, supplied partly from Rodok and Tibet, and sent to the amount of eight hundred camel-loads annually. Much of the transportation over the mountains of Little Tibet is done upon sheep, each carrying twenty to twenty-five pounds weight. Tea, tincal, silks, and Chinese manufactures come from Tibet, but the largest trade is with Yarkand. The government of Ladak is in the hands of a rajah, but most of the real power lies in the priesthood, who monopolize the profits upon the trade. The peaceful

disposition of the Ladakese is in strong contrast to their turbulent neighbors on the west and south, in Lahore, Cashmere, and Badakshan; and it is somewhat remarkable that amidst so many unscrupulous rulers they have been permitted to remain so long unmolested. Ranjít Singh partially extended his dominion over them, but after his death, they regained their independence, but have since been again reduced to vassalage. The rajah annually sends presents to the rulers of Cashmere, Gartope, and H'lassa in Tibet, as a kind of acknowledgment of the trade passing from their possessions through his states. Polyandry exists in Ladak as well as Tibet, but not to so great an extent, so far as has been ascertained. The effects of this singular custom upon the progress and happiness of society have never been examined by observers who have had opportunity to reside in families so constituted, but so far as the reports of the inhabitants to travellers can assist in forming an opinion, it does not appear to materially interfere with the harmony of the household. The excess of females is sold to the people living south in Lahore, Rajast'han, and other states near the Indus. There is little wealth in the country, but the great body of the people have a sufficiency of food and clothing. They are addicted to drunkenness, and spend much of their time in amusements.*

* Moorcroft's Travels, Turner's Embassy, Klaproth's Tibet, Chinese Repository, Vols. I. and XIII.

CHAPTER V.

Population and Statistics.

MUCH of the interest appertaining to the country and people here treated of, in the minds of philanthropic and intelligent men, has arisen from the impression they have received of its vast population. A country twice the size of the Chinese empire would présent few attractions to the Christian, the merchant, or the ethnologist, if it was no better inhabited than Sahara, or Oregon: a people might possess most admirable institutions, and a matchless form of government, but these excellences would lose their interest, when we heard that it is the duchy of Modena, or on the Angola coast, where they are found. The population of few countries in the world has been accurately ascertained, and probably that of China is less satisfactory than most European or American states. It is far easier to take a census among a people who understand its object, and will honestly assist in its execution, than in a despotic, half-civilized country, where the mass of people are afraid of contact or intercourse with their rulers; in most of such states, as Abyssinia, Turkey, Persia, &c., there is either no census at all, or merely a general estimate, far different from an intelligible enumeration of the people.

The subject of the population of China has engaged the attention of the monarchs of the present dynasty, and their censuses have been the best sources of information in making up an opinion upon the matter, by those writers who have examined the question. Whatever may be our views of the actual population of China, it is plain that these censuses, with all their discrepancies and inaccuracies, are the sources of information upon which the most dependance can be placed. The conflicting opinions and conclusions of writers neither give any additional weight to them, nor detract at all from their credibility. As the question stands at present, they can be doubted, but cannot be denied; it is impossible to prove them, while there are many grounds for

believing them ; the enormous population which they exhibit can be declared to be improbable, but not shown to be impossible.

No one who has been in China can hesitate to acknowledge, that there are some strong grounds for giving credit to the censuses, but the total goes so far beyond his calculations, that he defers his entire belief till some new data have been furnished. There are, perhaps, more peculiar encouragements in China to the increase of population than in any other country. Among the most powerful are the desire for sons to continue the worship in the ancestral hall, and to assist in maintaining the parents when old. In Japan, India, and Persia, these causes have less influence ; in Tibet, they are almost powerless ; in Siam and Burmah, they are weak. Security of life and property, continuance of peace, and minuteness of tillage, have also aided to produce the same result.

At this point every one must rest, as the result of an examination into the population of the Chinese empire ; though, from the survey of its principal divisions, made in the preceding chapters, its capability of maintaining a dense population needs no additional evidence. The mind, however, is bewildered in some degree by the contemplation of millions upon millions of human beings collected in this manner under one government ; and it almost wishes there might be grounds for disbelieving the enormous total, from the dreadful results that might follow the tyrannical caprice or unrestrained fury of their rulers, or the still more shocking scenes of rapine and famine, which a bad harvest and insufficient food would necessarily cause.

Before entering upon the examination of this question, it will be well to bring together in a tabular form the various estimates taken of the population during the present dynasty. No entire census of the empire has been published for thirty-five years, and, therefore, only an approximation can be made of the present amount ; for, if the number given in 1812 be considered worthy of credence, it is highly probable that there has been an increase during the interval. In the city and vicinity of Canton and Macao, it is certain the population has become more dense during this period, to an extent quite evident to many foreigners who have resided there. The details given in this table have been taken from the best sources accessible to foreigners, and are as good as the people at large themselves possess.

TABLE OF THE DIFFERENT CENSUSES OF THE EIGHTEEN PROVINCES.

PROVINCES.	Area in English square miles.	Av. pop. to a sq. m. according to last census.	Census in 1710, or before.	Census of 1711.	Census of 1753.	Last census of 1812.	Estimate in 1792, given Macartney.	Census in 1762 or 1765, by Allerstein.	Census of 1743, from De Guignes.	Revenue in taels of $1,33 each.
Chihli,	58,949	475	3,260,075	3,274,870	9,374,217	27,990,871	38,000,000	15,222,940	16,702,765	3,942,000
Shantung,	65,104	444		2,278,595	12,769,872	28,958,764	24,000,000	25,180,734	12,159,680	6,344,000
Shansi,	55,268	252	1,792,329	1,727,144	5,162,351	14,004,210	27,000,000	9,768,189	8,969,475	6,313,000
Honan,	65,104	420	2,005,088	3,094,150	7,114,346	23,037,171	25,000,000	16,332,507	12,637,280	5,651,008
Kiangsu,	44,500	850	3,917,707	2,650,465	12,618,987	37,843,501	32,000,000	23,161,409	26,766,365	11,733,000
Nganhwui,	48,461	705	1,350,131	1,357,829	12,435,361	34,168,059		22,761,030		
Kiangsi,	72,176	320	5,528,499	2,172,587	5,055,251	23,046,999	19,000,000	11,006,640	6,681,350	3,744,000
Chehkiang,	39,150	671	2,710,649	2,710,312	8,662,808	26,256,784	21,000,000	15,429,690	15,623,990	5,856,000
Fuhkien,	53,480	276	1,468,145	706,311	4,710,399	14,777,410	15,000,000	8,063,671	7,643,035	2,344,000
Hupeh,	70,450	389	469,927	433,943	4,568,860	27,370,098	14,000,000	8,080,603	4,264,850	2,091,000
Hunan,	74,320	251	375,782	335,034	4,336,332	18,652,507	13,000,000	8,829,320		1,905,000
Shensi,	67,400	153	240,809	2,150,696	3,851,043	10,207,256	18,000,000	7,287,443	14,804,035	3,042,000
Kansuh,	86,608	175	311,972	368,525	2,133,222	15,193,125	12,000,000	7,812,014		563,000
Sz'chuen,	166,800	128	144,154	3,802,689	1,368,496	21,435,678	27,000,000	2,782,976	15,181,710	968,000
Kwangtung,	79,456	241	1,146,918	1,142,747	3,969,248	19,174,030	21,000,000	6,797,597	6,006,600	2,193,000
Kwangsi,	78,250	93	205,995	210,674	1,975,619	7,313,895	10,000,000	3,947,414	1,143,450	794,000
Kweichau,	64,554	82	51,089	37,731	1,718,848	5,288,219	9,000,000	3,402,722	255,445	185,000
Yunnan,	107,969	51	2,255,666	145,414	1,003,058	5,561,320	8,000,000	2,078,802	1,189,825	432,000
Shingking,			4,194		221,742	2,167,286		668,852	235,620	
	1,297,999	268	27,241,129	28,605,716	103,050,060	362,447,183	333,000,000	198,214,553	150,265,475	58,097,000

Besides these detailed accounts, there have been several aggregates of the whole country given by Chinese authors, and some by foreigners, professedly drawn from original sources, but who have not stated their authorities. The most trustworthy, together with those given in the preceding table, are here placed in chronological order.

	Reign of Monarch.		A. D.	Population.	Authorities.
1.	Hungwu,	26th year,	1393	60,545,811	Mirror of History; Chinese Repository, Vol. X., page 156.
2.	Hungchi,	4th year,	1492	53,281,158	
3.	Wanleih,	6th year,	1579	60,692,856	
4.	Shunchi,	18th year,	1662	21,068,600	General Statistics of the Empire; Medhurst's China, page 53.
5.	Kanghi,	6th year,	1668	25,386,209	
6.	"	49th year,	1710?	23,312,200	
7.	"	49th year,	1710?	27,241,129	*Yih Tung Chi*, a Statistical work; Morrison's View of China.
8.	"	50th year,	1711	28,605,716	General Statistics; Chinese Repository, Vol. I., page 359.
9.	Kienlung.	1st year,	1736	125,046,245	Mémoires sur les Chinois, tom. VI., quoted by Grosier; and by De Guignes, Voyages à Peking, tom. III., page 72.
10.	"	8th year,	1743	157,343,975	
11.	"	8th year,	1743	149,332,730	
12.	"	8th year,	1743	150,265,475	"Les Missionaires," De Guignes, tom. III., page 67.
13.	"	18th year,	1753	103,050,060	General Statistics, Chinese Repository, Vol. I., p. 359.
14.	"	25th year,	1760?	143,125,225	Yih Tung Chi, a Statistical work; Morrison's View of China.
15.	"	25th year,	1760?	203,916,477	Mémoires sur les Chinois, tom. VI.
16.	"	26th year,	1761	205,293,053	De Guignes, tom. III., page 72.
17.	"	27th year,	1762	198,214,553	Allerstain; Grosier; De Guignes, tome III., page 67.
18.	"	55th year,	1790	155,249,897	Z. of Berlin, in Chinese Repository, Vol. I., page 361.
19.	"	57th year,	1792	307,467,200	General Statistics; Dr. Morrison, Anglo-Chinese Coll. report, 1829.
20.	"	57th year,	1792	333,000,000	Statement made to Lord Macartney.
21.	Kiaking,	17th year,	1812	362,467,183	General Statistics; Chinese Repository, Vol. I., page 359.

Seven of these censuses, viz. the 7th, 8th, 12th, 13th, 17th, 20th, and 21st, are given in detail in the preceding table. The first three belong to the Ming dynasty, and are taken from the Kang Kien Í Chí, or Mirror of History, where these amounts are simply inserted, without giving any details of the population of each province. The same work also contains one census taken previous to these, about A. D. 1000, when the population is set down at 9,955,729. During the Ming dynasty, a part of the country now called the Eighteen Provinces, was not under the control of Hungwu and his descendants. The mode of taking the census in those days is not stated very definitely, but if the three are equally trustworthy, it is evident that there was no increase for more than 150 years. The wars with the Japanese, and with tribes on the north and west, together with the civil

wars and struggles between the Chinese, and the Kin in Manchuria, must have somewhat decreased the population.

The first census of 1662 (No. 4) is incidentally mentioned by Kienlung in 1791, as having been taken at that time, from his making some observations upon the increase of the population, and comparing the early censuses with the one he had recently ordered. This sum of 21,068,600, does not, however, include all the inhabitants of China at that time; for the Manchus commenced their sway in 1644, and did not exercise full authority over all the provinces much before 1700; Canton was taken in 1650, Formosa in 1683.

The census of 1668 (No. 5) shows a little increase over that of 1662, but is likewise confined to the conquered portions; and in those provinces which had been subdued, there were extensive tracts which had been almost depopulated at the conquest. Any one who will read the recitals of Semedo, Martini, Trigault, and others, concerning the massacres and destruction of life both by the Manchus and by Chinese bandits, between 1630 and 1650, will feel no loss in accounting for the diminution of numbers, down to 1710. But the chief explanation of the decrease from sixty to twenty-seven millions, is to be found in the object of taking the census, viz. to levy a poll tax, and get at the number of men fit for the army—two reasons for most men to avoid the registration.

The census of 1711 (No. 8) is the first one on record which bears the appearance of credibility, when its several parts are compared with each other. The dates of the preceding (Nos. 6 and 7) are rather uncertain; the last was extracted by Dr. Morrison from a book published in 1790, and he thought it was probably taken as early as 1650, though that is improbable. The other is given by Dr. Medhurst without any explanation, and their great disparity leads us to think both are dated wrongly. The census of 1711 is much more consistent in itself, though there are some reasons for supposing that neither did it include all the population then in China. The census was still taken for enrolment in the army, and to levy a capitation tax upon all males between the ages of sixteen and sixty. But this tax and registration were evaded and resisted by the indignant Chinese, who had never been chronicled in this way by their own princes, and the emperor Kanghí, therefore, abolished the capitation tax.

It was not till about this time that the Manchus had subdued and pacified the southern provinces, and it is not improbable that this census, and the survey taken by the Jesuits, were among their acts of sovereignty. Finding the people unwilling to be registered, the poll tax was merged in the land tax, and no census ordered during the reign of Yungching, till Kienlung revived it in order to have some guide in apportioning relief during seasons of distress and scarcity, establishing granaries, and aiding the police in their duties. Many, therefore, who would do all in their power to prevent their names being taken, when they were liable to be taxed or called on to do military service, could have no objection to come forward, when the design of the census was to benefit themselves. It matters very little, however, for what object the census was taken if there is reason to believe it to be accurate. It might indeed act as a stimulus to multiply names and figures whom there were no people to represent, as the way of paying the marshals a percentage on the numbers they reported, did in some parts of New York in 1840.

The three next numbers (9, 10, and 11) are taken from De Guignes, who quotes Amiot, but gives no Chinese authorities. The last is given in full by De Guignes, and both this and that of Allerstain, dated twenty years after, are introduced into the table. There are some discrepancies between these two and the census of 1753, taken from the General Statistics, which cannot easily be reconciled. The internal evidence is in favor of the latter, over the census of 1743; it is taken from a new edition of the *Ta Tsing Hwui Tien*, or General Statistics of the Empire, and the increase during the forty-two years which had elapsed since the last census is regular in all the provinces, with the exception of Shantung and Kiangnan. The extraordinary fertility of these provinces would easily induce immigration, while in the war of conquest, their populousness and wealth attracted the armies of the Manchus, and the destruction of life was disproportionably great. The smaller numbers given to the western and southern provinces correspond moreover to the opposition experienced in those regions, still partially subdued. On the whole, the census taken in 1753 corresponds very well with that of 1711, and both of them bear an aspect of verity, which does not belong to the table quoted by De Guignes, dated in 1743.

From 1711 to 1753, the population doubled itself in about

twenty-two years, premising that the whole country was faithfully registered at the first census. For instance, the province of Kweichau, in 1711, presents a mere fraction on the average, of a little more than a single person to two square miles; while in 1753 it had increased in the unexampled ratio of three to a square mile, which is doubling its population every seven years; Kwangtung, Kwangsí, and Kansuh (all of them containing to this day, partially subdued tribes), had also multiplied their numbers in nearly the same proportion, owing in great measure, probably, to the more extended census than to the mere increase of population.

The amounts for 1736, three of 1743, and those of 1760, 1761, and 1762 (Nos. 9, 10, 11, 12, 15, 16, and 17), are all extracted from De Guignes, who took them from the Mémoires sur les Chinois. The last, that of 1762, is given in detail in the table. The discrepancy of sixty millions between that given by Amiot for 1760, and that by Dr. Morrison for the same year, is owing, there can be little doubt, to foreigners, and not to an error of the Chinese. The work from which Dr. Morrison extracted his estimate for that year was published in 1790, but the census was taken between 1760 and 1765. The same work contains the census of 1711 (No. 8), quoted by him, and there is good reason for believing that Amiot's or Grosier's estimate of 157,343,975 for 1743, is the very same census, he having multiplied the number 28,605,716 by five, supposing them to have been families and not individuals. The three ascribed to the year 1743, are probably all derived from the same native authorities by different individuals.

The three dated in 1760, 1761, and 1762, are harmonious with each other; but if they are taken, those of 1753 and 1760, extracted from the *Yih Tung Chí* by Dr. Morrison, must be rejected, which are far more reasonable, and correspond better with the preceding one of 1711. It may be remarked, that by reckoning five persons to a family in calculating the census of 1753, as Amiot does for 1743, the population would be 189,223,820 instead of 103,050,060, as given in the table. This explains the apparent decrease of fifty millions. *All* the discrepancies between these various tables and censuses must not be charged upon the Chinese, for where we find that an author like Grosier has made the glaring mistake of calling *jin-ting* families instead of persons, and then multiplying

this amount by five to ascertain the real population, it throws a shade of doubt over other estimates. The Chinese take their census by families, and it has been usual to allow five persons to a family, which may or may not be too much.

The amount for 1736 corresponds sufficiently well with that for 1743; and reckoning the same number of persons in a family in 1753, that tallies well enough with those for 1760, 1761, and 1762, the whole showing a gradual increase for twenty-five years. But we think all of them, except that of 1753, are rated too high. That for 1762 (No. 17), given by Allerstain and others, has been considered usually as one of the most authentic statements on this subject.

The amount given by Z. of Berlin (No. 18), of 155½ millions for 1790, is quoted in the Chinese Repository, but the writer states no authorities, was probably never in China, and as it appears at present, is undeserving the least notice. That given by Dr. Morrison for 1792 (No. 19), as having been taken the year before Lord Macartney's embassy, is extracted from Chinese works, but he did not publish it in detail. It is probably much nearer the truth than the amount of 333 millions, given by the commissioner Chau to the English ambassador. This estimate has had much more respect paid to it as an authentic document than it deserved. The Chinese commissioner would naturally wish to exalt his country in the eyes of its far-travelled visitors, and not having the official returns to refer to, would not be likely to state them less than they were. He gave the population of the provinces in round numbers, and perhaps altogether from memory, with the impression upon his mind that his hearers would never be able to refer to the original details. It can only be taken as the off-hand remembrance of an intelligent native, but by no means worthy of the same credence as an extract from a statistical work.

The last one quoted (No. 21) is the most definite and satisfactory of all the censuses in Chinese works, and was considered by both the Morrisons and by Dr. Bridgman, in the Chinese Repository, as "the most accurate that has yet been given of the population."

In questions of this nature, one well authenticated table is worth a hundred of doubtful origin; and it has been shown how apocryphal are many of the statements given in books, but less

so with the census of 1812, the last one published by the Chinese government; and the source of error which is chiefly to be guarded against in that, is the average given to a family. This is done by the Chinese themselves on no uniform plan, and it may be the case that the estimate of individuals from the number of families is done in separate towns, from an intimate acquaintance with the particular district, which would be less liable to error than a general average. The number of families given in the census of 1753, is 37,785,552, which is more than one-third of the population. The number of persons in a household in England at the census of 1840 was, on an average, $4\frac{3}{4}$ individuals.

The four censuses which deserve the most credit, so far as the sources are considered, are those of 1711, 1753, 1792, and 1812 (i. e. Nos. 8, 13, 19, and 21); these, when compared, show the following rate of increase:

From 1711 to 1753, the population increased 74,222,602, which was an annual advance of 1,764,824 inhabitants, or a little more than six per cent. per annum for forty-two years. This high rate, it must be remembered, does not take into account the more thorough subjugation of the south and west at the later date, when the Manchus could safely enrol large districts, where in 1711 they would not have been permitted to enter for such a purpose.

From 1753 to 1792 the increase was 104,636,882, or an annual advance of 2,682,997 inhabitants, or about $2\frac{1}{2}$ per cent. per annum for thirty-nine years. During this period, the country enjoyed almost uninterrupted peace under the vigorous sway of Kienlung, and the unsettled regions of the south and west rapidly filled up.

From 1792 to 1812, the increase was 54,126,679, or an annual advance of 2,706,333—not quite one per cent. per annum—for twenty years. At the same rate, the present population is over four hundred and fifty millions; but no one supposes there has been that increase, nor are there any data from which to make even the least guess of the present population of the whole empire. The Chinese have overflowed the bounds of their possessions on all sides under the patronizing policy of their monarchs, especially in Manchuria, Mongolia, Ílí, and towards Tibet, while the emigration towards the Indian Archipelago is also large.

It is very easy for foreigners to say they do not believe these censuses, and that the population does not at all equal their immense numbers. "Cool and impartial men rate the population of China, properly so called, at one hundred and fifty millions," says Malte-Brun in 1800; but what advance does he make in statistical knowledge by thus contemptuously rejecting, in his study in France, the researches and investigations of the Chinese? So with the compilers of the Encyclopædia Americana, who say "that China Proper has only 146,280,000" (only fourteen more on a square mile than Massachusetts), "but the tributary states and those under its protection swell the total to two hundred and forty millions;" but who give no authorities for their assertions. It is far better to say that the whole subject rests on no credible data, and that we know nothing about the matter, than perpetuate such erroneous ideas and statements. If the Chinese censuses are worth but little, compared with those taken in European states, they are better than the guesses of foreigners who have never been in the country, or who have travelled only partially in it.

The Chinese people are doubtless one of the most conceited nations on the earth, but with all their vanity, they have never bethought themselves of rating their population twenty-five or thirty per cent. higher than they suppose it to be, for the purpose of exalting themselves in the eyes of foreigners or in their own. Except in the case of the commissioner who informed Lord Macartney, none of the estimates were made for, or intended to be known by foreigners. The distances in miles between places given in Chinese itineraries correspond very well with the real distances; the number of districts, towns, and villages in the departments and provinces, as stated in their local and general topographical works, agree with the actual examination, so far as it can be made: why should their censuses be charged with falsehood and gross error, when, however much we may doubt them, we cannot disprove them, and the weight of evidence derived from actual observation rather confirms them than otherwise; and while their account, of towns, villages, distances, &c., are unhesitatingly adopted until better can be obtained? Some of the glaring discrepancies in the various tables are ascribable to foreigners, and some of the Chinese censuses are incomplete, or

the year cannot be precisely fixed, both of which vitiate the deductions made from them as to the rate of increase.

Some reasons for believing that the highest population ascribed to the Chinese empire is not greater than the country can support, will first be stated; and the objections against receiving their censuses then considered. This interesting subject can then only be left with the reader to form his own opinion.

The area of the eighteen provinces is 1,348,870 sq. m., and the average population, therefore, for the whole in 1812, was 268 persons on every square mile; that of the nine eastern provinces in and near the Great Plain, comprising 502,192 sq. m., or two-fifths of the whole, is 458 persons, and the nine southern and western provinces, constituting the other three-fifths, is 154 to a square mile. The surface and fertility of the country in these two portions differ so greatly, as to lead one to look for results like these. Taking McCulloch for a guide, it appears that the whole area of the United Kingdom of Great Britain and Ireland is 119,926 sq. miles, and the total population in 1831, was 24,410,429, or 212 on a square mile over the whole; the average in England and Wales is 241, in Scotland 78, and in Ireland 249 persons on each square mile. The areas of these three divisions of the United Kingdom given in the Penny Cyclopædia are 115,227 sq. m., but the former is near enough for comparison. The areas of some other European states and their population, are added to assist in this comparison.

States.	Area.	Population.	Average Population to a sq. m.
France . .	203,736 sq. m.	45,400,487 in 1846	223
Prussia . .	107,937 "	14,157,573 in 1837	132
Spain . .	182,758 "	12,168,774 in 1837	67
Holland . .	13,598 "	2,915,398 in 1838	214
Lombardy .	18,063 "	4,707,630 in 1839	260
Belgium . .	13,214 "	4,242,600 in 1836	321
Lucca . .	420 "	168,198 in 1839	400

All these are regarded as well settled countries, with the exception of Spain, but the two last in the list are the only ones which exceed that of China taken as a whole, while none of them comes up to the average of the eastern provinces. All of them, China included, fall far short, however, of the average

population on a square mile of the kingdoms of Judah and Israel in the reigns of Abijah and Jeroboam, if the 1,200,000 men brought into the field by them can be taken as a ratio of the whole number of inhabitants. In estimating the capabilities of these European countries to support a dense population, great allowances must be made for roads and pasture-lands for horses, and the parks or grounds of noblemen, which afford very little or no food.

In England and Wales, there are nearly twenty-nine millions of acres under cultivation, seventeen millions of which are pasture-lands, and only ten millions devoted to grain and vegetables; the other two millions consist of fallow-ground, hop-beds, &c. There are, then, on the average about two acres of land for the support of each individual, or rather less than this, if the land required for the food of horses be subtracted. It has been calculated that eight men can be fed on the same amount of land one horse requires; and that four acres of pasture-land will furnish no more food for man than one of ploughed land. The introduction of railroads has superseded the use of horses for transportation to such an extent that it is estimated there are only 200,000 horses now in England, instead of a million in 1830. If, therefore, one half the land appropriated to pasture should be devoted to grain, and no more horses and dogs raised than a million of acres could support, England and Wales could easily maintain a population of more than four hundred to a square mile, supposing them to be willing to live on what the land can furnish.

The Irish consume a far greater proportion of vegetables than the English, and it is estimated that of their eight millions of people, five principally depend upon the potatoe, and two and a half on oats, leaving only half a million who regularly use meat. Many of these live a beggarly life upon half an acre, and even less, and seldom taste meat or animal food; but the average of the whole country, including tillage only, is a little over two persons to an acre. The quantity of land under cultivation in Belgium is about fifteen-seventeenths of the whole, which gives an average of about two acres to each person, or the same as in England. In these two countries, the people consume far more meat than in Ireland, and the amount of land occupied for pasturage is in nearly equal proportions in Belgium and Eng-

land. In France, the average of cultivated land is 1⅓ acres; in Holland, 1⅛ acres to each person.

If the same proportion between the arable and uncultivated land exists in China as in England, namely one fourth, there are about 650 millions of acres under cultivation in China; and we are not left to conjecture in this case, for by a report made to Kienlung in 1745, it appears that the area of the land under cultivation was 595,598,221 acres; a subsequent calculation places it at 640,579,381 acres, which is almost the same proportion as in England.

Estimating it at six hundred and fifty millions, for it has since increased rather than diminished, it gives one acre and four-fifths to every person, which is by no means a small supply for the Chinese, considering that there are no pastures or meadows for horses, sheep, or oxen in the country.

In comparing the population of different countries, the manner of living and the articles of food in use among their inhabitants, form such important elements of the calculation, in ascertaining whether the country be overstocked or not, that a mere tabular view of the number of persons on a square mile is no criterion of the amount of inhabitants the land would maintain if they consumed the same food, and lived in the same manner in all of them. Living as the Chinese, Hindus, Javanese, and other Asiatics do, chiefly upon vegetables, the country can hardly be said to maintain more than one half or one third, or even one fourth as many people on a square mile as it might do, if their energies were developed as those of the English and Belgians are, and their food remain the same. The population of these eastern regions has been repressed by the combined influences of ignorance, insecurity of life and property, religious prejudices, vice, and wars, so that the land has never maintained nearly as many inhabitants as it might have done.

The greatest part of the cultivated soil in China is employed in raising food for man. Woollen garments and leather are little used, and cotton and mulberry occupy but a small proportion of the soil. There is not, so far as is known, a single acre of land in the empire sown with grass-seed, though the sedge in the marshes and grass on the hills are collected for fodder or fuel, and therefore almost no human labor is employed in raising food for animals, which will not also serve to sustain man. Horses

are seldom used for pomp or war, for travelling or carrying burdens, but mules, asses, and goats are employed for transportation and other purposes in the north-west. Horses are fed on cooked rice, or chopped straw and beans, and in Kirin on oats. In the southern and eastern provinces, all these animals are rare, the transport of goods and passengers being done by boats or by men. The natives make almost no use of butter, cheese, or milk, and the few cattle they employ in agriculture easily find their living on the waste ground around the fields and villages. In the south, the buffalo is used more than the ox for ploughing the rice fields, and the habits of this animal make it cheaper to keep him in good liking, while he can also do more work. The winter stock is grass cut upon the hills, straw, bean stalks, and vegetables. No wool being wanted for making cloth, flocks of sheep and goats are seldom seen—it may almost be said are unknown in the east and south.

The common viands are pork, ducks, geese, poultry, and fish, all of which are raised cheaply. In the houses and boats of the poor, it is not uncommon to see a pig, or two or three ducks, kept in a pen or cage, and living upon the refuse of the family. No animal is reared cheaper than the Chinese hog, and the hatching and raising of ducks affords employment to thousands of people, each of whom can easily attend to hundreds. Geese and poultry are abundant, but fish forms a far larger part of the common food of all classes than birds, being not only caught in seas, lakes, and running waters, but reared in pools and tanks, to an extent hardly conceivable by those who have not seen it. All these sources require but little more than the mere labor and implements for catching and keeping, to have their full benefit; in fishing, no pasture-grounds, no manuring, no barns, are needed, nor taxes paid by the cultivator and consumer.

While animal food is thus provided for the people, its preparation takes away the least possible amount of cultivated soil. The space occupied for roads and pleasure-grounds is insignificant, but there is perhaps an amount appropriated for burial-places quite equal to the area used for those purposes in European countries; it is, however, less valuable land, and much of it would be useless for culture, even if thus unoccupied. Graves are usually dug on the sides and tops of hills, in ravines and copses, and wherever they will be retired and dry. Moreover, it is very

common to preserve the coffin in temples and cemeteries until it is decayed, partly in order to save the expense of a grave, and partly to worship the remains, or preserve them until they can be gathered to their fathers, in their distant native places. On the north of Canton are scores of buildings filled with coffins, before which incense is daily burned, and similar depositories are found near all cities.

Near Shanghai, Hangchau fu, Ningpo, and in Chusan, coffins are seen piled in the corners of the fields, or under precipices, where they remain till dust returns to dust, and the bones are thrown into common receptacles. When the family burying-ground is full, it is a common custom for the owners to take up the ashes, and deposit them in urns, all in one pit, and occupy the vacant graves with other tenants. These customs limit the consumption of land for graves much more than one would suppose when he sees, as at Macao, almost as much space occupied by the dead for a grave as by the living for a hut. The necropolis of Canton occupies the hills north of the city, of which not one fiftieth part could ever have been used for agriculture, but where cattle are allowed to graze, as much as if there were no tombs.

The honor put upon agricultural pursuits has its effect in increasing the cultivation of the land, while the principle on which land is rented and taxed, viz. that of paying a proportion of the crop, always remunerates the cultivator according to his industry. Much of the land in the south and east of China Proper produces two crops annually. In Kwangtung, Kwangsí, and Fuhkien, two crops of rice are taken year after year from the low lands; and in the winter season, in the neighborhood of towns, a crop of sweet potatoes, cabbages, turnips, or some other vegetable is grown, making a third crop. De Guignes estimates the returns of a rice crop at ten for one, which, with the vegetables, will give full 25 fold from an acre in a year; few parts, however, give this increase. Little or no land lies fallow, for constant manuring and minute subdivision of the soil prevents the necessity of repose. The diligence of the Chinese husbandmen in collecting and applying manure is well known, nor is their industry less in turning up the soil; which, if it result in the production of two crops instead of one, really doubles the area of land under cultivation, when its superficies are com-

pared with those of other countries. If the amount of land which produces two crops be estimated at one fourth of the whole (and it is perhaps as near one third), it makes the area of arable land in the provinces upwards of 812 millions of acres, or 2¾ acres to an individual. The land is not, however, cut up into such small farms as to prevent its being managed as well as the people know how to stock and cultivate it; for manual labor is the chief dependence of the landlord or farmer, and fewer cattle, carts, ploughs, and other instruments are used than in any other country. In the cultivation of rice, there is no need of animals after the wet land has been ploughed and harrowed, the labor of transplanting, weeding, and reaping being done by men.

In no other country is so much food derived from the water. Not only are the coasts, estuaries, rivers, and lakes, covered with fishing-boats of various sizes, which are provided with nets, dredges, and tackle of different forms and uses, for the capture of whatever lives in the waters, but the spawn of fish is collected from the shallow waters of the rivers and carried wherever it can be reared. Rice fields are often converted into pools in the winter season, and stocked with carp, mullet, and other fish; and the tanks dug in the fields for retaining the rain needed in irrigation usually contain fish. By all these means, an immense supply of food is obtained at a cheap rate, which is eaten fresh or preserved with or without salt, and sent over the whole empire, at a rate which places it within the reach of all above beggary. Other articles of food, besides those here mentioned, both animal and vegetable, such as dogs, cats, game, worms, birds-nests, tripang, leaves, &c., do indeed compose part of the meals among the Chinese, but it is comparatively an inconsiderable part, and need not enter into the calculation. Enough has been stated to show that the land is abundantly able to support the population ascribed to it, even with all the drawbacks known to exist; and that, taking the highest estimate to be true, and considering the mode of living, the average population on a square mile or a square acre in China is less than in most European countries.

The political and social causes which tend to multiply the inhabitants of China are more numerous and powerful than in most countries. The failure of male posterity to continue the succession of the family, and worship at the tombs of the deceased pa-

rents, is considered by all classes of people as one of the most afflictive misfortunes of life; and the laws allow unlimited facilities of adoption, and secure the rights of such as are taken into the family in this way. The custom of betrothing children when young, and the obligation society imposes upon the youth when arrived at maturity, to fulfil the contracts entered into by their parents, acts favorably to the establishment of families and the nurture of children, and prevents polygamy. Parents desire children also for a support in their old age, as there is no legal provision for aged poverty, and public opinion brands with infamy the man who allows his aged or infirm parents to suffer when he can help them. The law requires the owners of domestic slaves to provide husbands for their females, and prohibits that execrable feature of American slavery, the involuntary or forcible separation of husband and wife, or parents and children, when the latter are of tender age. All these causes and influences tend to increase population, and equalize the consumption and use of property more, perhaps, than in any other country.

The custom of families remaining on the patrimonial estates, tends to the same result. The local importance of a large family in the country is weakened by its male members removing to town, or emigrating; consequently, the patriarch of three or four generations endeavors to collect his sons and grandsons around him on his estate, their houses joining his, and they and their families all eating at a common table, or from a common stock. Such cases as those mentioned in the Sacred Commands are of course rare, where nine generations of the family of Chang Kung-i inhabited one house, or of Chin, at whose table seven hundred mouths were daily fed,* but it is the tendency of society. Families are supported on a more economical plan, the claims of kindred are better enforced, the land is cultivated with more care, and the local importance of the family perpetuated. This is, however, a very different system from that advocated by Fourier in France, or Greeley in America, for these little communities are placed under one natural head, whose authority is acknowledged and upheld, and his punishments feared. Still, it has the result of supporting a large number of persons in comfort and respectability, at a small expense, so that no prudential scruples

* Sacred Edict, pages 51, 60.

need deter any member of the household from marrying. Workmen of the same profession form themselves into associations for mutual assistance in case of sickness, each person contributing a certain sum monthly, on the promise of assistance when sick or disabled; and this laudable custom prevents and alleviates a vast amount of poverty.

The obstacles put in the way of emigrating beyond sea, both in law and prejudice, operate to deter respectable persons from leaving their native land. Necessity, indeed, makes the law a dead letter, and compels thousands annually to leave their homes to avoid starvation; and no better evidence of the dense population can be offered to those well acquainted with Chinese feelings and character, than the extent of emigration. "What stronger proof," observes Medhurst, "of the dense population of China could be afforded than the fact, that emigration is going on in spite of restrictions and disabilities, from a country where learning and civilization reign, and where all the dearest interests and prejudices of the emigrants are found, to lands like Burmah, Siam, Cambodia, Tibet, Manchuria, and the Indian Archipelago, where comparative ignorance and barbarity prevail, and where the extremes of a tropical or frozen region are to be exchanged for a mild and salubrious climate? Add to these discommodities, the fact, that not a single female is permitted or ventures to leave the country, and consequently, all the tender attachments that bind heart to heart must be burst asunder, and, in most cases, for ever." None but the most indigent or desperate, therefore, leave the country to seek their livelihood in less populous regions, and with such restrictions, few besides these would be inclined to do so.

Moreover, if they return with wealth enough to live upon, which all of them wish to do, they are liable to the vexatious extortions of needy relatives, sharpers, and police, who have a handle for their fleecing whip in the well-known law (Code, sec. 225) against leaving the country. A case occurred in 1832, at Canton, where the son of a Chinese living in Calcutta, who had been sent home by his parent with his mother, to perform the usual ceremonies to his deceased grandparents, was seized by his uncle as he was about to be married, on the pretext that his father had unequally divided the paternal inheritance; he was obliged to pay a thousand dollars to free himself. Soon after his

marriage, a few sharpers seized him and carried him off in a sedan, as he was walking near his house, but his cries attracted the police, who carried them all to the magistrates, where he was liberated; he was, however, obliged to fee his deliverers.* Another case occurred in Macao, in 1838, which resulted in the death of the man. He had been living several years in Singapore as a merchant, and still kept up an interest in the trade with that place when he settled in Macao. Accounts of his great wealth became generally rumored abroad, and he was very seriously annoyed by his relatives. One night, a number of thieves, dressed like police-runners, came to his house to search for opium, and the boisterous manner of their entrance terrified him to such a degree, that he jumped from the terrace upon the hard gravelled court-yard to escape, and broke his leg, of which he shortly after died. A third case is mentioned, where the returned emigrants, consisting of a man and his wife, who was a Malay, and two children, were rescued from extortion, when before the magistrate, by the kindness of his wife and mother, who wished to see the foreign woman.† These cases are constantly occurring, and tend very materially to restrain emigration in those who can stay at home, and to prevent the emigrants from returning when they have gone.

The anxiety of the government to provide stores of food for the necessities of the people in times of scarcity, shows rather the fear of the disastrous results usually following a short crop, such as the gathering of clamorous crowds of starving poor, and the consequent increase of bandits and disorganization of society, than any peculiar care of the rulers for their subjects, or that these storehouses really supply deficiencies. The evil consequences resulting from an overgrown population are experienced in one or another part of the provinces almost every year; and drought, inundations, locusts, mildew, or other natural causes, give rise to nearly all the insurrections and disturbances which occur. The inference from such events, as well as from the prevalence of infanticide, the custom of selling the poor into domestic slavery, the existence of swarms of beggars among a generally industrious community, and the bounty paid on the importation of rice, is confirmatory of a superabundant popula-

* Chinese Repository, Vol. I., page 332.

† Chinese Repository, Vol. VII., page 503; Vol. II., page 161.

tion. There can be no doubt, however, that, without adding a single acre to the area of arable land, these evils would be materially alleviated, if the intercommunication of traders and their goods, between distant parts of the country, were more frequent and safe; but this is not likely to be the case until both rulers and ruled make greater advances in just government, obedience, and regard for each other's welfare.

It would be a satisfaction in regard to this subject, if foreigners could verify any part of the census. But this is, at present, impossible. They cannot examine the original records in the office of the Board of Revenue, nor can they ascertain the amount of population in a given district from the archives in the hands of the local authorities. Neither can they become acquainted with the actual mode of enumeration so as to ascertain the degree of credibility to be attached to it, or the character of those who take it. Still less can they go through a village or town, and count the number of houses and their inhabitants, and calculate from actual examinations of a few parts what the whole would be. Wherever foreigners have gone, there has appeared much the same succession of waste land, hilly regions, cultivated plains, and wooded heights, as in other countries, with an abundance of people, but not more than the land could support, if properly tilled. Most of their travels, however, have been along the great water-courses and thoroughfares, and not so much through the secluded agricultural districts, though perhaps this would not make much difference in the general impression of the amount of population.

It is perhaps as easy to take a census in China as in most European countries, from the manner in which the people are grouped into hamlets and villages, called *hiang*, each of which is under the control of village elders and officers. In the district of Nanhai, which forms the western part of the city of Canton, and the surrounding country for more than a hundred square miles, there are one hundred and eighty *hiang*; the population of each *hiang* varies from two hundred to one hundred thousand, but ordinarily ranges between three hundred and thirty-five hundred. If each of the eighty-eight districts in the province of Kwangtung contain the same number of *hiang*, there will be, including the district towns, 15,928 villages, towns, and cities in all, with an average population of twelve hundred inhabitants to

each. From the top of the hills on Dane's island at Whampoa, thirty-six towns and villages can be counted, of which Canton is one; and four of these contain from twelve to fifteen hundred houses. The vicinity of Macao, and the whole district of Hiang-shan in which that settlement lies, is also well covered with villages, though their exact number is not known. The island of Amoy contains more than fourscore villages and towns, and this island forms only a part of the district of Tung-ngan. The banks of the river leading from Amoy up to Changchau fu, are likewise well peopled. The environs of Ningpo and Shanghai are well settled, though that is no more than one always expects of the country around large cities, where the demand for food in the city itself causes the vicinity to be well peopled and well tilled. In a notice of an irruption of the sea in 1819, along the coast of Shantung, it was reported that a hundred and forty villages were laid under water, which indicates a well peopled country.

The law respecting the enrolment of the people is contained in Secs. lxxv. and lxxvi. of the statutes.* It enacts various penalties for not registering the members of a family, and its provisions all go to show that the people are desirous rather of evading the census than of exaggerating it. When a family has omitted to make any entry, the head of it is liable to be punished with one hundred blows if he is a freeholder, and with eighty if he is not. If the master of a family has among his household another distinct family whom he omits to register, the punishment is the same as in the last clause, with a modification, according as the unregistered persons and family are relatives or strangers. Persons in the employ of government omitting to register their families, are less severely punished. A master of family failing to register all the males in his household who are liable to public service, shall be punished from sixty to one hundred blows, according to the demerits of the offence; this clause was in effect repealed, when the land tax was substituted for the capitation tax. Omissions, from neglect or inadvertency, to register all the individuals and families in a village or town, on the part of the headmen or government clerks, are punishable with different degrees of severity. All persons whatsoever are to be registered according to their accustomed occupations or

* Penal Code, page 79.

professions, whether civil or military, whether couriers, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever; and subterfuges in representing oneself as belonging to a profession not liable to public service, are visited as usual with the bamboo; and persons falsely describing themselves as belonging to the army in order to evade public service are banished as well as beaten.

"In the Chinese government," observes Dr. Morrison, "there appears great regularity and system. Every district has its appropriate officers, every street its constable, and every ten houses their tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board always hanging up in the house, and ready for the inspection of authorized officers, on which the names of all persons, men, women, and children, in the house are inscribed. This board is called *mun-pai* or *door-tablet*, because when there are women and children within, the officers are expected to take the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said that names are sometimes omitted through neglect or design; others think that the account of persons given in is generally correct." Both Dr. Morrison and his son, than whom no one has had better opportunities to know the true state of the case, or been more desirous of dealing fairly with the Chinese, regarded the censuses given in the General Statistics as more trustworthy than any other documents available. A writer in the Repository says (Vol. I., p. 383), that a native tells him that the local officers are in the habit of making a lumping addition to the last census, and sending that in as the actual amount of population, without troubling themselves whether it be true or not. He says also that Chinese books, and above all Chinese state documents, are little to be trusted. This is indeed true, when compared with similar documents in European countries, but this person at the same time considers the native with whom he conversed, who had probably never examined the records of his own government for himself, as better authority than the state documents prepared by the most intelligent men in the service of the government.

The internal evidences of the truth of these estimates of the

population of the Chinese empire are partly circumstantial and partly inferential. The purpose of taking the census is to apportion the due amount of government officers and police to each district, and make suitable provision for the necessities of the people in case of famine. The equal levying of land taxes and collection of other revenues, also forms part of the design in ascertaining the population; which is done, in short, for much the same purposes as it is in all countries.

In conclusion, it may be asked, are the results of the enumeration of the people as contained in the statistical works published by the government, to be rejected or doubted, therefore, because the Chinese officers do not wish to ascertain the exact population; or because they are not capable of doing it; or, lastly, because they wish to impose upon and terrify foreign powers by an arithmetical array of millions they do not possess? The question seems to hang upon this trilemma. It is acknowledged that they falsify and garble statements in a manner calculated to throw doubt upon everything they write, as in the reports of victories and battles sent to the emperor during the last war, in the memorials upon the opium trade, in their descriptions of natural objects in books of medicine, and in many other things. But the question is as applicable to China as to France: is the estimated population of France in 1801 to be called in question, because the Moniteur gave false accounts of Napoleon's battles in 1813? It would be a strange instance of national conceit and folly, for a ministry composed of men fully able to carry on all the details of a complicated government like that of China, to systematically exaggerate the population, and then proceed, for more than a century, with taxation, disbursements, and official appointments, founded upon these censuses. Somebody at least must know them to be utterly worthless, and the proof that they were so, must, one would think, ere long be apparent. The provinces and departments have been divided and subdivided since the Jesuits made their survey, because they were becoming too densely settled for the same officers to rule over them.

Still less will any one assert that the Chinese are not capable of taking as accurate a census, as they are of measuring distances, or laying out districts and townships. Errors may be found in the former as well as in the latter, and doubtless are so; for it is not contended that the four censuses of 1711, 1753, 1792,

and 1812 are as accurate as those taken in England, France, or the United States, but that they are the best data that we have, and that if they are rejected we leave tolerable evidence and take up with doubtful and suppositive;—with what cool and impartial men, like Malte-Brun and the editor of the Encyclopædia Americana, give instead. Nor does it seem likely that, considering the objects for which the census is now taken, that it has been exaggerated to impose upon themselves or upon foreigners. There is no sufficient motive for doing so; and Mr. Morrison says, "We know from several authorities that the people are in the habit of diminishing rather than increasing their numbers in their reports to government." One reason, among others, for doing so is that the local officers may pocket the difference in the taxes assessed for collection from their districts.

It is not improbable there may be an error of fifteen or twenty millions, or four or five per cent. in excess in the last census, but we have no means of proving it. On the other hand, it may be stated that in the last census, the entire population of Manchuria, Koko-nor, Ílí, and Mongolia, is estimated at only 2,167,286 persons, and nearly all the inhabitants of those vast regions are subject to the emperor. The entire population of Tibet has never been included in any census, and it is very doubtful if an accurate enumeration of any part of the extra-provincial territory has ever been taken; but the Chinese cannot be charged with exaggeration, when good judges, as Klaproth and others, reckon the whole at between six and seven millions. Khoten alone, one writer states at three and a half millions. No writer of importance estimates the inhabitants of these vast regions as high as thirty millions, as Mont. Martin does, which would be more than ten to a square mile, excluding Gobi; while Siberia, though not so well peopled, has only 3,611,300 persons on an area of 2,649,600 sq. m., or $1\frac{1}{3}$ to each square mile.

The reasons given on a preceding page, why the Chinese desire posterity, and do all they can to build up their families, are not all those which have favored the increase of the nation. The long peace which the country at large has enjoyed since 1700 has operated to develope its resources. Every encouragement has been given to all classes to multiply and fill the land. Polygamy, slavery, and prostitution, three social evils which check the increase of the species, have been circumscribed in

their effects. Early betrothment and poverty do much to prevent the first; female slaves can be and are usually married; and public prostitution is reduced by a separation of the sexes, and early marriages. No fears of overpassing the supply of food restrain the people from rearing families, but the emperor Kienlung issued a proclamation in 1793, calling upon all ranks of his subjects to economize the gifts of heaven, lest, ere long, the people exceed the means of subsistence.

McCulloch doubts the accuracy of the Chinese censuses, and the increase of population they exhibit, because China had been long settled and civilized, her public works had been undertaken and completed at a remote period, the arts have been stationary for ages among her people, and because the Manchus imparted nothing that was new, and could give them no instruction in science or arts: for these reasons, the official accounts have been grossly exaggerated, and he submits, "that the rate of increase is such as could have been realized only in an unoccupied and very fertile country, colonized by a people far advanced in the arts, and that it is all but absurd to suppose that it should be realized in an old settled country, with stationary arts like China." Now Ireland has lived next door to England since the days of the conquest by Henry II. in 1171, participating in all the arts, knowledge, inventions, and commerce of the latter for more than six centuries. Yet it was only till 1785 that her population began to increase, and at a rate which quite outstrips the Chinese estimate, for in fifty-six years, from 1785 to 1841, the population had advanced from 2,845,932 to 8,466,000, or about 5½ per cent. per annum, while England did not increase half as fast. Still in 1785, England had nothing new to communicate, no new invention or art to favor the increase of the population was introduced; and yet the people have multiplied even in that island, far more civilized, well settled, and better governed than China. *A priori*, we might also submit that this unexampled increase in Ireland was likewise absurd, if it was not known to be the fact. Again, the population of France has increased since 1841, from thirty-four to forty-five millions, or about two millions per annum, which is a rate of increase far exceeding anything existing in China.

In all these cases it is difficult to see what reasoning has to do with the subject, except where the laws of progression deduced

from a number of examples are totally set at defiance, which is not the case in China. Food and work, peace and security, not universities or steamboats, are the encouragements needed for the multiplication of the species; though they do not have that effect in all countries, as in Mexico and Brazil, it is no reason why they should not in others. There are good grounds for believing that not more than two-thirds of the whole population of China were included in the census of 1711, but that allowance cannot be made for Ireland in 1785; and consequently, her annual percentage of increase, up to 1841, would then be greater than China, during the forty-two years up to 1753. McCulloch quotes De Guignes with great approbation, but the Frenchman takes the rough estimate of 333,000,000 given to Macartney, which is less trustworthy than that of 307,467,200, and compares it with Grosier's of 157,343,975, which is certainly wrong through his misinterpretation. De Guignes proceeds from the data in his possession in 1802 (which were less than those now available), and from his own observations in travelling through the country in 1796, to show the improbability of the estimated population. But the observations made in journeys, taken as were those of the English and Dutch embassies, though they passed through some of the best provinces, cannot be regarded as decisive evidence against official statistics.

Would any one suppose, in travelling from Boston to Chatham, and then from Albany to Buffalo, along the railroad, that Massachusetts contained almost double the population on a square mile of New York? So, in going from Peking to Canton, the judgment six intelligent travellers formed of the population of China might differ as much as one half. De Guignes says, after comparing China with Holland and France, "All these reasons clearly demonstrate, that the population of China does not exceed that of other countries;" and such is in truth the case, if the kind of food and materials of dress be taken into account. His remarks on the population and productiveness of the country are, like his whole work, replete with good sense and candor; but some of his deductions would have been different, if he had been in possession of all the data since obtained.* The discrepancies between the different censuses have been usually considered a

* Voyages à Peking, tom. III., pages 55—86.

strong internal evidence against them, especially by De Guignes. They are of considerable weight, but the question resolves itself partly into an inquiry regarding the sources whence they were all taken, and partly into the manner of taking them.

After all these reasons for receiving the highest estimate as the true one, there are, on the other hand, two principal objections against taking the Chinese census as altogether trustworthy. The first is the enormous averages of 850, 705, and 671 inhabitants on a square mile, severally apportioned to Kiangsu, Nganhwui, and Chehkiang, or, what is perhaps a fairer calculation, of 458 persons to the nine eastern provinces. Whatever amount of circumstantial evidence may be brought forward in confirmation of the census as a whole, and explanation of the mode of taking it, the most positive proof is necessary before giving implicit credence to this astounding result. Such a population on such an extensive area is unparalleled, notwithstanding the fertility of the soil, facilities of navigation, and salubrity of the climate of these regions, although acknowledged to be almost unequalled. While we admit the full force of all that has been urged in support of the census, and are willing to take it as the best document on the subject extant, it is desirable to have some additional proofs derived from personal observation, and to defer the settlement of this interesting question until such opportunities are afforded.

Such an average is, indeed, not without example. Captain Wilkes, in his exploring expedition, ascertained that one of the islands of the Fiji group supported a population of over a thousand on a square mile. On Lord North's island, one of the Pelew group, the crew of the American whaler Mentor ascertained there were four hundred inhabitants living on half a square mile. These, and many other islands in that genial clime, contain a population far exceeding that of any large country, and each separate community is obliged to depend wholly on its own labor. They cannot, however, be cited as altogether parallel cases, though if it be true, as Barrow says, "that an acre of cotton will clothe two or three hundred persons," not much more land need be occupied with cotton or mulberry plants, for clothing in China, than in the South Sea islands.

The second objection against receiving the result of the census as stated is, that we are not well informed as to the mode of enumerating the people by families, and the manner of taking the

account, when the patriarch of two or three generations lives in a hamlet, with all his children and domestics around him. Two of the provisions in Sec. xxvth of the Code, seem expressly designed for some such state of society; and the liability to underrate the males fit for public service, when a capitation tax was ordered, and to overrate the inmates of such a house, when the head of it might suppose he would thereby receive increased aid from government when calamity overtook him, are equally apparent. The *door-tablet* is also liable to mistake, and in shops and work-houses, where the clerks and workmen live and sleep on the premises, it is not known what kind of report of families the assessors make. On these important points our present information is imperfect, while the evident liability to serious error in the ultimate results, makes one hesitate. The Chinese may have taken a census sufficient for their purposes, showing the number of families, and the average of persons in a family, while they may have greatly erred in deducing the number of individuals. The point of this objection is, that we do not know how the families are enumerated, nor with what degree of accuracy the individuals are counted, or calculated from the number of families. The average of persons in a household in England, in 1831, was 4.7, but it is probably less than that in a thickly settled country, if every married couple and their children be taken as a family, whether living by themselves, or grouped in patriarchal hamlets.

The whole subject must remain an open one, therefore, until further statistics are obtained. No one doubts that the population is enormous, constituting by far the greatest assemblage of human beings using one speech ever congregated under one monarch. To the merchants and manufacturers of the West, who hope to make them customers for the goods they can make and bring them, the determination of this question is of some importance, and through them to their governments. The political economist and philologist, the naturalist and geographer, have also greater or less degrees of interest in the contemplation of such a people, inhabiting so beautiful and fertile a country. But the Christian philanthropist turns to the consideration of this subject with the liveliest solicitude; for if the weight of evidence is in favor of the highest estimate, he feels his responsibility increase to a painful degree. He knows, by the express declaration of the Bible, that no idolator, or liar, can ever reach heaven, and cannot, there-

fore, escape the conclusion, that this huge concourse is going to eternal death in one unbroken mass, with perhaps a few isolated exceptions not affecting the general statement. Their danger is furthermore greatly enhanced by the opium traffic,—a trade which, as if the rivers Phlegethon and Lethe were united in it, carries fire and destruction wherever it flows, and leaves a deadly forgetfulness wherever it has passed. Oh! for an appeal of urgent intreaty, a voice of loud expostulation, to all calling themselves Christians, to send the antidote to this baleful drug, and diffuse a knowledge of the principles of the Gospel among them, thereby placing life as well as death before them. If the population of China be as the census represents it, and their condition, with relation to their God, be as the Bible declares it to be, the conclusion is inevitable, that there will be more among the lost from the Chinese than any other nation. Cannot as much be done to save and elevate, as there is now doing to impoverish and destroy them?

If the population of the empire is not easily ascertained, a satisfactory account of the public revenue and expenditures is still more difficult to obtain; it possesses far less interest, of course, in itself, and in such a country as China is subject to many variations. The market value of the grain, silk, and other products in which a large proportion of the taxes are paid, varies from year to year; and although this does not materially affect the government which receives these articles, it complicates the subject very much when attempting to ascertain the real taxation. Statistics on these subjects are only of recent date in Europe, and should not yet be looked for in China drawn up with much regard to truth. The central government requires each province to support itself, and furnish a certain surplusage for the maintenance of the emperor and his court; but it is well known that his majesty is continually embarrassed for the want of funds, and that all the provinces do not supply enough revenue to meet their own outlays. There is no doubt, moreover, that the precious metals are less abundant now in the provinces than they were thirty years ago; and this is a serious matter to a government without national credit, or any well understood means of supplying the deficiency.

The amounts given by various authors as the revenue of China at different times, are so discordant, that a single glance suffices

to show that they were obtained from partial or incomplete returns, or else refer only to the surplusage sent to the capital. De Guignes remarks very truly, that the Chinese are so fully persuaded of the riches, power, and resources of their country, that a foreigner is likely to receive different accounts from every native he asks; but there appears to be no good reason why the government should falsify or abridge their fiscal accounts. In 1587, Trigault, one of the French missionaries, stated the revenue at only twenty millions of taels. In 1655, Nieuhoff reckoned it at one hundred and eight millions. About twelve years after, Magalhaens gave the treasures of the emperor at 20,423,962 dollars; and Le Comte about the same time placed the revenue at twenty-two millions of dollars, and both of them estimated the receipts from rice, silk, &c., at thirty millions, making the whole revenue previous to Kanghi's death, in 1721, between fifty and seventy millions of dollars. Barrow reckoned the receipts from all sources in 1796 at one hundred and ninety-eight millions of taels, derived from a rough estimate given by the commissioner who accompanied the embassy. Sir George Staunton places the total sum at £66,000,000; of which twelve millions only were transmitted to Peking. Dr. Medhurst, drawing his information from original sources, thus states the principal items of the receipts.

Land taxes in money,	sent to Peking,	Taels	31,745,966	valued at	$42,327,954
Land taxes in grain,		Shih	4,230,957	"	12,692,871
Custom and transit duties,		Taels	1,480,997	"	1,974,662
Land taxes in money,	kept in provinces,	Taels	28,705,125	"	38,273,500
Grain,		Shih	31,596,569	"	105,689,707
					$200,958,694

The *shih* of rice is estimated at $3, but this does not include the cost of transportation to the capital on that sent hither. At two hundred millions of dollars, the tax received by government from each person on an average is about sixty cents; Barrow estimates the capitation at about ninety cents. The account of the revenue in taels from each province given in the table of population on page 198, is extracted from the Red Book for 1840;* the account of the revenue in rice, as stated in the official documents for that year, is 4,114,000 *shih*, or about five hundred and fifty millions of pounds, calling each *shih* a pecul. The manner in which the various items of the revenue are divided is thus stated for Kwangtung, in the Red Book for 1842:

* Annales de la Foi, tome XVI., page 440.

Land tax in money,	1,264,304	taels.
Pawnbrokers' taxes,	5,990	
Taxes at the frontier and on transportation,	719,307	
Retained,	339,143	
Miscellaneous sources,	59,530	
Salt department and gabel,	47,510	
Revenue from customs at Canton,	43,750	
Other stations in the province,	53,670	
	2,533,204	

This is evidently merely the sum sent to the capital from this province, ostensibly as the revenue, and which the provincial treasury must collect. The real receipts from this province or any other cannot well be ascertained by foreigners; it is, however, known, that in former years, the collector of customs at Canton was obliged to remit annually from 800,000 to 1,300,000 taels, and the gross receipts of his office were not far from three millions of taels.* This was well known to be the best collectorate in the empire, but the difference between the sum mentioned in the Red Book of 43,750 taels, and the actual receipts, is so great as to show that the whole system of revenue is imperfect in practice so far as Chinese statistical accounts furnish us with means of judging.

De Guignes has examined the subject of the revenue with his usual caution, and bases his calculations on a proclamation of Kienlung in 1777, in which it was stated that the total income in bullion at that period was 27,967,000 taels.

Income in money as above,	taels,	27,967,000
Equal revenue in kind from grain,		27,967,000
Tax on the second crop in the southern provinces,		21,800,000
Gabel, coal, transit duties, &c.,		6,479,400
Customs at Canton,		800,000
Revenue from silk, porcelain, varnish, and other manufactures,		7,000,000
Adding house and shop taxes, licenses, tonnage duties, &c.,		4,000,000
Total revenue,	taels,	89,713,400

The difference of about eighty millions of dollars between this amount and that given by Dr. Medhurst, will not surprise any one. All these calculations are based on approximations, which, although easily made up, cannot be verified in any degree or

* Chinese Commercial Guide, 2d edition, page 143.

manner; but all agree in placing the total amount of revenue below that of any European government in proportion to the population. The sagacity of the Manchu monarchs has been remarkably exhibited in this important part of their system; and, far from desiring to extort as much revenue as possible from their subjects, they soon laid down well understood rates of taxation, from which there has not since been any material deviation. The extraordinary sources of revenue which are resorted to in time of war or bad harvests, are sale of office and honors, temporary increase of duties, and demands for contributions from wealthy merchants and landholders. The first is the most fruitful source, and may be regarded rather as a permanent than a temporary expediency employed to make up deficiencies. The mines of gold and silver, pearl fisheries in Manchuria and elsewhere, precious stones brought from Ílí and Khoten, and other similar sources, furnish several millions.

The expenditures, almost every year, exceed the revenue, but how the deficit is supplied does not clearly appear. In 1832, the emperor said the excess of disbursements was 28 millions of taels;* and, in 1836, the defalcation was still greater, and offices and titles to the amount of ten millions of taels were put up for sale to supply it. This deficiency has become more and more alarming since the great drain of specie annually sent abroad in payment for opium has attained its present amount, and the shifts of the government to provide for its ordinary expenses have been more varied and oftener resorted to. The principal items of the expenditure are thus stated by De Guignes.

Salary of civil and military officers, a tithe of the impost on lands,	7,773,500
Pay of 600,000 infantry, three taels per month, half in money and half in rations,	21,600,000
Pay of 242,000 cavalry, at four taels per month,	11,616,000
Mounting the cavalry, 20 taels each,	4,840,000
Uniforms for both arms of the service, 4 taels	3,368,000
Arms and ammunition,	842,000
Navy, revenue cutters, &c.,	13,500,000
Canals and transportation of revenue,	4,000,000
Forts, artillery, and munitions of war,	3,800,000
Taels,	71,339,500

* Chinese Repository, Vol. I., page 159.

This, according to his calculation, shows a surplus of nearly 20 millions of taels every year. But the outlays for quelling insurrections and transporting troops, deficiency from bad harvests, defalcation of officers, payments to the tribes and princes in Mongolia and Ílí, and other unusual demands, more than exceed this surplus. In 1833, the Peking Gazette contained an elaborate paper on the revenue by Na, a Manchu censor in Kiangsí, proposing various ways and means for increasing it. He says the income from land-tax, the gabel, customs and transit duty, does not altogether exceed forty millions of taels, while the expenditures should not much exceed thirty in years of peace.* This places the budget much lower than other authorities, and this censor perhaps includes only the imperial resources, though the estimate then would be too high. The pay and equipment of the troops is the largest item of expenditure, and it is probable that here the apparent force and pay are far too great, and that reductions are constantly made in this department by compelling the soldiers to depend more and more for support upon the plats of land belonging to them. It is considered the best evidence of good government on the part of an officer to render his account of the revenue satisfactorily, but from the injudicious system which exists of combining fiscal, legislative, and judicial functions and control in the same person, the temptations to defraud are strong, and the peculations proportionably great.

The salaries of the provincial officers are not high. That of a governor-general is 20,000 taels; a lieutenant-governor, 16,000; a treasurer, 9000; provincial judge, 6000; prefect, 3000; district magistrates from 2000 down to 800, according to the size of the district; literary chancellor, 3000; commander-in-chief, 4000; general, 2400; colonels, 1300; and gradually decreasing according to rank down to 130 taels per annum. The perquisites of the highest and lowest officers are disproportionate, for the people prefer to lay their important cases before the highest courts at once, in order to avoid the expense of passing through those of a lower grade. The personal disposition of the functionary modifies the exactions he makes upon the people so much, that no guess can be made as to the amount.

The land-tax is the principal resource for the revenue in rural

* Chinese Repository, Vol. II., page 431

districts, and this is well understood by all parties, so that there is little room for exactions. The land-tax is from 1½ to 10 cents a *mau*, or from 10 to 66 cents an acre, according to the quality of the land, and difficulty of tillage; taking the average at 25 cents an acre, the income from this source would be upwards of 150 millions of dollars. The clerks, constables, lictors, and underlings of the courts and prisons, are the "claws" of their superiors, as the Chinese aptly call them, and perform most of their extortions, and are correspondingly detested by the people. In towns and trading places, it is easier for the officers to exact in various ways from wealthy people, than in the country, where rich people often hire bodies of retainers to defy the police, and practise extortion and robbery themselves. Like other Asiatic governments, China suffers from the consequences of bribery, peculation, extortion, and poorly-paid officers, but she has no powerful aristocracy to retain the money thus *squeezed* out of the people, and erelong it finds its way out of the hoards of emperors and ministers back into the mass of the people. The Chinese believe, however, that the emperor annually remits such amounts as he is able to collect into Moukden, placing them there as a resource in case of need; these probably consist of precious stones and regalia rather than bullion or stores; and it is not likely that the value of the articles thus stored away at present amounts to nearly as much as it once did, or was ever as great as has been represented. The portion of the revenue applied to filling the granaries is much larger, but this popular provision in case of need is really a light draft upon the resources of the country, as it is usually managed. In Canton, there are only fourteen buildings appropriated to this purpose, few of them more than thirty feet square, and none of them full.

CHAPTER VI.

Natural History of China.

THE succinct account of the natural history of China given by Davis, contains nearly all the popular notices of much value at present known, collected by him from the writings of travellers and his own observations. A few additional items of information derived from other sources, will comprise most that is worth repeating on this subject. Malte-Brun observed long ago, "That of even the more general, and according to the usual estimate, the more important features of that vast sovereignty, we owe whatever knowledge we have obtained to some ambassadors who have seen the courts and the great roads,—to certain merchants who have inhabited a suburb of a frontier town,—and to several missionaries, who, generally more credulous than discriminating, have contrived to penetrate in various directions into the interior." The compilers of the work upon China in the Edinburgh Cabinet Library, have brought together a great number of facts relating to the botany and zoölogy of China, the list of plants given in the VIIth chapter being the best heretofore published. The collections of Mr. Fortune, who was sent out by the Horticultural Society during the years 1844 and 1845, to the vicinity of the five ports, when described, will probably enlarge our present information on these topics more than anything which has yet been written. The opportunities which will be offered for examining the productions of the country in the vicinity of those newly opened places, will no doubt gradually increase until our knowledge of the natural history of China is somewhat comparable to its extent and variety.

Personal investigation is particularly necessary in all that relates to the geology and fossils of a country, and the knowledge possessed on these heads is consequently exceedingly meagre; confined for the most part to desultory notices of the coasts and waters through which the embassies passed, or description of de

tached specimens. The vast stepps of Mongolia and wilds of Manchuria, with the mountainous ranges of Tibet, Songaria, and the western provinces of Sz'chuen and Kansuh, and the salt lake regions in and along the great Desert, are consequently utterly unknown, except a few notices of the most general character. It cannot be doubted that so peculiar a part of the world as the table land of Central Asia will, when thoroughly examined, solve many problems relating to geology, and disclose many important facts to illustrate the obscure phenomena of other parts of the world.

The few notices of the geological formations which are furnished in the writings of travellers, have already been given to a considerable extent in the geographical account of the provinces. The summary given by Sir John Davis is a well digested survey of the observations collected by the gentlemen attached to the embassies, and need not be repeated.* The metallic and mineral productions of China used in the arts, comprise nearly everything found in other countries, and they are furnished in such abundance, and at such rates, as conclusively show that they are plenty and easily worked. Coal is generally used for fuel in all those places which have been visited, and the supply might probably be greatly increased by introducing European machinery and modes of working it. The boats on the North river, below Nanhiung, lie near the mouth of a horizontal shaft worked into the mine, above which the cliffs are scarped down as the shaft advances. The ignorance of the Chinese of the best modes of draining and ventilating mines, must necessarily prevent working many of them beyond a certain depth and extent.

The mountains of Shansí and Chihlí supply large quantities of this valuable mineral, and many boats find constant employment in bringing a coarse anthracite from Kaichau in Liautung to Tientsin. One locality of the mine in Liautung is about lat. 39° 10′ N., and long. 121° 25′ E.† Several kinds, both of anthracite and bituminous, have been seen in marts at the north; and coal dust and refuse is mixed with a little moistened clay at Peking, and made into cakes for the fires of the poor. That which is brought to Canton is hard, and leaves a large proportion

* The Chinese, Vol. II., pages 333–343.
† Chinese Repository, Vol. X., page 427

of ashes after combustion; during ignition, it throws off a suffocating sulphureous smoke, which prevents the natives using it for cooking. It is employed in the manufacture of copperas from hepatic iron pyrites, according to Du Halde, but is less frequently employed in the arts than it would be if the people knew better how to use it.

Crystallized gypsum is abundant at Canton, brought from the north-west of the province, and is ground to powder in mills similar to that used for making flour. It is not used as a manure by the Chinese, but mixed with oil to form a cement for paying the seams of boats after they have been caulked. The powder is employed as a dentifrice, a cosmetic, and a medicine, and sometimes, also, is boiled to make a gruel in fevers, under the idea that it is cooling. The bakers who supplied the English troops at Amoy, in 1843, occasionally put it into the bread to make it heavier, but not, as was erroneously charged upon them, with any design of poisoning their customers, for they do not think it noxious; its employment in coloring tea, and adulterating the *ping-fa*, or powdered sugar, is also attributable to other motives than a wish to injure the consumers.

Limestone is abundant at Canton, both the common clouded marble and the blue transition limestone; the last is extensively used in the artificial rockwork of gardens. Even if the Chinese knew of the existence of lime in limestone, which they generally do not, the expense of fuel for calcining it would be such as to prevent their obtaining lime from it. The marble commonly used for floors is fissile crystallized limestone, unsusceptible of polish; no statues or ornaments are sculptured from this mineral, but ornamental slabs are sometimes wrought out, and the sides curiously stained and corroded with acids, forming rude representations of animals or other figures, so as to convey the appearance of their being natural markings. Some of these simulated petrifactions are exceedingly well done. Slabs of argillaceous slate are also chosen with reference to their layers, and treated in the same manner. The stone used about Canton and Amoy for building is granite, and no people exceed the Chinese in cutting it. Large slabs are split out by wooden wedges, and cut for basements and foundations, and laid in a beautiful manner; pillars are cut from single stones of different shapes, though of no extraordinary dimensions, and their shafts ornamented with in-

scriptions. Ornamental walls are frequently formed of large slabs secured by posts, the outer faces of which are beautifully carved with figures in deep intaglio, representing a landscape or procession. Sandstone, mica slate, and other species of rock, are also worked for pavements and walls.

The nitre obtained in Chihlí by lixiviating the soil under houses, furnishes a large part of that used in the manufacture of gunpowder. A ley is obtained from lixiviating ashes, which partially serves the purposes of soap; but the Chinese are ignorant of the processes necessary for forming that substance. Alum is extensively used for settling water when turbid, as well as in dyeing cloth and whitening paper; large quantities are annually carried to India. It is obtained by lixiviation from shale. Other metallic or earthy salts are known and used, as sal-ammoniac, which is collected in Mongolia and Íli from lakes and the vicinity of extinct volcanoes, and blue and white vitriol, which are obtained by roasting pyrites. Common salt is all procured by evaporating seawater, rock salt not having been noticed. At Chusan, the seawater is so turbid that the inhabitants are obliged to filter it through clay, and then evaporate the water to dryness in order to obtain pure salt.

The minerals heretofore found in China have for the most part been such as have attracted the attention of the natives, and been collected by them for curiosity or sale. The skilful manner in which their lapidaries cut crystal, agate, serpentine, and other quartzose minerals, is well known. The corundum used in these operations occurs in granitic rocks, but some of the crystals are brought from Borneo; it is used in the form of a powder. The *ùh* or *yu* is a species of prehnite, or according to others of nephrite, and its value in the eyes of the Chinese depends chiefly upon its sonorousness and color. The most valued specimens are brought from Yunnan and Khoten; a greenish-white color is the most highly prized, but a plain color of any shade is not much esteemed. A cargo of this mineral was imported into Canton from New Holland not long ago, but the Chinese would not purchase it, owing to a fancy taken against its origin and color. The patient toil of the workers in this hard and lustreless mineral, is only equalled by the prodigious admiration it is held in; and both fairly exhibit the singular taste and skill of the Chinese. "Its color is usually a greenish-white, passing into a

greyish-green and dark grass-green; internally it is scarcely glimmering. Its fracture is splintery; splinters white; mass semi-transparent and cloudy; it scratches glass strongly, but rock crystal does not scratch it. Specific gravity from 2·9 to 3·3."* The ruby, diamond, amethyst, garnet, opal, agate, and other stones, are known among the Chinese, but whether they are all found in the country itself or imported is not known. The seals of the Boards are in many instances cut on valuable stones. Malachite is common, and is used for paint and set as a jewel; jet is likewise employed for the same purpose.

All the common metals, except platina, are found in China, and the supply would no doubt be sufficient for all the purposes of the inhabitants, if they could avail themselves of the improvements adopted in other countries in blasting, mining, &c. The importations of iron, lead, tin, and quicksilver, are gradually increasing at Canton, but they probably form only a small proportion of the amount used throughout the empire, especially of the two first named. Their precise localities, the nature of the ores containing them, and the processes by which they are extracted, are hardly known, and only the most vague and unsatisfactory accounts have been obtained. It is almost useless to inquire of the people themselves on such points. A native dealer in iron at Canton, for instance, has not, generally speaking, the least knowledge of the mode of manufacturing the metal, or whence it is brought; it is enough for him that it sells. Consequently, it is almost impossible to obtain any satisfactory information without an actual examination of the mines, and observing the various manipulations employed in the preparation of the ores, which hitherto has not been done by scientific persons.

Gold is collected in the sands of the rivers in Yunnan and Sz'chuen, especially from the upper branch of the Yangtsz' kiang, called *Kinsha kiang*, or Golden Sanded river, from this product. The largest amount is said by Davis to come from Líkiang fu, near that river, and from Yungchang fu on the borders of Burmah. It is wrought into personal ornaments and knobs for official caps, and beaten into leaf for gilding, but is not used as a coin, nor is much found in market as bullion. Silver is brought from Yunnan near the borders of Cochinchina, and the mines in

* Murray's China, Vol. III., p. 276.

that region must be both extensive and easily worked to afford such large quantities as have been exported during the last five years. The working of both gold and silver mines has been said to be prohibited by the rulers, but this prohibition is rather a government monopoly of the mines than an injunction upon working those which are known. The importation of this metal into China during the two centuries the trade has been opened, will hardly equal the exportation which has taken place since the commencement of the opium trade. It is altogether improbable that the Chinese are acquainted with the properties of quicksilver in separating these two metals from their ores, though the great consumption of the former is hardly accounted for by its use in medicine, or the manufacture of vermilion and looking-glasses. Cinnabar occurs copiously in Shensí, and all the *shwui yin*, "water silver," i. e. hydrargyrum, not imported, is obtained from this ore, it is said, by a rude process of burning brushwood in the wells, and then collecting the metal after condensation.

Copper is used chiefly for manufacturing coin, bells, and bronze articles of various sorts. It is found pure in some instances, whence it is named *tsz' lai*, or natural; and the sulphuret of copper is known to occur in some places as well as malachite. The ores of zinc and copper which furnish the spelter and the white copper, are obtained from Yunnan, and the mines must be very rich, judging from the immense amounts used. Block tin is not common, most of that used being imported into Canton from the Indian Archipelago. Lead is obtained from the sulphuret, but not so cheaply as to be brought to market at the price it can be imported from the United States. It is a singular instance of the results of commerce that the lead which lines a tea-chest first opened at St. Louis, should have been smelted at Galena, and arrive there by way of China. Several ores of lead, copper, and zinc are known to exist in the country, and the botryoidal and hæmatitic ores of iron, as well as the carbonate and earthy oxide, have been seen.

The sulphuret of arsenic is sometimes cut into ornamental figures in the same manner as prehnite and almagatholite. The lapis-lazuli is employed in making ultramarine blue for painting upon copper and porcelain ware; this mineral is obtained in Hainan. A few minerals and fossils have been noticed in the

vicinity and shops of Canton, but none of them of much interest. Coarse epidote occurs at Macao, and tungstate of iron has been noticed in the quartz rocks at Hongkong. Some petrifactions have been brought to Canton, especially petrified crabs from Hainan, which are considered very curious, and prized by the natives for their supposed medicinal qualities. Orthoceratites and shells of various kinds are noticed in Chinese books as being found in rocks, and fossil bones of huge size in caves and river banks.

There are many hot springs and other indications of volcanic action along the southern acclivities of the table land in the provinces of Shensí and Sz'chuen; and in Chihlí, near the emperor's summer palace at Jeh-ho in Chahar, there are thermal springs which are resorted to from a distance by invalids; and similar phenomena occur elsewhere in that region. One of the French missionaries in Sz'chuen describes the *Ho tsing* or Fire wells, in that province, "as apertures resembling Artesian springs, sunk in the rock to a depth of 1500 or 1800 feet, whilst their breadth does not exceed five or six inches. This is a work of great difficulty, and requires in some cases the labor of two or three years. The water procured from them contains a fifth part of salt, which is very acrid, and mixed with much nitre. When a lighted torch is applied to the mouth of some of those which have no water, fire is produced with great violence and a noise like thunder, bursting out into a flame twenty or thirty feet high, and which cannot be extinguished without great danger and expense. The gas has a bituminous smell, and burns with a bluish flame and a quantity of thick, black smoke. It is conducted under boilers in bamboos, and employed in evaporating the salt water from the other springs."* Besides the gaseous and aqueous springs in these provinces, there are others possessing different qualities, some sulphurous and others chalybeate, found in Shansí and along the banks of the Yellow river. Of these interesting phenomena, the authentic information now possessed is just enough to excite a strong desire to become better acquainted with every fact relating to them.

The animal and vegetable productions of the extensive domains under the sway of the emperor of China include a great variety

* Murray's China, Vol. III., page 281.

of types of different families in both these kingdoms. On the south the islands of Hainan and Formosa, and parts of the adjacent coasts, slightly partake of a tropical character, exhibiting in the cocoanuts, plantains, and peppers, the parrots and monkeys, decided indications of an equatorial climate. From the eastern coast through the country to the north-west provinces, occur mountain ranges of gradually increasing elevation, interspersed with intervales and alluvial plains and bottoms, lakes and rivers, plains and hills, each presenting its own peculiar productions, both wild and cultivated, in great variety and abundance. The southern ascent of the high land of Mongolia beyond the Great Wall, the uninhabited, uncultivated wilds of Manchuria, the barren wastes of the desert of Gobi, with its salt lakes, extinct volcanoes, and isolated mountain ranges; and lastly, the stupendous chains and valleys of Tibet and northern Songaria, all differ from each other in the character of their productions and climate. In one or the other division, nearly every variety of soil, position, and temperature occur which are known on the globe.

A few notices of the zoölogy of these extensive regions, taken chiefly from the laborious digest given by Mr. Burnet,* will afford sufficient data for enumerating the principal animals, birds, and fishes occurring therein. Of the quadrumanous order of animals, there are several species. The Chinese are skilful in teaching the smaller kinds of monkeys various tricks, and persons carrying them around the country to entertain the populace with their antics, are often met. M. Breton gives one picture of their adroitness and usefulness in picking tea in Shantung from plants growing on otherwise inaccessible acclivities, which, if not misrepresented, rests on doubtful authority. One of the most remarkable animals of this tribe is the *douc* or Cochinchinese monkey (*Simia nemæus*), which is said to occur also in Kwangsí. "It is a large species of great rarity, and remarkable for the variety of colors with which it is adorned. Its body is about two feet long, and when standing in an upright position its height is considerably greater. The face is of an orange color, and flattened in its form. A dark band runs across the front of the forehead, and the sides of the countenance are

* Murray's China, Vol. III., Chap. IX

bounded by long spreading yellowish tufts of hair. The body and upper parts of the forearms are brownish grey, the lower portions of the arms, from the elbows to the wrists, being white; its hands and thighs are black, and the legs of a bright red color; while the tail and a large triangular spot above it are pure white." Such a creature matches well, for its grotesque and variegated appearance, with the mandarin duck and gold fish, also peculiar to China.

Chinese books speak of two large animals of this family under the names of *fi-fi* and *sing-sing*. The former is said to have a long mane covering its back, and almost prehensile lips; the *sing-sing* is smaller, and more nearly resembles a man in its erect gait. Perhaps the latter is allied to the chimpanze, and the former to the orang-outang of Borneo. The singular proboscis monkey of Cochinchina, called *khi-doc* in that country and *hai-tuh* by the Chinese, exhibits a strange profile, part man and part beast, reminding one of the fabulous combinations in Cruikshanks' or H. B.'s caricatures. It is about three feet high, of a reddish brown color, and the nose of a stuffed specimen brought to Macao was four inches and a half long, and roundish like a proboscis. The Chinese account says, "its nose is turned upwards, and the tail very long and forked at the end, and that whenever it rains, the animal thrusts the forks into its nose. It goes in herds, and lives in friendship; when one dies, the rest accompany it to burial. Its activity is so great that it runs its head against the trees; its fur is soft and grey, and the face black."* Native authors speak of some other quadrumanous animals, but none of them are described with sufficient accuracy to identify them, as the above quotation fully shows.

The Chinese Herbal, from which the preceding extract is taken, describes the bat under various names, such as "heavenly rat," "fairy rat," "flying rat," "night swallow," and "belly wings;" it also details the various uses made of the animal in medicine, and the extraordinary longevity some of the white species attain. "The bat," says the author, "is in form like a mouse; its body is of an ashy black color; and it has thin fleshy wings, which join the four legs and tail into one. It appears in the summer, but becomes torpid in the winter; on

* Chinese Chrestomathy, p. 469

which account, as it eats nothing during that season, and because it has the habit of swallowing its breath, it attains a great age. It has the character of a night-rover, not on account of any inability to fly in the day, but it dares not go abroad at that time because it fears a kind of hawk. It subsists on mosquitoes and gnats. It flies with its head downwards, because the brain is heavy."* This quotation is among the best Chinese descriptions of objects in natural history, and shows how little there is to reward their perusal. Bats, with an expanse of eighteen inches across the wings, are frequent in the southern provinces, and a large species, found in Sz'chuen, is used for food.

Frequent mention is made of bears, and their paws are regarded by the Chinese as a delicate dish, though perhaps not the most so which can be eaten, as is remarked by Mr. Gutzlaff. The polar bear is said to have been seen in Liautung; a small species of brown bear is sometimes brought to Canton in cages from the western provinces, and they are not uncommon in the mountains of Kweichau. The Eighteen Provinces are now too well cultivated and thickly peopled to afford safe retreats for the larger wild animals, however numerous they may have been originally; the only places at all likely to harbor them are the jungles of Yunnan, and the mountains on the west and south-west. The forests of Manchuria, however, still afford many fur bearing and carnivorous animals, whose capture gives employment to thousands of hunters. The lion and tiger are among the most common animals delineated by Chinese painters, but the figures are so far from the truth as to prove that the living animals are seldom seen in the country, while the rampant sculptured lions placed near the gates of temples are even still greater burlesques on that noble animal. The lion has been brought to court from India as a present to the emperor, but it is never seen now. The last instance was in the reign of Hientsung about 1470. The tiger and elephant probably still frequent the borders of Burmah, and a small species of the former is peculiar to the Altai mountains. Hunting leopards and tigers were used in the days of Marco Polo by Kublai khan, but the manly pastime of the chase, on the magnificent scale then practised, has fallen into disuse with the present princes. A small and fierce

* Chinese Repository, Vol. VII., p 90

species of wild-cat occurs in the province of Kwangtung, which is sought for as game, and is served at tables after proper feeding, as an expensive delicacy. Lynxes are also found in the country.

The domestic animals used by the Chinese offer few peculiarities. The cat, or "household fox," is a favorite inmate of families, and the ladies of Peking are fond of a variety of the Angora cat, provided with long hair and hanging ears, which they carry about in the same way western ladies do their poodles. The common species is usually grey or black, many of them destitute of a tail, and when reared for food, it is fed on rice and vegetables.

The dog and hog are the most common domestic animals. The first differs but little from its congener among the Esquimaux, and along the northern shores of the American and Asiatic continents, and is perhaps the original of the species. There is but little difference in their size, which is about a foot high, and two feet in length; the color is a pale yellow or black, and always plain, with coarse bristling hair, and tails curling up high over the back, and rising so abruptly from the insertion that it has been humorously remarked, they almost assist in lifting the legs from the ground. The hind legs are unusually straight, which gives them an awkward look, and perhaps prevents them running very rapidly. The eyes are jet black, small and piercing, and the insides of their lips and mouths, and the tongue, are of the same color, or a blue black. The bitch has a dew-claw on each hind leg, but the dog has none. The ears are sharp and upright, the head quite peaked, and the bark very unlike the deep sonorous baying of our mastiffs, but a short thick snap. One item in the Chinese description of the dog is that it "can go on three legs;" a gait that is often exhibited by them. They are used as guards to houses, but are by no means as intelligent or faithful as the animal in western lands.

The dogs about Canton are often diseased with the mange, and present hideous spectacles; some ascribe its prevalence to their vegetable diet. They are not so wild and voracious as the dogs in Syria and Egypt, but still they roam about seeking for food. One writer says, speaking of the worship offered at the tombs, on one occasion, "That hardly had the hillock been abandoned by the worshippers, when packs of hungry dogs came

running up to devour the part of the offerings left for the dead, or to lick up the grease on the ground. Those who came first held up their heads, bristled their hair, and showed a proud and satisfied demeanor, curling and moving their tails with an insolent air; while the late comers, tails between their legs, held their heads and ears down. There was one of them, however, which, grudging the fare, held his nose to the wind as if snuffing for better luck; but one lean, old, and ugly beast, with a flayed back and hairless tail, was seen gradually separating himself from the band, though without seeming to hurry himself, making a thousand doublings and windings, all the while looking back to see if he was noticed. But the old sharper knew what he was about, and as soon as he thought himself at a safe distance, away he went like an arrow, the whole pack after him, to some other feast and some other tomb."*

The breed of cattle and horses is smaller than the European, and nothing is done to improve the race. The oxen are sometimes not larger than an ass, and have a small hump between the shoulders; the dewlap is large, and the contour remarkably neat and symmetrical. The forehead is round, the horns small and irregularly curved, and the general color dun red; the hump is often entirely wanting. They are reared about Whampoa and Macao, for supplying foreigners with beef and milk, though occasionally seen in the harness. The buffalo, or "water ox," as the Chinese call it, is not as large as the Indian or Egyptian animal, but much the largest beast used in agriculture. It is very docile, and about the size of an English ox; the hairless hide is a light black color, and the animal seeks refuge from the gnat, and coolness for itself in muddy pools, dug for its convenience near villages, where it wallows in the ooze with its nose just above the surface. Each horn is nearly semicircular, and bends downwards, while the head is turned up so much that the nose is nearly horizontal. This animal must not be confounded with the buffalo or bison of the western prairies of America, for no two quadrupeds of the same genus can be more unlike in their habits. The herdboys who drive the buffalo usually ride it, and the metaphor of a country lad astride a buffalo's back, blowing the flute, usually enters into a Chinese description of

* La Chine Ouverte, page 147.

rural scenery. The yak or grunting ox of Tibet is employed in that country and the whole region of the Himalayas, as a beast of burden, and to furnish food and raiment. It is covered with a mantle of hair reaching nearly to the ground, somewhat like the musk ox of North America, and the soft pelage is used for making standards among the Persians, and its tail as fly-flaps or chowries in India; the hair is woven into carpets, and also dyed red for a covering to official caps in China. The wild buffalo of India is noticed in Chinese authors, but it is doubtful whether it now exists in the country.

The domestic sheep is the broad-tailed species, and furnishes excellent mutton; it is not so common as the goat in the northern provinces. The tail is sometimes ten inches long, and three or four thick; and the size of this fatty member does not appear to be much affected by the temperature, nor to deteriorate the quality of the mutton.

There are many kinds of deer in the country, and the wealthy often keep a species of spotted deer or axis in their grounds, resembling the gazelle in its light form and expressive eyes; it is called *kin-tsien luh*, or *money deer*, from the white spots on its sides. A beautiful species of mouse deer, with very long hind legs, is found in the south, which is also kept in paddocks and gardens. One of the most common species of this family is the *dzeren* or *hwang yang* (*Antelope gutturosa*), met with in many parts of the country, but especially on the borders of the desert between Tibet and Turkestan. This Chinese antelope is somewhat heavy in body, its horns short and thick, about nine inches long, annulated to the very tips, reclining backwards, divergent, wavy, and the points turned inwards. The nose is blunt, the lips surrounded with long hairs, ears small and pointed. The most remarkable feature is a large movable protuberance in the throat, occasioned by the dilatation of the larynx, and appearing externally with long stiff hairs pointing forwards; in the old males it is monstrously enlarged. Like its congener, the springbok in Southern Africa, it avoids woody places, and frequents open plains and barren mountains. It is very swift, and takes surprising bounds when running, and is usually seen in herds.*

The musk deer (*Moschus moschiferus*), called *shé* or *hiang*

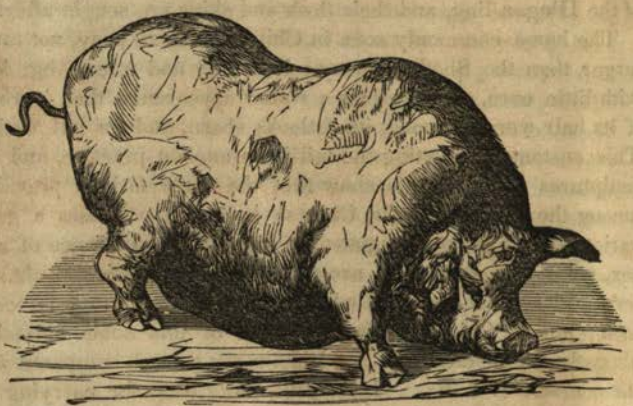
* Murray's China, Vol. III., page 408. Penny Cyclopædia, Vol II., page 73.

chang, is much more celebrated than the Chinese antelope. This animal roams over a vast extent of alpine territory, from Tibet and Shensí to lake Baikal, and is everywhere an object of eager chase on account of the odorous substance it produces, and which has long been an article of commerce among Asiatic and European nations. Like the chamois, the musk deer inhabits the oftiest cliffs and defiles, and makes its way over rugged mountains with great rapidity. It has no horns, and is not unlike the roe in general appearance, though the projecting teeth make the upper lip look broad. Its color is greyish brown, and its limbs slight. The musk is contained in a pouch beneath the tail on the male, and is most abundant during the rutting season. It is taken in nets or shot, and the hunters are said to allure it to its destruction by secreting themselves and playing the flute, though some would say the animal showed very little taste in attending to such sounds as Chinese flutes usually produce. The musk is often adulterated with clay by the hunters or traders, or when used, is mixed with other substances to moderate its powerful odor. The argali and jiggetai roam over the ranges of the Hingan ling, and their flesh and skins are sought after.

The horse commonly seen in China is a mere pony, not much larger than the Shetland pony; it is bony and strong, but kept with little care, and presents a worse appearance than it would if its hair were trimmed, its fetlocks shorn, and its tail untied. This custom of knotting the tail is an ancient practice, and the sculptures at Persepolis show that the same fashion prevailed among the Persians. The Chinese language possesses a great variety of terms to designate the horse; the difference of age, sex, color, and disposition, are all denoted by particular characters. Piebald and mottled white and bay horses are not uncommon; but in China the improvement of this noble animal is altogether neglected, and he looks sorry enough compared with the coursers of India. He is principally used for carrying the post, or for military services; asses and mules being more employed for draught in the eastern provinces, and camels in Central Asia. The Chinese books speak of a mule of a cow and horse, as well as from the ass and horse, though it is well known no such hybrid as the former ever existed.

The elephant is kept at Peking for show, but it is likely that the sixty animals there in the days of Kienlung, when Bell saw

them, have since dwindled to less than half that number. Van Braam says he met six going into Peking, sent thither by an officer from Yunnan. The deep forests of that province also harbor the rhinoceros and tapir. The horn of the former is much sought after as medicine, and the best pieces are carved into drinking cups, which are supposed to sweat whenever any poisonous liquid is put into them. The tapir is the white and brown animal found in the Malacca peninsula, and strange stories are told of its eating stones and copper. The wild boar occurs in the same extensive region, lying between Siam and China, and also in the mountains in the provinces. They are quite numerous in the hills of Chehkiang, and seriously annoy the husbandmen in the lowlands, by their depredations upon the fields. Deep pits are dug near the base of the hills, and covered with a bait of fresh grass, and many are annually captured or drowned in them. They are fond of the tender shoots of bamboo, and persons are stationed near the groves to frighten them away by striking pieces of wood together with a loud noise.



The Chinese Pig.

The Chinese pig is well known for its short legs, round body, crooked back, and abundance of fat. Its introduction into the stys of western farmyards has greatly improved the European breed. The black Chinese breed, as it is called in England, is considered the best pork raised in that country. The Chinese

are fully aware of the perverse disposition of the hog when driven, and find it much more expeditious to carry instead of driving him through their narrow streets. So uniformly is this done, that loose cylindrical baskets of bamboo, open at both ends, are made for this purpose, in which the hog can easily be carried. In order to capture the obstinate brute, the basket is secured just outside the half opened gate of the pen, and the men seize him by the tail and pull it lustily; his rage is roused by the pain, and he struggles; they let go their hold, whereupon he darts out of the gate to escape, and finds himself snugly caught. A pole is then thrust through the basket lengthwise, on which he is lifted up and unresistingly carried off.

Mode of carrying Pigs.

The Quarterly Journal of Agriculture (Vol. III., p. 42) quoted by Mr. Burnet, describes several varieties of the hog known in Europe, among which are the *cochon de Siam* and the *porc de nobles*, which have evidently been derived from and improved by the Chinese animal. The cheapness with which pork is fattened, and the usefulness of the hog as a scavenger, make it one of the most profitable animals for the Chinese to rear, though the miscellaneous garbage composing its food deteriorates the flesh.

The camel is employed in the caravans which cross the desert,

between Kiakhta and Kalgan, and westward from Kansuh to Hami, Ílí, and the Caspian, but it is rarely seen south of Peking, nor very frequently in that city. Du Halde describes them as having two humps, "covered with thick hair as long as goats; some of them are of a yellowish dun color, others are reddish or ash colored; the legs are not so slender as those of the common camel, and seem better fitted for carrying burdens." The Chinese have employed the camel in war, and trained it to carry small swivels on its back; one sort is called *fung-kioh to*, or *wind-footed camel*, on account of its swiftness, it being employed in carrying light burdens and messengers across the desert.

The smaller tribes of animals have their representatives in China, and among them many which are interesting to the sportsman. Staunton speaks of a species of hare which was abundant in the valleys beyond the Great Wall towards Jeh ho. It resembled the species known in Northern Europe in that it changed its color during winter from brown to white, but was remarkable for the great length of its feet, which formed a broad support in scampering over the snow. Hares, rabbits, squirrels, deer, and other game, are not chased by dogs trained for the purpose, but when the emperor or his grandees engage in the sport, a large space is surrounded, and all the animals in it driven to the centre. Game is brought to Peking in great abundance in the winter in a frozen state, and the list, according to Du Halde, includes bucks, does, wild-boars, goats, hares, rabbits, squirrels, cats, field rats, geese, ducks, woodcocks, pheasants, quails, and several others not met with in Europe. The fox is not unusual; it is a raccoon faced animal, and has been named the *Canis procyonoides*, from its resemblance. Both the Chinese and Japanese entertain singular superstitions regarding this animal, believing it to be frequently possessed by evil spirits for the purpose of tormenting mankind, and that fairies, gnomes, ogres, and goblins transform themselves into it for the purpose of executing their spite. The wolf partakes somewhat of the same supernatural character. The pelage of the fox, hare, wolf, wildcat, and other fur-bearing animals, furnishes the hair used in the manufacture of writing pencils. Besides these, the martin, ermine, silver fox, ratel, wolverine, sea and land otter, and probably many others, are sought for by hunters through the forests and waters of Manchuria.

No animals have puzzled the Chinese more than the scaly ant-eater, manis, or pangolin, and the flying squirrel. The former is regarded as a fish out of water, and is hence called *ling-li* or hill carp; also dragon carp, and the "scaly hill-borer." "Its form resembles a crocodile," says one author; "it can go in dry paths as well as in water; it has four legs. In the daytime, it ascends the banks of the stream, and lying down on the ground, opens its scales wide, and puts on the appearance of death, which induces the ants to enter between the scales. As soon as they have done so, the animal closes its scales and re-enters the water, and then opens them, when all the insects float out dead, and he devours them at leisure." Another and better observer says it continually protrudes its tongue to entice ants, on which it feeds; and, true to Chinese physiological deduction, he accordingly recommends the scales as a remedy for all antish swellings. The manis is quite common in the southern provinces, and the Chinese employ parts of it for medicinal purposes; they have observed that the scales consist of the agglutinated hair of the body, and are not bony scales.

The flying-squirrel is classed among birds, and one name given it signifies that it is the only bird which suckles its young when it flies. The skin held in the hand during parturition will render delivery easier, "because the animal is of a remarkably lively disposition."*

The porcupine, hedgehog, marmot, weasel, and many species of rats and mice, are known to occur in various parts of the country. The Chinese bamboo rat, or *chuh shu* (*Rhyzomys Chinensis*), is found in the western part of Kwangtung. The common Norway water rat has found its way to Canton, where it infests the river banks. The sea-otter has been seen near Macao. The estuary of the Pearl river contains a large species of white dolphin or porpoise, which the fishermen there call *pak ki*, and regard with great reverence, always setting it at liberty whenever entangled in their nets. It is perhaps allied to the Delphinapterus; the snout is sharp, the body thick and clumsy, from six to eight feet long, and the color a dun white. Porpoises occur in the Yangtsz' kiang, where they are called "river pigs." Whales are found off the coast of Hainan, and gulf of Tonquin,

* Chinese Repository, Vol. VII., pages 48, 91.

where they are caught by the fishermen, who go out in fleets of small boats from three to twenty-five tons burden each, fifty boats going together. The line is about 350 feet long, made of native hemp, and fastened to the mast, the end leading over the bow. The harpoon has one barb, and is attached to a wooden handle; through an eye near the socket, the line is so fastened along the handle, that when the whale begins to strain upon it, the handle draws out upon the line, leaving only the barb buried in the skin. The boat is sailed directly upon the fish, and the harpooner strikes from the bow just behind the blow-hole. As soon as the fish is struck, the sail is lowered, the rudder unshipped, and the boat allowed to drag stern foremost until the prey is exhausted. Other boats come up to assist, and half a dozen harpoons soon dispatch it. The species most common there is the right whale, and yield about 50 *bbls.* each; the oil, flesh, and bone are all used for food or in manufactures. The fish resort to the shallow waters in those seas for food, and to roll and rub themselves on the banks and reefs to get rid of the barnacles and insects which torment them; they are often seen leaping entirely out of water, and falling back perpendicularly against the hard bottom.*

The Yellow sea affords a species of cow-fish, or round-headed cachalot (*Globicephalus Rissii*), which the Japanese capture;† and other species of whales resort to the waters east of Manchuria. Seals have been observed on the coasts of Liautung, but nothing is known of their species or habits.

The birds of China are less known than the mammiferæ, though some of the more splendid species have long been sought after. The emperors of the Mongol dynasty were very fond of the chase, and famous for their love of the noble amusement of falconry, and Marco Polo says Kublai employed no less than seventy thousand attendants in his hawking excursions. Falcons, kites, and other birds of prey were taught to pursue their quarry, and the Venetian speaks of eagles trained to stoop at wolves, and of such size and strength that none could escape their talons. Ranking has collected a great number of notices of the mode and sumptuousness of the field sports of the Mongols in China and India, but they convey little more information to

* Chinese Repository, Vol. XII., page 608.

† Ibid., Vol. VI., page 411.

the naturalist, than that the game was abundant and comprised a vast variety. Many species of accipitrine birds are described in Chinese books, but they are spoken of so vaguely that nothing definite can be learned from the notices. It is in the forests and mountains of Manchuria that beasts and birds of prey find food and shelter, and not in the cultivated regions of the south, and Chinese naturalists have not explored those wilds. None of them are now trained for sport by the Chinese, though hawking is still a favorite pastime for the princes of the Japanese isles. Owls of several species are common, and are sometimes exposed for sale in the markets of Canton, though not intended for the table. The butcher-bird, or an allied species, is a native of China, and the books notice its habit of impaling small birds and grasshoppers on thorns, before devouring them.

The tribes of fly-catchers, grackles, thrushes, and goatsuckers, all have numerous representatives in China, and some of them are of great beauty. A kind of thrush, called *hwa mí*, or "pictured eyebrow," of a greyish yellow color, is often kept in cages as a song-bird, and when well trained, bears a high price. There is a variety called *peh hwa mí*, from the predominance of white in the plumage. Another species of thrush of a dark plumage, called *wu shí kih*, is likewise reared as a songster; it is larger than the *hwa mí*, and often carried out upon a perch by native gentlemen in their strolls. There is a species of thrush (*Turdus violaceus*), "with the feathers of the head, neck, breast, and wing-coverts steel-blue, and a white spot on the wings;" which is also an attendant of their leisure hours. A party of Chinese gentlemen are not unfrequently seen, each with a cage or perch in his hands, seated on the grass, or rambling over the fields actively engaged in catching grasshoppers for their pets. The spectacle thrush, so designated "because its eyes are surrounded by a black circle bearing a fancied resemblance to a pair of spectacles," is also reared in captivity. But the favorite song-bird is the lark, of which there are three sorts reared for sale; it is called *peh ling*, i. e. "hundred-spirit bird," from its activity and melody. Twenty-five or thirty dollars is not an uncommon price to pay for a famous songster.

The mino-bird, or Indian grackle, is sometimes brought to Canton, but has not been seen wild in that region. It is remarkable for the yellow caruncles which extend from the back of the eye to-

wards the occiput, and look somewhat like ears. The swallow is a favorite with the Chinese, and builds its nest unmolested in their dwellings under the unceiled roofs. Sparrows and crows are common about Canton; the former are exceedingly abundant and troublesome from their depredations in gardens. The crow is larger than the common species, and remarkable for a white ring about the neck; he is regarded as a sacred bird, either from a service rendered by one of his race to the ancestors of the present monarchs, like that given by the spider to Mohammed, or because he is an emblem of filial duty, from a notion that the young assist their parents when disabled. Two or three species of warblers or robins are domesticated for their musical powers, and the Java sparrow is taught to perform many tricks, one of which is often exhibited by the bird-fanciers at Canton, who shuffle a pack of cards, and then present them to the bird to pick out the one previously shown it.

The red-billed magpie is a beautiful bird. "Its size exceeds the common English bird, and the great length of its tail bestows upon it a more slender and elegant aspect. The prevailing colors are blue, with bars of black and white. When seen amid the foliage of trees, it forms an ornamental and conspicuous object, flitting from bough to bough with its long and flowing tail, its whole form full of grace, and vivacity in every movement."* There are also several other species of crows, jays, and magpies, one of which is the blue crow observed by Pallas in Siberia. The habits of the cuckoo of laying its eggs in the nests of other birds, and thus avoiding all maternal cares of its own, are known to the Chinese; it is called *kuku* as with us, in imitation of its note. In the fens and rice-grounds of the south, a beautifully variegated kind of kingfisher, not much larger than a sparrow, called *fí tsui* by the Chinese, builds its nest; the plumage is red and green mixed with blue on the breast. It is much sought after for its feathers, which are employed for many ornamental purposes. A very tasteful specimen of art is sometimes made by first forming a miniature landscape within a box of wood and pasteboard, and then covering the houses, fields, and other parts with these lustrous feathers, placing a few figures of men and cattle to fill up the scene. The tools employed in this beautiful kind of Mosaic are merely two or three chisels and knives, and a

* Gould's Century of Birds; Murray's China, Vol. II., page 417

brush filled with gum or glue. The vane of the plumes of parrots is too coarse for this purpose, but that of the tiny avedavat is often employed, as well as the kingfisher.

The parrot is a native of China, but the birds of this tribe sold in the streets of Canton, as macaws, cockatoos, loris, and parrokeets, are mostly brought from the Archipelago. Not so the magnificent species of pheasants, which have so long been the ornament of aviaries, most of which come from China. The gold and silver pheasants are now so extensively reared that it is doubtful if they are found wild, though it is not improbable that the latter still frequent the woods of the central provinces. The prevailing colors of the golden pheasant are yellow and red, finely blending with each other in different shades. The silver pheasant is larger than its rival, and more stately in its gait. Its silvery back and tail only show the more beautifully in contrast with the steel blue of the breast and belly, rendering the *peh hien*, as it is called by the Chinese, one of the most splendid birds known. The females of both species present a remarkable contrast by their plainness and humble bearing. The *Phasianus superbus*, or barred-tailed pheasant, is another magnificent member of this genus, remarkable for the great length of its tail feathers, some of which have been seen seven feet long, though commonly not over four. They are barred with alternate white and yellowish bands, and are often seen in the caps of performers acting the brave hero on the theatre. Its body is not so large or showy as the silver pheasant, nor is the bird so graceful in its movements. The first specimen was procured by the late Mr. Beale in 1808, and four other cocks were purchased by him in 1831, of which part were taken to England by Mr. Reeves in 1832, and first made known to the naturalists there, and thence called Reeves' pheasant. The female has not been described.

China also affords the argus pheasant, or a species allied to it, for the natives have founded their *fung-hwang* or phœnix upon it. It is called the argus pheasant from the great number of *eyes* on its tail and wing feathers, and its plumage gives it a much larger size than any others of the family. "This great apparent size arises chiefly from the peculiar formation of the wings, of which the secondaries are three times the length of the quill-feathers, being nearly three feet long. In consequence of this unwieldy extent of that portion of the wing which is not un-

der the power of much muscular action, the bird is alleged to be almost entirely destitute of the power of flight. Its pace, however, when running on the ground, is greatly accelerated, the expanded secondaries acting as powerful sails, and furnishing a very fleet and effectual mode of transportation. In its *plumy* state, it measures about five feet three inches, the tail being nearly four feet long." This description is taken from the Javanese bird, but is also nearly applicable to the Chinese species. The peacock pheasant is the only bird which can compete with it for gaiety of apparel, but this is a much smaller kind, though exceedingly beautiful. The medallion pheasant, sometimes called the iris peacock, is another elegant bird, "so called from a beautiful membrane of resplendent colors on the neck, which is displayed or contracted according as the cock is more or less roused. The hues are chiefly purple, with bright red and green spots, which vary in intensity according to the degree of excitement, and become developed during the early spring months or pairing season." It has tufts of feathers near the ears, whence it is also called the horned pheasant. It freely breeds in captivity, but is kept only for its beauty.

The peacock is reared in many parts of China, and has long been known to the people, though it is not a native of the country. The use of the tail feathers to designate official rank, which probably causes a large consumption of them annually, does not date previous to the last dynasty. Poultry is reared in immense quantities, and its flesh at Canton is of a poor quality. There is one variety, called the silken cock, which has the vane of the feathers so minutely divided that it resembles curly hair rather than feathers; the color is generally a plain black. This is probably the same variety described by some writers as having wool like sheep. The other wild fowl of the gallinaceous order, as partridges, francolins, quails, woodcocks, &c., are plenty in most parts of China; and are captured both for sale and for the table. The turkey has been introduced about Canton, but is not reared to any great extent. The Chinese quail is brown above, sprinkled with black spots and white lines; the throat black, with a white arch, and the central part of the abdomen chestnut. It is reared for fighting, as cocks are in other countries, as well as eaten. Doves are domesticated, but not to a very great extent; pigeons, turtles, and ring-doves, are common in most parts of the

provinces; one of the most beautiful species of this family is the rose pigeon; the Surat turtle is also found in the southern part of the country.

Snipes, and many species of the extensive family of waders, are among the most common of the feathered race in China. The plover, or Goa lapwing, enjoys a very extensive range from India to the shores of the Yellow sea. A delicate species of ortolan or rice bird is common in the markets of Canton, in the month of October. Herons, egrets, storks, paddy birds, cranes, curlews, and most of the long legged waders, or grallatores, are sought after for food in the marshes and upon banks of rivers in the eastern and southern provinces. Two elegant species of crane of a slender contour and pure white plumage, are common in the markets of Canton, where they are exposed for sale on stands with their eyelids sewed together. The singular jacana is also a native of China, "distinguished not less by the grace of its form than its adaptation to the localities which nature has allotted it. Formed for traversing the morass and lotus-covered surface of the water, it supports itself upon the floating weeds and leaves by the extraordinary span of the toes, aided by the unusual lightness of its body. Like the moor-hen, of whose habits and manners it largely partakes, it is doubtless capable of swimming, the long and pendent tail feathers being elevated so as not to dip in the water. In powers of flight it appears deficient, the wings being short, and the quills terminated by a slender appendage proceeding from the tip of the shafts."* The stork is considered to be, with the tortoise and fir tree, one of the emblems of longevity, and the three are grouped together on visiting cards at newyear in a pretty picture, implying the wish that there may be many happy returns of the season.

The fenny margins of lakes and rivers, and the marshes on the sea-coasts, afford both food and shelter to innumerable flocks of water-fowl. The banks along the wide delta of the Pearl river, and the islands in it, are frequented by immense flocks of geese, teal, ducks, and other birds; and they are likewise very abundant and tame along the inland water-courses. Ducks are sometimes caught by persons who first cover their heads with a gourd pierced with holes, and then wade into the water where the birds

* Gould's Century of Birds.

are feeding; these, previously accustomed to empty calabashes floating about on the water, allow the fowler to approach, and are pulled under without difficulty. The wild goose caught on the shores of the Pearl river, and the common goose of Chinese farm yards, do not differ much, both of them being a plain ashy grey color, with a large knob at the base of the upper mandible; the domesticated species is almost too gross for the table, from the ease with which it fattens. This bird and the mandarin duck are both considered as emblems of conjugal fidelity, and a pair of one or the other usually form part of wedding processions. The epithet *mandarin* is applied to this beautiful fowl, and also to a species of orange, simply because of their excellence and beauty over other species of the same genus, and not, as some writers have inferred, because they are appropriated to officers of government.

The *yuen-yang*, as the Chinese call this duck, is a native of the central provinces, and is reared chiefly for its beauty. It is one of the most variegated birds known, vying with the humming birds and parrots in the diversified tints of its plumage, if it does not equal them for brilliancy. The drake is the object of admiration, his partner being remarkably plain and unpretending, but during the summer season he also loses much of his gay vesture. Mr. Bennet tells a pleasant story in proof of the conjugal fidelity of these birds, the incidents of which occurred in Mr. Beale's aviary at Macao. A drake was stolen one night, and the duck displayed the strongest marks of despair at her loss, retiring into a corner, and refusing all nourishment, as if determined to starve herself to death from grief. Another drake undertook to comfort the disconsolate widow, but she declined his attentions, and was fast becoming a martyr to her attachment, when her mate was recovered and restored to her. Their reunion was celebrated by the noisiest demonstrations of joy, and the duck soon informed her lord of the gallant proposals made to her during his absence; in high dudgeon, he instantly attacked the luckless bird who would have supplanted him, and so maltreated him as to cause his death.

The aviary here mentioned was for many years one of the principal attractions of Macao. Its owner, Mr. Thomas Beale, had erected a wire cage on one side of his house, having two apartments, each of them about fifty feet high, and containing

several large trees; small cages and roosts were placed on the side of the house under shelter, and in one corner a pool afforded bathing conveniences to the water-fowl. The genial climate of the place obviated the necessity of any covering over the aviary, and only those species which would agree to live quietly together were allowed the free range of the two apartments. The great attraction of the collection was a living bird of paradise, which, at the time of the owner's death, in 1840, had been in his possession eighteen years, and enjoyed good health at that time. The collection at one time contained nearly thirty specimens of the different species of pheasants, and besides these splendid birds, there were upwards of one hundred and fifty others, of different sorts, some in cages, or on perches, and the rest loose in the aviary. In one corner, a large cat had a hole, where she reared a litter of young; her business was to guard it from the depredations of rats. A magnificent peacock from Damaun, a large assortment of macaws and cockatoos, a pair of magpies, two of the superb crowned pigeons from Amboyna, one of whom moaned itself to death on the decease of its mate, and several of the Nicobar ground pigeons, were also among the attractions of this curious and valuable collection. On the melancholy death of its proprietor, it passed into the hands of those who could not afford the leisure necessary to keep it up, and the birds gradually died out, or were scattered.

The other birds which demand notice in this sketch, for their elegance or rarity, are few. A pretty species of grebe, called *shwui nu*, or "water slave," is common around Macao. The same region affords sustenance to the pelican, which is sometimes seen standing motionless for hours on the rocks, or sailing on easy wing over the shallows in search of food. Its plumage is nearly a pure white, except the black tips of the wings; its height is about four feet, and the expanse of the wings more than eight feet. The bill is flexible like whalebone, and the pouch susceptible of great dilatation. Gulls, fish-hawks, and other sea-fowl, are abundant on the coasts, while the cormorant is extensively used in the eastern provinces for catching fish.

There are four fabulous animals spoken of by the Chinese, which are so often referred to by them as to demand a passing notice. The unicorn, or *ki-lin*, is one of these, and is placed at the head of all hairy animals; as the *fung-hwang*, or phœnix, is

pre-eminent among the feathered races; the dragon and tortoise among the scaly and shelly tribes; and *man* among naked animals!) The naked, hairy, feathered, shelly, and scaly tribes, constitute the quinary system of ancient Chinese naturalists. The *kílin* is described as resembling a stag in its body, and a horse in its hoofs, but possessing the tail of an ox, and a parti-colored skin. A single horn proceeds out of the forehead, having a fleshy tip. Besides these external marks of beauty, it exhibits great benevolence of disposition towards other living animals, and appears only when wise and just kings, like Yau and Shun, or sages like Confucius, are born, to govern and teach mankind. The Chinese description of the *kílin* presents many resemblances to the popular notices of the unicorn, and the independent origin of their account adds something to the probability, that a single horned equine or cervine animal has once existed.*

The phœnix of Arabian story is a kind of eagle, but the *fung-hwang* of Chinese legends is a sort of pheasant, adorned with every color, and combining in its form and motions whatever is elegant and graceful, as well as possessing such a benevolent disposition, that it will not peck or injure living insects, nor tread on growing herbs. It has not been seen since the halcyon days of Confucius, and from the account given of it seems to have been entirely fabulous, though bearing a greater resemblance to the argus pheasant than any other bird. The etymology of the name implies, that it is the emperor of all birds; and as is the unicorn among quadrupeds, so is the phœnix the most honorable among the feathered tribes. One Chinese author describes it "as resembling a wild swan before, and a unicorn behind; it has the throat of a swallow, the bill of a fowl, the neck of a snake, the tail of a fish, the forehead of a crane, the crown of a mandarin drake, the stripes of a dragon, and the vaulted back of a tortoise. The feathers have five colors, which are named after the five cardinal virtues, and it is five cubits in height; the tail is graduated like Pandean pipes, and its song resembles the music of that instrument, having five modulations." A beautiful ornament for a lady's head-dress is sometimes made in the shape of the *fung-hwang*, and somewhat resembles a similar ornament, imitating the vulture, worn by the ladies of ancient Egypt.

* Chinese Repository, Vol. VII., page 213.

The *lung* or dragon is a familiar object on articles made by the Chinese, and furnishes a comparison among them for everything terrible, imposing, and powerful; and being taken as the imperial coat of arms, consequently imparts these ideas to his person and state. The type of the dragon is probably the boa constrictor or sea-serpent, or some other similar monster, though the researches of geology have brought to light such an exact counterpart of the *lung* of the Chinese, in the iguanadon, as to tempt one to believe that that might have been the prototype. There are three dragons, the *lung* in the sky, the *lí* in the sea, and the *kiau* in the marshes. The first is the only *authentic* species, according to the Chinese: it has the head of a camel, the horns of a deer, eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger. On each side of the mouth are whiskers, and its beard contains a bright pearl; the breath is sometimes changed into water and sometimes into fire, and its voice is like the jingling of copper pans. The dragon of the sea occasionally ascends to heaven in water-spouts, and is the ruler of all oceanic phenomena.* The dragon is worshipped and feared by Chinese fishermen, and the superstition of all classes towards it is probably a modified relic of the wide-spread serpent worship of ancient times. The Chinese suppose that elfs, demons, and other supernatural beings often transform themselves into snakes; and M. Julien has translated a fairy story of this sort, called Blanche et Bleue. The tortoise has so few fabulous qualities attributed to it, that it hardly comes into the list; it was, according to the story, an attendant on Pwanku when he chiselled out the world. A celebrated book in Chinese literature, called the *Shan-hai King*, or Memoirs upon the Mountains and Seas, contains pictures and descriptions of these and kindred monsters, from which the people now derive most of their notions respecting them, the book having served to embody and fix for the whole nation what the writer found floating about in the popular legends of particular localities.

The larger lizards have not been noticed in China, though the crocodile is found both in India and Siam, on nearly the same latitude as Kwangtung. It may however once have inhabited

* Chinese Repository, Vol. VII., page 250.

the rivers of the Middle Kingdom, for the character *ngoh* is evidently an original word, and Marco Polo describes a huge serpent which he had not seen himself, but which seems to have been intended for the crocodile. Small lizards abound in the southern parts, and the variety and numbers of serpents, both land and water, found in the maritime provinces are hardly exceeded in any country in the world; very few of them are poisonous. A species of Naja is the only venomous snake yet observed at Chusan, and there are only two commonly regarded as such at Canton. One of these frequents the banks, and is driven out of the drains and creeks near the river by high water into the houses, when its bite not unfrequently proves fatal. A case is mentioned by Bennet of a Chinese who was bitten by one and died in a few hours; the mashed head of the reptile had been applied as a poultice to the wound, a mode of treatment which had probably accelerated his death by mixing more of the poison diluted in the animal's blood with the blood of the man. It is, however, rare to hear of casualties from this source. This snake is called "black and white," from being marked along its body in alternate bands of those two colors. A species of Acrochordon, remarkable for its abrupt short tail, has been noticed near Macao.

All the forms of reptiles hitherto observed are tropical, except the common frog, which, as might be supposed, is taken in great numbers in the fields for food. Tortoises and turtles from fresh and salt water, are plenty along the coast, and furnish food to many people. Species of Emys and Trionyx are kept in tubs in the streets, where they grow to a large size. The tortoise-shell turtle is not found in the Chinese seas, and the shell worked up by the clever carvers at Canton into such a variety of beautiful objects, is brought from the Archipelago.

The ichthyology of China is one of the richest in the world, though it may be so, however, more from the greater proportion of food furnished by the waters than from any real superabundance of the finny tribes. The offal thrown out from the boats near cities must tend to attract some kinds of fish to those places. Several large collections of preserved fishes have been made in Canton, and Mr. Reeves has deposited one of the richest in the British Museum, together with a series of drawings made by native artists from living specimens; they have been described

by Dr. John Richardson in the Report of the British Association for the Advancement of Science for 1845. The variety of fish is so great in Macao, that if one is willing to eat all that are brought to market, as the Chinese do, including the sharks, torpedoes, rays, gudgeons, &c., he can have a different species every day in the year. It may with truth be said, that the Chinese eat nearly every living thing found in the water, some of the hideous fishing frogs or gurnards alone excepted.

The cartilaginous fishes, including many genera of sharks, rays, and sturgeons, are abundant on the sea-coast. The sturgeon is not common at the south, but is highly prized by Chinese epicures for its gelatinous nature, and the stew made from its flesh is very palatable. The hammer-headed shark (*Sphyrna zygœna*), and the zebra shark (*Cestracion zebra*), are seen in the markets at the south; and also immense skates, some of them measuring five feet across; their viviparous young are regarded as a delicacy. A member of the family of torpedoes (*Narcine lingula*) is not uncommon in the seas on the southern coast, but the natives do not seem to be aware of its electrical properties. It is said the fishermen off Macao sometimes destroy the shark by boiling a melon, and throwing it out as a bait; when swallowed, the heat is so great as to kill the fish. The true cod has not been observed on the Chinese coast, but several species of Serrani (as *Plectropoma susuki*, *Serranus shihpan*, *megachir*, &c.), generally called *shih-pan* by the natives, and garoupa by foreigners, are common about Macao, and considered the most delicate flavored of any in the markets. Another common and delicious fish is the *Polynemus tetradactylus* or bynni-carp, usually called salmon by foreigners; isinglass is prepared from its skin. The pomfret, or *tsang yŭ* of the natives (*Stromateus argenteus*), is a good pan-fish, but not so delicate as the sole fish, many species of which abound in the shallows off the Bogue. Two or three species of mackerel, the *Sciæna lucida*, an ophicephalus, the mullet, the "white rice fish," and a kind of shad, complete the list of good table fish found in the markets of Canton.

The family of the carps (Cyprinidæ) is very abundant in the rivers and lakes of China, and some species are reared in fish-pools and tubs to a monstrous size; fifty-two species are mentioned in Richardson's list. The gold fish is the most celebrated of this family, and has been introduced from China into Europe,

where it was first seen towards the end of the seventeenth century. The effects of culture and domestication in changing the natural form of this fish are as great as is sometimes seen in animals; specimens are often seen without any dorsal fin, and the tail and other fins tufted and lobed to such a degree as to resemble artificial appendages or wings rather than natural organs. The eyes are developed till the globe projects beyond the socket like goggles, presenting an extraordinary appearance. Some of them are so fantastic, indeed, that they would be regarded as lusus naturæ, were they not so common. The usual color is a ruddy golden hue, but both sexes exhibit a silvery or blackish tint at certain stages of their growth; and one variety, called the silver fish, has this shade all its life. The Chinese keep this beautiful fish in ponds in their gardens, or in large earthenware jars, in which are placed rocks covered with moss, and overgrown with tufts of ferns, to afford them a retreat from the light. When the females spawn, the eggs must be removed, lest the males devour them, to a shallow vessel, until the heat of the sun hatches them; the young are nearly black, but gradually become whitish or reddish, and at last assume a golden or silvery hue. They are taken out of the water in a dish or shell, as handling soon destroys them, nor do the persons who rear them place them in glass vases. Specimens upwards of two feet long have been noticed, but they are usually no longer in China than in Europe.

The rearing of fish is an important pursuit, and the spawn is sometimes deposited in proper vessels, and placed in favorable positions for hatching. The Bulletin Universel for 1829 asserts, that in some part of China, the spawn so taken is carefully placed in an empty egg-shell, and the hole closed; the egg is then replaced in the nest, and after the hen has sat a few days upon it, re-opened, and the spawn placed in vessels of water warmed by the sun, where it soon hatches.

One large species of fish, called *hwang yü*, or yellow fish, is found in the Yangtsz' kiang, which is said to attain the extraordinary size of eight hundred pounds. The immense fleets of fishing boats on this great stream and its tributaries indicate the finny supplies its waters afford. A species of pipe fish (*Fistularia immaculata*), of a red color, and the gar pike, with green bones, are found about Canton; as are also numerous beautiful chætodons, or sun-fish. An ingenious mode of taking its prey is

practised by a sort of chætodon or chelmon; it darts a drop of water at the flies or other insects lighting on the bank near the edge, in such a manner as to knock them off, when they are instantly devoured. Another common freshwater fish is the *Ophicephalus maculatus*, or *săng yŭ* (i. e. living fish), remarkable for its tenacity of life; it is reared in pools, and carried about for sale in shallow tubs, and cut up while still alive.

Eels, mullets, alewives or file-fish, gurnards, gudgeons, and many other kinds, are seen in the markets, the recapitulation of whose names would afford little information of a popular kind. Few things eaten by the Chinese look more repulsive than the gudgeons, or gobies, as they lie wriggling in the slime which keeps them alive. One species (*Trypauchen vagina*) called *chu pih yŭ*, or vermilion pencil fish, by the Chinese, is a cylindrical fish, six or eight inches long, of a dark red color, which inhabits the muddy banks of the rivers. Some kinds of gobies construct little hillocks in the ooze, with a depression on the top, in which they remain as if watching for their prey; at low tide they are seen skipping about on the banks with great vigor, and are easily captured with the hand. A delicious tasted species of carp, or Salmo (*Leucosoma Chinensis*), called *pih fan yŭ*, or white rice fish, is abundant at Canton in the winter. The body is scaleless and transparent, so that the muscles, intestines, and spinal column can be seen without dissection; the bones of the head are thin, flexible, and diaphanous. It grows six or eight inches long, and is eaten whole, after simple evisceration. Many species of file-fish, sole-fish, anchovy, and eels, are captured on the coasts off the Canton river.

Shell-fish and mollusks, both fresh and salt, are abundant in the market, but they have not been examined scientifically. Oysters of a good quality are common along the coast, and a species of Mactra, or sand clam, is fished up near Macao. The Pearl river affords two or three kinds of freshwater shell-fish, of the genus Mytilus, which are obtained by dredging. The prawns, shrimps, crabs, craw-fish, and other kinds of crustacea met with, are not less abundant than palatable; one species of craw-fish, as large, but not taking the place of the lobster, called *lung hai*, or dragon crab, cuttle-fish of three or four kinds, and the large king-crab (*Polyphemus*), are all eaten by the natives, though not relished by others. The inland waters produce

many species of shells, and the new genus Theliderma, allied to the Unio, was formed by Mr. Benson of Calcutta, from specimens obtained of a shopkeeper at Canton. The land shells are abundant, especially various kinds of snails, and are not altogether unknown as articles of food. A catalogue of nearly sixty shells obtained in Canton, is given in Murray's China (Vol. iii., page 445), but it is doubtful whether more than a majority of them are found in the country, as the shops at Canton are supplied in a great degree from the Indian Archipelago. Shells are common along the coast; Doct. Cantor mentions eighty-eight genera occurring between Canton and Chusan. Pearls are found in China, and Marco Polo speaks of a salt lake, supposed now to be in Yunnan, which produced them in such quantity that the fishery in his day was farmed out and restricted lest they should become too cheap and common; but such is not now the case, judging from the numbers annually imported from India. The Quarterly Review speaks of an artificial mode practised by the Chinese, of making pearls by dropping a string of small mother-of-pearl beads into the shell, which in a year are covered with the pearly crust. Leeches are very common, and much used by native physicians; the hammer-headed leech has been noticed at Chusan.

The insects of China are equally unknown to the naturalist, with the molluscous and crustaceous tribes. In Dr. Cantor's collection, made at Chusan in 1840, there are fifty-nine genera mentioned, among which tropical forms prevail; there are also six genera of Arachnidæ, and the list of spiders could easily be multiplied to hundreds; among them are many of the most splendid coloring. There is one so large and strong as to successfully attack small birds on the trees. Locusts sometimes commit extensive ravages, and no part of the country is free from their presence, though their depredations do not usually reach over a great extent of country, or often for two years successively. They are, however, sufficiently troublesome to attract the notice of the government, as the edict against them, inserted in another chapter, proves. Centipedes, scorpions, and some other species in the same order, are known in China, but except the first, none of them give the inhabitants any trouble.

The most valuable insect to the Chinese is the silkworm, which is extensively reared in nearly every province. There

are many other insects of the same order (*Lepidopteræ*), common, but those sent abroad have been mostly from the province of Kwangtung. Eastward of the city of Canton, on a range of hills called Lofau shan, there are butterflies of large size, and night moths of immense size and brilliant coloring, which are captured for transmission to court, and for sale. One of these insects (*Bombyx atlas*), "measures about nine inches across; the ground color is a rich and varied orange brown, and in the centre of each wing there is a triangular transparent spot, resembling a piece of mica." Sphinxes of great beauty and size, though not so large as this, are common around Canton, and in their splendid coloring, rapid noiseless flight from flower to flower, at the close of the day, remind one of the humming-bird.

Many tribes of coleopterous insects are abundant in China, but the number of species identified is hitherto very trifling. Several species of water beetles, and others included under the same general designation, frequently occur in the collections sold at Canton, but owing to the careless manner in which those boxes are made and filled, very few of the specimens contained in them are perfect, the antennæ or tarsi being in most cases broken. The mole cricket occurs everywhere, and its stridulous chirp is often heard from its burrow in the grass. The common cricket is caught and sold in the markets for gambling, and persons of high rank, as well as the vulgar, amuse themselves by irritating two of these insects in a bowl, and betting upon the prowess of their favorites. The cicada or broad locust is abundant about Canton in summer, and its stridulous sound is heard from the trees and groves with deafening loudness. Boys often capture the male, and tie a straw around the abdomen so as to irritate the sounding apparatus, and carry it through the streets in this predicament, to the great annoyance of every one. This insect was well known to the Greeks, and one distich of ancient date, which runs,

> "Happy the cicadas' lives,
> For they all have voiceless wives,"

shows their knowledge of this sexual difference, as well as intimates their opinion of domestic quiet. It also forms the subject of Meleager's invocation:

"O shrill-voiced insect! that with dew-drops meet,
Inebriate, dost in desert woodlands sing;
Perch'd on the spray top with indented feet,
Thy dusky body's echoings harp-like ring."

The lantern-fly (*Fulgora*) is less common than the cicada at Canton, but more abundant further north. It is easily recognised by its long cylindrical snout, arched in an upward direction, its greenish reticulated elytra, and orange-yellow wings with black extremities. Its appearance when seen flitting through the skirts of a thicket or grove, in the summer evenings, is very luminous, imparting a brilliant aspect to the shades of evening. The *peh lah shu*, or white wax tree, affords nourishment to an insect of this order called *Cicada limbata*. "It is the larvæ which furnish the wax; the fly was first observed by Staunton on the coast of Cochinchina; it has curious pectinated appendages on the back, and the whole insect is covered with a white powder, which is imparted to the stems of the plants it inhabits, and from whose bark it is collected by the natives; hot vegetable oil is next applied, and the whole when cold coagulates, and becomes as firm as beeswax. It is used as a medicine, as well as made into candles. Wax is also made from wild and domestic bees, but honey is not much used; a casing of wax, colored with vermilion, is used to inclose the tallow in a candle.

The Chinese Herbal contains a singular notion, prevalent also in India, concerning the generation of the Sphex, or solitary wasp. When the female lays her eggs in the clayey nidus she makes in houses, she incloses the dead body of a caterpillar in it for the subsistence of the worms when they are hatched. Those who have observed her entombing the caterpillar, did not look for the eggs, and immediately concluded that the Sphex took the worm for her progeny, and say, that as she plastered up the hole of the nest, she hummed a constant song over it, saying, "*Class with me! Class with me!*"—and the transformation gradually took place, and was perfected in its silent grave by the next spring, when a winged wasp emerged to continue its posterity the coming autumn, in the same mysterious way.

White ants are troublesome in the south, but they are not so large as in Java, and their depredations are less extensive. They form passages under ground, and penetrate upwards into the woodwork of houses wherever it comes to the earth, and the

whole building may become infested with them almost before their existence is suspected. They will eat their way into fruit trees, cabbages, and other plants, destroying them while in full vigor. Many of the internal arrangements of the nests of bees and ants, and their peculiar instincts, have been described by the Chinese writers with considerable accuracy. The composition of the characters for the bee, ant, and musquito, respectively, denote the *awl* insect, the *righteous* insect, and the *lettered* insect; referring thereby to the sting of the first, the orderly marching and subordination of the second, and the letter-like markings on the wings of the last. Musquitoes are plenty in all parts of China, and gauze curtains are considered by the people as a more necessary part of bed furniture than a mattress.

The botany of China is rather better known than its zoölogy, though compared with what has been ascertained of the flora of other countries, it is nearly undescribed. Two or three species of pine are floated down the Pearl river to Canton, in rafts, taken from the Mei ling, or brought from Kwangsí; the timber is used for fuel, and the rafters and pillars in buildings. The wood of the Melia, or pride of India, is commonly employed for cabinet-work in Canton; there are also many kinds of fancy wood seen in the markets, some of which are imported, but most of them indigenous. A kind of cedar, called *nan muh*, or southern wood, which resists time and insects, is considered peculiarly valuable, and especially reserved for imperial use and buildings. The rose wood and aigle wood, and the timber of the bastard banian, are also serviceable for various purposes in carpentry.

The people collect seaweed on the coast to a great extent, using it in the arts and also for food. Among these the *Gigartina tenax* is mentioned as affording an excellent material for glues and varnishes. It is simply boiled, and the transparent glue obtained is brushed upon a porous kind of paper called *sha chí*, which it renders nearly transparent. It is also used as a size for stiffening silks and gauze, and extensively employed in the manufacture of lanterns, and in the preparation of paper for lattices and windows. This and other kinds of fuci, are boiled down to a jelly by the islanders on the south, and extensively used for food; it is known in commerce under the name of agar-agar. Among other cryptogamous plants from China, the Tartarean lamb (*Aspidium barometz*), so enthusiastically described by

Darwin in his Botanic Garden, has long been celebrated; it is partly an artificial production of the ingenuity of Chinese gardeners taking advantage of the natural habits of the plant, to form it into a shape resembling a sheep, or other object.

The list of gramineous plants cultivated for food is large, of which the common sorts include both upland and aquatic rice, wheat, barley, and oats, the Barbadoes millet, and panicled millet, of which several varieties are noticed by the Chinese, and sugar cane. There is a kind of grass (*Coix lachryma*) extensively cultivated in the south for weaving floor-matting of various degrees of fineness, the coarser kinds of which are used also for constructing sheds to screen workmen when building houses, and even the walls of the huts tenanted by the poor; the best comes from Lientan, west of Canton. No grasses are cultivated for food for animals, but the country produces many species fitted for rearing flocks and herds. A species of Andropogon and one of Arundo, grow upon the hills around Canton, which are cut every autumn by the poor for fuel; when the hills are well sheared of their grassy covering, the stubble is set on fire, in order to supply ashes for manuring the next crop,—an operation which tends to keep the hills bare of all shrubbery and trees. The bamboo is cultivated about villages for its pleasant shade and beauty, and a grove furnishes from year to year culms of all sizes for the various uses to which it is applied. No plant imparts so oriental and rural an aspect to a garden or village as the clumps of this graceful and stately grass; the stalks shoot up their wavy plumes to the height of fifty feet and upward, and swaying themselves to every breeze, form an object of great elegance, well befitting so useful a plant.

This plant may well be called useful, for it is applied by the Chinese to such a vast variety of purposes, some of them indeed better accomplished elsewhere by different materials, that it may justly be called their national plant. It is reared from shoots and suckers, but after it has once rooted, is not much attended to, the common yellow species extends over all the southern and eastern provinces, but the varieties mentioned by Chinese writers amount to sixty, of which the black skinned sort used in making furniture, and the low, fine branched one affording the slender twigs employed in the manufacture of writing pencils, are the best known. The tender shoots are cultivated for food, and are, when

four or five inches high, boiled, pickled, and comfited, but not the "tender buds and flowers, cut like asparagus," as represented by Murray. The roots are carved into fantastic images of men, birds, monkeys, or monstrous perversions of animated nature; cut into lantern-handles and canes, or turned into oval sticks for worshippers to divine whether the gods will hear or refuse their petitions. The tapering culms are used for all purposes that poles can be applied to in carrying, supporting, propelling, and measuring, by the porter, the carpenter, and the boatman; for the joists of houses and the ribs of sails; the shafts of spears and the wattles of hurdles; the tubes of aqueducts, and the handles and ribs of umbrellas and fans.

The leaves are sewed upon cords to make rain cloaks, swept into heaps to form manure, and matted into thatches to cover houses. Cut into splinths and slivers of various sizes, the wood is worked into baskets and trays of every form and fancy, twisted into cables, plaited into awnings, and woven into mats for scenery of the theatre, the roofs of boats, and the casing of goods. The shavings, even, are picked into oakum, and mixed with those of rattan, to be stuffed into mattresses. The bamboo furnishes the bed for sleeping, and the couch for reclining; the chopsticks for eating, the pipe for smoking, and the flute for entertaining; a curtain to hang before the door, and a broom to sweep around it; together with screens, stools, stands, and sofas for various uses of convenience and luxury in the house. The mattress to lie upon, the chair to sit upon, the table to dine from, food to eat, and fuel to cook it with, are alike derived from it:—the ferule to govern the scholar, and the book he studies, both originate here. The tapering barrels of the *săng*, or organ, and the dreaded instrument of the lictor—one to make harmony and the other to strike dread; the skewer to pin the hair, and the hat to screen the head; the paper to write on, the pencil-handle to write with, and the cup to hold the pencils; the rule to measure lengths, the cup to gauge quantities, and the bucket to draw water; the bellows to blow the fire, and the bottle to retain the match; the bird-cage and crab-net, the fish-pole and sumpitan, the water-wheel and eave-duct, wheelbarrow and hand-cart, &c., &c., are one and all furnished or completed by this magnificent grass, whose graceful beauty when growing is comparable to its varied usefulness when cut down.

China could hardly be governed without the constant application of the bamboo, nor the people get along in their daily pursuits without it. It serves to embellish the garden of the prince, and shade the hamlets of the peasant, compose the hedge which separates their grounds, assist in constructing the tools to work their lands, and feed the cattle which labor upon them; and lastly, as the Chinese verily believe, brings forth its seeds in years of famine to supply the deficiencies of other crops. There is nothing they paint and draw so well, and its siliceous tubes furnish an admirable material for the display of their skill in carving and writing.*

Palms are not abundant in southern China, although many species have been noticed. The cocoanut flourishes in Hainan and the adjacent coast; and the fan-leaf palm (*Raphis*) is cultivated for its leaves. The rattan has been said to be a native of China, but this requires proof; all that used at Canton for manufacturing purposes is brought, together with the betel-nut, also the fruit of a palm, from Borneo and the Archipelago. The date palm is not known in China. The pandanus, or screw-pine, is common along the southern coasts, extending north as far as Lewchew. The Chinese occasionally eat its cones, and plant it for hedges—the singular fructification, shooting out roots along the ground wherever moisture and soil favor their development, and its spinous rough leaves, growing upwards in clumps, adapting it for this purpose. The wiry fibres of the bracts of the Raphis are separated into threads and used largely for making ropes, cables, twine, brooms, hats, sandals, and even dresses or cloaks for rainy weather.

Several species of the Aroideæ are cultivated for food, among which the *Caladium cuculatum*, *Arum esculentum* and *Indicum*, are the most common. The tuberous roots of the *Sagittaria Sinensis* also contain much farinaceous matter, and are esteemed for their food; the taste resembles that of the preceding, and all grow in marshy lands. The roots of these plants, and of the water-chestnut, are manufactured into a powder resembling arrow-root, much in request among the people. The sweet-flag (*Calamus*) is used in medicine to a great extent for its spicy warmth. The stems of a small species of Juncus are collected

* Chinese Commercial Guide, 2d edition, page 132. Chinese Repository, Vol. III., page 201

from the swampy grounds, and the pith carefully taken out and used by the poor for "lamp-hearts," or lampwicks.

The extensive group of *Liliales* or lilies contains many splendid ornaments of the conservatory and garden, natives of China, besides some which are articles of food. The *Agapanthus* or blue African lily, four species of *Hemerocallis* or day lily, and the fragrant tuberose, are all common about Canton; the latter is cultivated in large patches to supply the demand for its fragrant blossoms. Eight or ten species of Lilium, among which the speckled tiger lily and the unsullied white are conspicuous, also add their gay beauties to the gardens; while the modest Commelina, with its delicate blue blossoms, ornaments the hedges and walks. Many alliaceous plants, including the onion, cives, garlic, &c., belong to this group; and the Chinese relish them for the table as much as they admire the flowers of their beauteous and fragrant congeners for bouquets. The singular red-leaved iron-wood (*Dracæna*) is a member of this group; it is chiefly noticeable for its long red leaves. The aloe is common near Canton, but little or no cordage is obtained from its leaves.

The yam is not much raised in China, though its wholesome qualities as an article of food are well understood; its native name is *ta shu*, meaning the great potatoe. The same group (*Musales*) to which the yam belongs, furnishes the custard-apple, one of the few fruits which have been introduced into China from abroad; the people call it *fan líchí*, or foreign líchí, and are probably indebted to the Portuguese for it. The family of the Amaryllidæ is represented by many pretty species of Crinum, Nerine, and Amaryllis; all of which are common in gardens. Their useless beauty is compensated by the plain but useful plantain, said to stand next to the sago-palm, as producing the greatest amount of wholesome food in proportion to its size, of any cultivated plant. The plantain does not, however, furnish the Chinese so great a proportion of food as it does the inhabitants of the Archipelago or South America, though it is the common summer fruit in Canton.

That pleasant stomachic, ginger, is cultivated through all the interior, and exposed for sale in the streets as a green vegetable; it is employed when fresh, to spice dishes, besides being made into a preserve for exportation. The Alpinia and Canna, or Indian shot, both belonging to the same family as the ginger, are

common garden flowers. The large group of Orchideæ has no less than nineteen genera known to be natives of China, among which the air plants (*Vanda* and *Ærides*) are great favorites. They are suspended in baskets under the trees, and continue to unfold their blossoms in gradual succession for many weeks, all the care necessary being to sprinkle them daily. The true species of Ærides are among the most beautiful productions of the vegetable world, their flowers being arrayed in long racemes of delicate colors and delicious fragrance. The beautiful Bletia, Arundina, Spathoglottis, and Cymbidium, are common in damp and elevated places about the islands near Macao and Hongkong.

Many species of the pine, cypress, and yew, forming the three subdivisions of conebearing plants, exist in China, and furnish a large proportion of the timber and fuel. The larch was observed by the embassies, and also the *Pinus massoniana*, to be common on the hills; the pines about Canton seldom attain their full growth. The juniper and thuja are often selected by gardeners to try their skill in forcing them to grow into rude representations of birds and animals, the price of these curiosities being proportioned to their grotesqueness and difficulty. The seeds of the maiden-hair tree (*Salisburia adiantifolia*) form one of the most common nuts in the north, and the leaves are sometimes put into books as a preservative against insects.

The willow is a favorite and common plant in all parts of China and grows to a great size, Staunton mentioning some which were fifteen feet in girth; he says they shaded the roads near the capital, and it is well known they are seldom wanting from gardens and sides of water-courses. Their leaves, foliage, and habits, afford many metaphors and illustrations to poets and writers, much more use being made of the tree in this way, it might almost be said, than any other. The oak is less patronized by fine writers, but the value of its wood and bark is well understood; the country affords several species, some of which are cultivated for burning into charcoal, and for fruit. The galls are used for dyeing and in medicine, and the acorns of some kinds, after cleaning off the husks, are ground in mills, and the flour soaked in water and made into a farinaceous paste. Some of the missionaries speak of oaks a hundred feet high, but those hitherto observed have been under fifty. "One of the largest

and most interesting of these trees, which," writes Abel, "I have called *Quercus densifolia*, resembled a laurel in its shining green foliage. It bore branches and leaves in a thick head, crowning a naked and straight stem; its fruit grew along upright spikes terminating the branches. Another species, growing to the height of fifty feet, bore them in long pendulous spikes." The central provinces produce these plants in the greatest abundance.

The chestnut, walnut, and hazelnut, are all natives of China; their fruit is tolerable. The Tack-fruit (*Artocarpus*) is not unknown in the markets of Canton, but it is not much used. There are many species of the banian or fig, but none of them produce fruit worth plucking; the Portuguese have introduced the brown fig into Macao, where it flourishes; it is called *wu hwa kwo*, meaning flowerless fruit. The bastard banian is a magnificent shade tree, its branches sometimes overspreading an area a hundred or more feet across. The walls of cities and dwellings are soon covered with the *Ficus repens*, and if left unmolested, its roots gradually demolish them. One species of the mulberry (*Broussonetia*) furnishes a good material for paper in the alburnum, which is carefully separated from the bark, and beaten to a pulp, and when mixed with rice sizing, formed into sheets by moulds. The largest portion of the paper used in Japan is manufactured from this substance, but the Chinese usually employ bamboo and cotton; some of it is very fine and silky. The leaf of the common mulberry is the principal object of its culture, but the fruit is eaten, and the wood burned for lampblack used in making ink.

Hemp is cultivated for its fibres, and the seeds furnish an oil used for household purposes, and medicinal preparations; but the intoxicating substance called *bang*, made from it in India, is unknown in China. The family Proteaceæ contains the Dryandra cordata, or *wu-tung*, one of the favorite trees of the Chinese, for its beauty, the hard wood it furnishes, and the oil extracted from its seeds. The nuts of the Jatropha and Croton, belonging to the family of Euphorbiaceæ, produce more oil than the seeds of the Dryandra. Some is also obtained from the Sterculia, but the nuts of this splendid tree are not noxious like those of the Croton. The celebrated tallow tree (*Stillingia*) belongs to the same family, this symmetrical shaped tree is a native of all the eastern provinces, and resembles the aspen in the form and color of the leaf,

and in its general contour. The castor-oil plant is cultivated for use, both in the kitchen and apothecaries' shop.

The order Hippurinæ furnishes the water caltrops (*Trapa*), the seeds of which are vended in the streets as a fruit, after boiling; the native name is *buffalo-head fruit*, which the unopened nuts strikingly resemble. Black pepper is not a native of China, but it is imported, not for a spice, but for the infusion, to be administered in fevers. The betel pepper is extensively cultivated for its leaves, which are chewed with the betel-nut. Another plant of the same tribe as pepper, viz. the *chulan* (*Chloranthus inconspicuus*), furnishes the flowers which serve to scent some sorts of tea. The pitcher plant (*Nepenthes*), called pig-basket plant by the Chinese, is not unfrequent near Canton; the leaves, or ascidia, bear no small resemblance to the open baskets employed for carrying hogs.

Many species of the tribe *Rumicinæ* are cultivated for their leaves or seeds, as esculent vegetables, among which may be enumerated spinach, green basil, beet, amaranthus, cockscomb, buckwheat, &c. Two species of Polygonum are cultivated for the blue dye furnished by the leaves, which is extracted like indigo by maceration. Buckwheat is prepared for food by boiling it like millet; its Chinese name means "triangular wheat." The flour is also employed in pastry at Peking. The cockscomb is much admired by the Chinese, whose gardens furnish several splendid varieties. The rhubarb is a member of this useful tribe, and large quantities are brought to Canton from the northern provinces. The Chinese consider the rest of the world dependent on them for tea and rhubarb, and their inhabitants forced to resort thither to procure means to relieve themselves of an otherwise irremediable costiveness. This argument was actually once made use of by Commissioner Lin, when recommending certain restrictive regulations to be imposed upon the foreign trade, because he supposed merchants from abroad would be compelled to purchase them at any price.

The order *Ilicinæ*, or holly, furnishes several genera of Rhamneæ, whose fruits are often seen on tables. The Zizyphus produces the Chinese dates, and the fleshy peduncles of the Hovenia are eaten; the latter is quite common on Hongkong. The leaves of the *Rhamnus theezans* are among the many plants collected by the poorer Chinese, as a substitute for the true tea.

The Chinese olive is obtained from the Pimela, but it is a poor substitute for the rich olive of Syria.

The widely diffused and extensive tribe of Leguminosæ holds an important place in Chinese botany, affording many esculent vegetables and valuable products. Peas and beans form important objects of culture, and the condiment called *soy* (a word derived from the Japanese *soya*), is prepared chiefly from a species of Dolichos. One of the commonest modes of making this condiment is to skin the beans, and grind them to flour, which is mixed with water and powdered gypsum, or turmeric. The common Chinese eat few meals, without the addition of one form or other of the bean curd or bean jelly. One genus of this tribe affords indigo, and from the buds and leaves of a species of Colutea a kind of green dye is said to be obtained. Liquorice is highly esteemed in medicine; and the red seeds of the *Abrus precatorius* are gathered for ornaments. The Poinciana and Bauhinia are cultivated for their flowers, and the Erythrina and Cassia are among the most magnificent flowering trees in the country. The Arachis, or ground nut, is extensively cultivated for its edible and oily seeds.

The fruits of the Chinese are, on the whole, inferior in flavor and size to those of the same names at the west. The pears, peaches, plums, and apricots, are all susceptible of great improvement. There are several species of Amygdalus cultivated for their flowers; and at newyear in Canton, the budding stems of the flowering almond, narcissus, plum, peach, and the *Enkianthus reticulatus*, or bell-flower, are forced into blossom to exhibit, as indicating good luck the coming year. The pears, apples, and quinces, are generally destitute of that flavor looked for in them elsewhere, but the *loquat* is a pleasant acid spring fruit. The pomegranate is chiefly cultivated for its beauty as a flowering plant, and not as a fruit for the table; but the guava, and Eugenia, or rose-apple, both of which belong to the same extensive tribe of Myrtinæ, are sold in the market, and made into jellies. The rose is as great a favorite among the Chinese as with other nations, and is extensively cultivated; twenty species are mentioned, together with many varieties, as natives of the country; one common at Amoy produces double flowers, destitute of perfume. The Spiræa or privet, myrtle, Quisqualis, Lawsonia or henna, white, purple, and red varieties of Lager-

strœmia, Hydrangea, the passion-flower, and the house-leek, are also among the ornamental plants found in gardens. Few trees in any country present a more elegant appearance, when in full flower, than the Lagerstrœmias. The pride of India, and Chinese tamarix, are also beautiful flowering trees. The Cactus and Cereus are grown in the south, and specimens of the latter, containing fifty or more splendid flowers in full bloom, are not unusual at Macao in the nights of August.

The watermelon, cucumber, squash, tomato, brinjal or egg-plant, and other garden vegetables, are abundant; one of them, the *Benincasa cerifera*, is the tallow-gourd, remarkable for having its surface, when ripe, covered with a waxy exudation, which smells like rosin. The dried bottle-gourd (*Cucurbita lagenaria*) is tied to the backs of children on board the boats to assist them in floating if they should unluckily fall overboard. The fruit and leaves of the papaw, or *muh kwa*, "tree melon," are eaten, after being cooked; the Chinese are aware of the intenerating property of the exhalations from the leaves of this tree, and make use of them sometimes to soften the flesh of ancient hens and cocks, by hanging the newly killed birds in the tree, or by feeding them upon the fruit beforehand. The papaw tree seldom attains its greatest size about Canton, on account of its slender trunk being unable to resist the strong winds. The carambola or tree gooseberry is much eaten by the Chinese, but is not relished by foreigners; the tree itself is of little use.

Ginseng is found wild in the forests of Liautung and Manchuria, where it is collected by detachments of soldiers and camp-followers, specially detailed for this purpose; the regions where it grows are regarded as imperial preserves, and the medicine itself is held as a governmental monopoly. The importation of the American root at Canton does not interfere to a very serious degree with the imperial sales at the north, as the Chinese are fully convinced that their own plant is far superior, and its high price prevents much of it coming south. Among numerous plants of the malvaceous and pink tribes (*Dianthaceæ*) remarkable for their beauty or use, the *Lychnis coronata*, five sorts of pink, the *Althæa Chinensis*, eight species of Hibiscus, and other malvaceous flowers, may be mentioned; the cotton tree (*Bombax ceiba*) is common at Canton, and the fleshy petals of the flowers are sometimes prepared as food. The *Gossypium herbaceum* and

Sida tiliæfolia afford the materials for cotton and grasscloth; both of them are cultivated in the eastern provinces, as far north as Peking. The petals of the *Hibiscus rosa-sinensis* are used in some cases to furnish a black liquid to dye the eyebrows, and at Batavia they are employed to polish shoes. The seed vessels of the *Hibiscus ochra* or okers are prepared for the table in a variety of ways.

The *Camellia Japonica* is a member of the same great tribe as the Hibiscus, and its elegant flowers are as much admired by the people of its native country as by florists abroad; they enumerate thirty or forty varieties, for each of which they have a separate name; many of these varieties are unknown out of China, and Chinese gardeners are likewise ignorant of a large proportion of those found in our conservatories. This elegant flower is cultivated solely for its beauty, but there are other species of Camellia raised for their seeds, the oil expressed from them being serviceable for many household and mechanical purposes. The Camellia bears the same name that the tea plant does, and the term *cha* is likewise employed, as *tea* is with ourselves, to designate any infusion. From the fibres of a species of Waltheria, a plant of the same tribe, a fine cloth is made; and the *Pentapetes Phœnicia*, or "noon flower," as the Chinese call it, is a common ornament of gardens.

The widely diffused tribe Ranunculinæ has many representatives in China, some of them profitable for their timber, others sought after for their fruit, or admired for their beauty, and a few prized for their healing properties. There are eight species of Magnolia, all of them splendid flowering plants; the bark of the *Magnolia yulan* is employed as a febrifuge. The seed vessels of the *Ilicium anisatum*, or star-aniseed, are brought to market as an article of exportation as well as domestic consumption, on account of their spicy warmth and fragrance. The custard apple is a pleasant fruit, while the flowers of the *Artabotrys odoratissimus* and *Unona odorata* are extensively cultivated for their perfume. Another member of this tribe is the *mowtan* or tree pæony, which is reared for its large and variegated flowers; it bears the name of *hwa wang*, or king of flowers, to indicate the estimation in which it is held. The skill of the native gardeners has made many varieties, but the difficulty of perpetuating them may be one reason for their high price. Good imitations

of full grown plants in flower are sometimes made of pith paper for ornaments. The Clematis or virgin's bower, the fox-glove, the *Berberis Chinensis*, and the magnificent lotus, or Nelumbium, all belong to this tribe; the latter, one of the most celebrated plants in Asia, is more esteemed by the Chinese for its edible roots, than reverenced for its religious associations. The *Actæa aspera* is sometimes collected, as the scouring rush is, for cleaning pewter vessels, for which its hispid leaves well fit it.

The group Papaveraceæ includes the poppy, and Cruciferæ the mustard, cress, cabbage, kale, &c., besides many ornamental flowers. The extent to which the poppy is cultivated bears about as great a disproportion to the consumption of opium, as the growth of tea abroad does to its use; the provinces of Yunnan and Kwangsí are said to produce the greater part of the native article. A plant allied to the poppy, *Argemone Mexicana*, is a weed about Macao, and is sometimes collected for medicinal purposes. The leaves of many cruciferous plants are eaten, whether cultivated or wild; and the variety and amount of such food consumed by the Chinese, probably exceeds that of any other people. Another tribe, Rutinæ, contains the oranges and shaddocks, and some very fragrant shrubs, as the *Murraya exotica* and *paniculata*, and the *Aglaia odorata*. The *kwangpí*, or *whampe*, i. e. yellow skin (*Cookia punctata*), is a common and superior fruit. The seeds of the Sapindus, besides their value in cleansing, are worn as beads, "because," say the Budhists, "all demons are afraid of the wood;" one native name means "preventative of evil." The two native fruits, the *lichí* and *lungan*, are allied to the Sapindus in their affinities; while the *fung shu*, or plane tree, and two sorts of maple, with the *Pittosporum tobira*, an ornamental shrub often seen, may be mentioned among plants used for food, or sought after for timber.

These brief notices of Chinese plants may be concluded by mentioning some of the most ornamental not before spoken of; for where the flower or the fruit has no common English name, either for the family or the species, a Chinese or a scientific term does not usually convey any satisfactory information. In the extensive tribe of Rubiacinæ, are found several beautiful species of honeysuckle, and a fragrant Viburnum closely resembling the snowball. The Serissa is cultivated around beds and parterres like the box; and the *Ixora coccinea*, and other species of that

genus, are among the most common shrubs in gardens. There are many other plants in this tribe less known abroad, and that is the case likewise with those constituting the Compositæ, of which the China aster is a conspicuous member. The seeds of two or three species of Artemisia are collected for medicinal purposes, being dried and reduced to a down, to be burned on the affected part of the body, as an actual cautery. From the *Carthamus tinctorius* a fine red dye is prepared. The succory, lettuce, dandelion, and other cichoraceous plants, either wild or cultivated, furnish food for the poor; while innumerable varieties of Chrysanthemums and Asters are reared for their beauty. Some of the species are trained over frames like a vine, producing a very elegant appearance when in full blossom.

The Labiatæ, or mints, afford many genera, some of them cultivated; and the Solanaceæ, or nightshades, contain the tomato and common potatoe, tobacco, stramony, and several species of Capsicum, or red pepper. It has been disputed whether tobacco is native or foreign in China, but the philological argument is in favor of its having been introduced, since the only name for the plant or the prepared leaf, is *yen* or smoke, by a natural metonymy from its use; the Japanese call it *tabago*, which also bespeaks its foreign origin, and they date its introduction about two centuries ago. The Chinese simply dry the leaves, and cut them into shreds for smoking; the snuff made from it is coarser and less pungent than the Scotch. It is said that powdered cinnabar is sometimes mixed with snuff, but this practice must be rare, from the cost of that mineral.

The large family of Convolvulaceæ contains many beautiful species of Ipomea, cultivated for their flowers, especially the *Ipomea quamoclit*, found about the houses even of the poorest people. The *Ipomea maritima* is a plant of extensive range, trailing over the sandy beaches along the coast from Hainan to the Chusan archipelago. The *Convolvulus reptans* is often planted around the edges of tanks and pools on the confines of the villages and fields, for the sake of its succulent leaves. The narcotic family of Apocyneæ contains several beautiful flowering plants, two of which, the oleander and Plumeria, are highly prized for their fragrance; while the yellow milkweed (*Asclepias curassavica*), and the *Vinca rosea*, or red periwinkle, are less conspicuous, but not unattractive, members of the same group.

The jasmine is a deserved favorite with the Chinese, its clusters and twigs being often wound in their hair by the women, and planted in pots in their houses. The *Olea fragrans*, or *kwei hwa*, is largely cultivated for scenting tea.

In the north-eastern provinces, the hills are adorned with azaleas of gorgeous hue, especially around Ningpo and in Chusan. "Few," says Mr. Fortune, "can form any idea of the gorgeous beauty of these azalea-clad hills, where, on every side, the eye rests on masses of flowers of dazzling brightness and surpassing beauty. Nor is it the azalea alone, which claims our admiration; clematises, wild roses, honeysuckles, and a hundred others, mingle their flowers with them, and make us confess that China is indeed the 'central flowery land.'" The azalea is a great favorite, and the skill of gardeners has multiplied the varieties almost as numerously as the Camellia. Wild flowers of considerable beauty will no doubt be added to the list of cultivated ones, when naturalists are permitted to roam the hills and glens of China, but the number yet collected is small. Few unexplored parts of the earth promise more to repay the labors and zeal of the naturalist, whatever department of nature he might investigate, than the vast dominions under the sway of the emperor of China.

A few notices of the advance made by the Chinese themselves in the study of natural history, taken from their great work on materia medica, the *Pun Tsau* or Herbal, will form an appropriate conclusion to this chapter. This work is usually bound up in forty octavo volumes, divided into fifty-two chapters, and contains many observations of value mixed up with a deal of incorrect and useless matter; and as those who read the book have not sufficient knowledge to discriminate between what is true and what is partly or wholly wrong, its reputation tends greatly to perpetuate its errors. The compiler of the *Pun Tsau* is Lí Shí-chin, who lived during the Ming dynasty, and collected all the information on these subjects extant in his time, and arranged it in a methodical manner for popular use, adding his own observations. The work was well received and attracted the notice of the emperor, who ordered several succeeding editions to be published at the expense of the state.

The first two volumes contain a large collection of prefaces and indices, together with many notices of the theory of anatomy

and medicine. Chapters I. and II. consist of introductory observations upon the practice of medicine, and an index of the recipes contained in the work, called the Sure Guide to a Myriad of Recipes; the whole filling the first seven volumes. Chapters III. and IV. contain lists of medicines for the cure of all diseases, which fill three volumes and a half, and comprise the therapeutical portion of the work, except a treatise on the pulse in the last volume.

In the subsequent chapters, the author goes over the entire range of nature in a descriptive, medical, and pharmaceutical manner, each article being treated in all its branches in a most methodical manner. All sorts of waters, fires, and earths are treated of in the next three chapters, and chapters VIII.–XI. describe metals, gems, and stones; the whole comprising all inorganic substances. Water is divided into aerial and terrestrial, or that from the clouds, and that from springs, the ocean, &c. Fire is considered under eleven species, among which are the flames of coal, bamboo, moxa, &c. The chapter on earth comprises the secretions from various animals, as well as soot, ink, &c.; that on metals includes metallic substances and their common oxides; and gems are spoken of in the next division. The eleventh chapter, in true Chinese style, groups together what could not be placed in the preceding sections, including salts, minerals, &c. In looking at this arrangement, one is struck with the similarity between it and the classification of characters in the language itself, showing the influence that has had upon it; thus, *ho*, *shwui*, *tu*, *kin*, *yuh*, *shih*, and *lu*, or fire, water, earth, metals, gems, stones, and salts, are the seven radicals under which the names of inorganic substances are classified in the imperial dictionary. The same similarity runs through other parts of the Herbal.

Chapters XII. to XXXVII., inclusive, treat of the vegetable kingdom, under five *pu* or divisions, viz. herbs, grains, vegetables, fruits, and trees; which are again subdivided into *lui* or families, though the members of these families have no more relationship to each other than the heterogeneous family of an Egyptian slave dealer. The lowest term in the Chinese scientific scale is *chung*, which sometimes includes a genus, but oftener corresponds to a species or even a variety, as Linnæan botanists understand those terms.

The first division of herbs contains nine families: viz. hill plants, odoriferous, marshy, noxious, creeping and climbing, aquatic, stony, and mossy plants, and a ninth of miscellaneous plants not used in medicine; there are 590 species described in them all. In this classification, the habitat is the most influential principle of arrangement for the families, while the term *tsau* denotes whatever is not eaten or used in the arts, or which does not attain to the magnitude of a tree.

The second division of grains contains four families: viz. 1. That of hemp, wheat, rice, &c.; 2. The family of millet, maize, &c.; 3. That of leguminous plants; and 4. The family of fermentable things, as bean curd, boiled rice, wine, yeast, congee, bread, &c., which, as they are used in medicine, and produced from vegetables, seem most naturally to come in this place. The first three families contain forty-four species, and the last twenty-nine articles.

The third division of kitchen herbs contains five families: 1. Offensive pungent plants, as leeks, mustard, ginger; 2. Soft and smooth plants, as dandelions, lilies, bamboo sprouts; 3. Vegetables producing fruit on the ground, as tomatoes, melons; 4. Aquatic vegetables; and 5. Mushrooms and fungi. The number of species is ninety-five, and some part of each of them is eaten.

The fourth division of fruits contains six families: 1. The five fruits, as the plum, peach, date (Rhamnus); 2. Hill fruits, as the pear, citron, persimmon; 3. Foreign fruits, as the cocoanut, lichí, carambola; 4. Aromatic fruits, as pepper, tea; 5. Trailing fruits, as melons, grape, sugar-cane; and 6. Aquatic fruits, as water caltrops, water lily, water chestnuts, &c.; in all 129 species.

The fifth division of trees also has six families: 1. Aromatic trees, as pine, cassia, aloes, camphor; 2. Stately trees, as the willow, tamarix, elm, soapberry (Sapindus), rose; 3. Luxuriant growing trees, as mulberry, cotton tree, Cercis, Gardenia; 4. Parasites or things attached to trees, as the misletoe and amber; 5. Flexible plants, as bamboo; this family has only four species; 6. Includes what the other five exclude, though it might have been thought that the second and third families were sufficiently comprehensive to contain almost all miscellaneous plants. The number of species is 180. All botanical subjects are classified in this manner under five divisions, thirty families, and 1094 species.

The arrangement of the botanical characters in the language

does not correspond so well to this as that of inorganic substances. The largest group in the language-system is *tsau*, which comprises in general such herbaceous plants as are not used for food. The second, *muh*, includes all trees or shrubs; but the bamboo, on account of its great usefulness, stands by itself, though most of the characters under it denote names of articles made of bamboo. No less than four separate radicals, viz. rice, wheat, millet, and grain, serve as the heads under which the esculent grasses are arranged, and there are consequently many synonymes and superfluous distinctions. One family includes beans, and another legumes, one comprises cucurbitaceous plants, another the alliaceous, and a fourth the hempen; the importance of these plants as articles of food or manufacture no doubt suggested their adoption as types of their classes. Thus all vegetable substances are distributed in the language under eleven different heads.

The grouping of animated beings in the *Pun Tsau* is as rude and unscientific as that of plants. There are five *pu* or divisions in zoölogy, namely, insect, scaly, shelly, feathered, and hairy animals. The first division contains four families: 1. and 2. Insects born from eggs, as bees and silkworms, butterflies and spiders; 3. Insects produced by metamorphosis, as glow-worms, mole-crickets, bugs; and 4. Water insects, as toads, centipedes, &c. The second division of scaly animals has four families: 1. The dragons, including the scaly ant-eater, "the only fish that has legs;" 2. Snakes; 3. Fishes having scales; and 4. Scaleless fishes, as the eel, cuttle-fish, prawn. The third division of shelly animals is classified under the two heads of tortoises or turtles and mollusks, including the star-fish, echinus, hermit-crab, &c. The fourth division contains birds, arranged under four families: 1. Water-fowl, as herons, king-fishers, &c.; 2. Heath-fowl, sparrows, and pheasants; 3. Forest birds, as magpies, crows; and 4. Mountain birds, as eagles and hawks. Beasts form the fifth division, which likewise contains four families: 1. The nine domesticated animals and their products; 2. Wild animals, as lions, deers, otters; 3. Rodentia, as the squirrel, hedgehog, rat; and 4. Monkeys and fairies. The number of *chung* or species in these five divisions is 391, but there are only 320 different objects described, as the roe, fat, hair, exuviæ, &c., of animals are separately noticed.

The sixteen zoölogical characters in the language are not quite

so far astray from being types of classes, as the eleven botanical ones. Nine of them are mammiferous, viz. the tiger, dog, and leopard, which stand for the carnivora; the rat for rodentia; the ox, sheep, and deer for ruminants; and the horse and hog for pachydermatous. Birds are chiefly comprised under one radical *niau*, but there is a sub-family of short tailed gallinaceous fowls, though much confusion exists in the arrangement. Fishes form one group, and improperly include crabs, lizards, whales, and snakes, though most of the latter are placed along with insects, or else under the dragons. The tortoise, toad, and dragon, are the types of three small collections, and insects are comprised in the sixteenth and last. These groups, although they contain many anomalies, as might be expected, are still sufficiently natural to teach those who write the language something of the world around them. Thus, when one sees that a new character contains the radical *dog* in composition, he will be sure that it is neither fowl, fish, nor bug, nor any animal of the pachydermatous, cervine, or ruminant tribes, although he may have never seen the animal, nor heard its name. This peculiarity runs through the whole language, indeed, but in other groups, as for instance, those under the radicals man, woman, and child, or heart, hand, leg, &c., the characters include mental and passionate emotions, as well as actions and names, so that the type is not sufficiently indicative to convey a definite idea of the words included under it; the names of natural objects are, evidently, more easily arranged in this manner than other words. If the language is capable of a strictly scientific arrangement on this principle, and if the characters had been actually so formed, the people would almost necessarily become somewhat acquainted with the differences in natural objects.

Between the account of plants and animals, the Herbal has one chapter on garments and domestic utensils, for such things "are used in medicine, and are made out of plants." The remaining chapters, XXXIX.–LII., treat of animals, as noticed above. The properties of the objects spoken of are discussed in a very methodical manner, so that a student can immediately turn to a plant or mineral, and ascertain its virtue. For instance, the information relative to the history and uses of the horse is contained in twenty-four sections. The first explains the character, *ma*, which was originally intended to represent the out-

line of the animal. The second describes the varieties of horses, the best kinds for medical use, and gives brief descriptions of them, for the guidance of the practitioner. "The pure white are the best for medicine. Those found in the south and east are small and weak. The age is known by the teeth. The eye reflects the full image of a man. If he eats rice, his feet will become heavy; if rat's dung, his belly will grow long; if his teeth be rubbed with dead silkworms, or black plums, he will not eat, nor if the skin of a rat or wolf be hung in his manger. He should not be allowed to eat from a hog's trough, lest he contract disease; and if a monkey is kept in the stable, he will not fall sick."

The third section goes on to speak of the flesh, which is an article of food; that of a pure white stallion is the most wholesome. One author recommends "eating almonds, and taking a rush broth, if the person feel uncomfortable after a meal of horse-flesh. It should be roasted and eaten with ginger and pork; and to eat the flesh of a black horse, and not drink wine with it, will surely produce death." The fourth describes the crown of the horse, the "fat of which is sweet, and good to make the hair grow, and the face to shine." The fifth and succeeding sections to the twenty-fourth, treat of the sanative properties and mode of exhibiting the milk, heart, lungs, liver, kidneys, placenta, teeth, bones, skin, mane, tail, brains, blood, perspiration, and excrements.

Some of the directions are dietetic, and others are prescriptive. "When eating horse-flesh do not eat the liver," is one of the former, given because of the absence of a gall-bladder in the liver, which imports its poisonous qualities. "The heart of a white horse, or that of a hog, cow, or hen, when dried and rasped into spirit and so taken, cures forgetfulness; if the patient hears one thing, he knows ten." "Above the knees the horse has *night-eyes* (warts), which enable him to go in the night; they are useful in the toothache;" these sections partake both of the descriptive and prescriptive. Another medical one, is, "If a man be restless and hysterical, when he wishes to sleep, and it is requisite to put him to rest, let the ashes of a skull be mingled with water and given him, and let him have a skull for a pillow, and it will cure him." The same preservative virtues appear to be ascribed to a horse's hoof hung in a house, as are supposed by some

who should know better, to belong to a horseshoe when nailed upon the door.* The whole of this extensive work is liberally sprinkled with such whimsies, but the practice of medicine among the Chinese is usually better than their theories; for as Rémusat justly observes, "to see well and reason falsely are not wholly incompatible, and the naturalists of China, as well as the chemists and physicians of our ancient schools, have sometimes tried to reconcile them."

That able French scholar Rémusat read a paper in 1828, On the state of the Natural Sciences among the Orientals, in which he indicates the position which the Chinese have attained in their researches into the nature and kinds of objects around them. After speaking of the adaptation the language possesses, from its construction, to impart some general notions of animated and vegetable nature, he goes on to remark upon the theorizing propensities of their writers instead of contenting themselves with examining and recording facts. "In place of studying the organization of bodies, they undertake to determine by reasoning how it should be,—an aim which has not seldom led them far from the end they proposed. One of the strangest errors among them relates to the transformation of beings into each other, which have arisen from popular stories or badly-conducted observations on the metamorphoses of insects. Learned absurdities have been added to puerile prejudices; that which the vulgar have believed, the philosophers have attempted to explain, and nothing can be easier according to the oriental systems of cosmogony, in which a simple matter, infinitely diversified, shows itself in all beings. Changes affect only the apparent properties of bodies, or rather the bodies themselves have only appearances; according to these principles, they are not astonished at seeing the electric fluid or even the stars converted into stones, as happens when aerolites fall. That animated beings become inanimate is proven by fossils and petrifactions. Ice, inclosed in the earth for a millennium, becomes rock crystal; and it is only necessary that lead, the *father* of all metals (as Saturn, its alchemistic type, was of gods), pass through four periods of two centuries each, to become successively cinnabar, tin, and silver. In spring, the rat changes into a quail, and quails into rats again during the eighth month.

* Chinese Repository, Vol. VII., p. 393.

"The style in which these marvels is related is now and then a little equivocal; but if they believe part of them proved, they can see nothing really impossible in the others. One naturalist, less credulous than his fellows, rather smiles at another author who reported the metamorphosis of an oriole into a mole, and of rice into a carp; 'it is a ridiculous story,' says he; 'there is proof only of the change of rats into quails, which is reported in the almanac, and which I have often seen myself, for there are constant rules for transformations as well as generations.' Animals, according to the Chinese, are viviparous as quadrupeds, or oviparous as birds; they grow by transformations, as insects, or by the effect of humidity, as snails, slugs, and centipedes. . . .

. . . The success of such systems is almost always sure, not in China alone either, because it is easier to put words in place of things, to stop at nothing, and to have formulas ready for solving all questions. It is thus that they have formed a scientific jargon, which one might almost think had been borrowed from our dark ages, and which has powerfully contributed to retain knowledge in China in the swaddling-clothes we now find it. Experience teaches that when the human mind is once drawn into a false way, the lapse of ages and the help of a man of genius are necessary to draw it out. Ages have not been wanting in China, but the man whose superior enlightenment might dissipate these deceitful glimmerings, would find it very difficult to exercise this happy influence as long as their political institutions attract all their inquiring minds or vigorous intellects far away from scientific researches into the literary examinations, or put before them the honors and employments which the functions and details of magisterial appointments bring with them."*

This last observation indicates the reason to a great degree, for the fixedness of the Chinese in all departments of learned inquiry; hard labor employs the energy and time of the ignorant mass, and emulation in the strife to reach official dignities consumes the talents of the learned. When the enlarging truths of revelation shall be taught to the Chinese, and its principles acted upon among them, we may expect more vigor in their minds, and their investigations into the wonders of nature conducted with more profit.

* Mélanges Orientales, Posthumes, page 215.

CHAPTER VII.

Laws of China, and Plan of its Government.

THE consideration of the theory and practice of the Chinese government recommends itself to the attention of the intelli gent student of man by several peculiar reasons, among which are its acknowledged antiquity, the multitudes of people it rules, and the comparative quiet enjoyed by the inhabitants. The government of a heathen nation is so greatly modified by the personal character of the executive, and the people are so liable to confound institutions with men, either from imperfect acquaintance with the nature of those institutions, or from being, through necessity or habit, easily guided and swayed by design ing and powerful men, that the long continuance of the Chinese polity is a proof both of its adaptation to the habits and condition of the people, and of its general good management. The antiquity and excellence of such a government, and its orderly administration, might, however, be far greater than it is in China, without being invested with the interest which attaches to it in that empire in consequence of the immense population, whose lives and property, food and security, depend to so great a degree upon it. What was at first rather a feeling of curiosity, gradually become sone of awe, when the evil results of misgovernment, or the beneficent effects of equitable rule, are seen to be so momentous.

The theory of the Chinese government is undoubtedly the patriarchal; the emperor is the sire, his officers are the responsible elders of its provinces, departments, and districts, as every father of a household is of its inmates. This may, to be sure, be the theory of most governments, but nowhere has it been systematized so thoroughly, and acted upon so consistently and for so long a period, as in China. Two causes, mutually acting upon each other, have more than anything else, combined to give efficiency to this theory. The ancient rule of Yau and Shun was

strictly, so far as the details are known, a patriarchal chieftainship, conferred upon them on account of their excellent character; and their successors under Yu of the Hia dynasty were considered as deriving their power from heaven, to whom they were amenable for its good use. When Chingtang, founder of the Shang dynasty, B. C. 1766, and Wu wang of the Chau, B. C. 1122, took up arms against their sovereigns, the excuse given was that they had not fulfilled the decrees of heaven, and had thereby forfeited their claim to the throne.

When Confucius began to teach his principles of political ethics, he referred to the conduct of those ancient kings both for proof of the correctness of his instructions, and for arguments to enforce them. It shows that his countrymen assented to their propriety from the number of disciples he had in his lifetime, and the high character he bore, but it was not apparently till after two or three centuries had elapsed, that the rulers of China perceived the great security the adoption and diffusion of these doctrines would give their sway. They therefore began to embody them more and more into laws, and base the institutions of government upon them; and through all the convulsions and wars which have disturbed the country, and changed the reigning families, these writings have done more than any one thing else to uphold the institutions of the Chinese, and give them a character and a permanence which no other people have ever had. Education being founded on them, those who as students had been taught to receive and reverence them as the oracles of political wisdom, would, when they entered upon the duties of office, endeavor to carry out, in some degree at least, their principles. Thus the precept and the practice have mutually modified, supported, and enforced each other.

But this civilization is Asiatic and not European, pagan and not Christian. The institutions of China are despotic and defective, and founded on wrong principles. They may have the element of stability, but not of improvement. The patriarchal theory does not make men honorable, truthful, or kind; it does not place woman in her right position, nor teach all classes their obligations to their Maker; and the wonder is, to those who know the power of evil passions in the human breast, that this huge mass of mankind is no worse. Some other power, indeed, is absolutely necessary to be called in to add a sanction to

the patriarchal theory, and in the absence of a standing army fully able to enforce the commands of the sovereign, and a state hierarchy to assist in compelling obedience by the terrors of superstition, we must look into society itself to find some adequate causes for its continuance. A short inspection will show that the great leading principles by which the present Chinese government preserves its power over the people, consist in a system of *strict surveillance* and *mutual responsibility* among all classes. These are aided in their efficiency by the geographical isolation of the country, by a difficult language, and a general system of political education and official examinations.

They are enforced by such a minute gradation of rank and subordination of officers, as to give the government more of a military character than at first appears, and the whole system is such as to make it one of the most unmixed despotisms now existing. It is like a network extending over the whole face of society, each individual being isolated in his own mesh, and responsibly connected with all around him. The man who knows that it is almost impossible, except by entire seclusion, to escape from the company of secret or acknowledged emissaries of government, will be cautious of offending the laws of the country, knowing, as he must, that though he should himself escape, yet his family, his kindred, or his neighbors, will suffer for his offence; that if unable to recompense the sufferers, it will probably be dangerous for him to return home; or if he does, it will be most likely to find his property in the possession of neighbors or officers of the government, who feel conscious of security in plundering one whose offences have for ever placed him under the ban of the implacable law.

The effect of these two causes upon the mass of the people is to imbue them with a great *fear* of the government, both of its officers and its operations; each man considers that safety is to be found alone in absolute withdrawal. This mutual surveillance and responsibility, though only partially extended throughout the people, necessarily undermines every principle of confidence, and infuses universal distrust; and this object of *complete isolation*, though at the expense of justice, truth, honesty, and natural affection, is what the government strives to accomplish, and actually does to a wonderful degree. The idea of government in the minds of the people, is like the sword of Damo-

cles; and so far has this undefined fear of some untoward result when connected with it counteracted the real vigor of the Chinese, that much of their indifference to improvement, contentment with what is already known and possessed, and submission to petty spoliation of individuals, may be referred to it.

Men are deterred, too, by distrust of each other, as much as by fear of the police, from combining in an intelligent manner to resist governmental exactions because opposed to principles of equity, or joining with their rulers to uphold good order; no such men, and no such instances, as John Hampden going to prison for refusing to contribute to a loan, or Ezekiel Williams and his companions throwing the tea overboard in Boston harbor, ever occurred in China or any other Asiatic country. They dread illegal societies quite as much from the cruelties this same principle induces the leaders to exercise over recreant or suspected members, as from apprehension of arrest and punishment by the regular authorities. Thus, with a state of society at times on the verge of insurrection, this mass of people is kept in check by the threefold cord of *responsibility, fear,* and *isolation,* each of them strengthening the other, and all of them depending upon the character of the people for much of their efficiency. Since all the officers of government received their intellectual training when plebeians under these influences, it is easy to understand why the supreme powers are so averse to improvement and to foreign intercourse—from both which causes, in truth, the state has the greatest reason to dread lest the charm of its power be broken, and its sceptre pass away.

There is, it is true, a further explanation for the general peace which prevails in China, to be found partly in the diffusion of a political education among the people, teaching them the principles on which the government is founded, and the reasons for those principles flowing from the patriarchal theory; and partly in their plodding, peaceable, industrious character. Brief notices of the construction and divisions of the central and provincial governments, and their mutual relations, and the various duties devolving upon the departments and officers, will exhibit more of the operation of these principles.

Although the emperor is regarded as the head of this great organization, as the fly-wheel which sets the other wheels of the machine in motion, he is still considered as bound to rule it accord-

ing to the published laws of the land; and when there is a well known law, though the source of law, he is expected to follow it in his decrees. The laws of China form an edifice, the foundations of which were laid by Lí Kwei twenty centuries ago. Successive dynasties have been building thereon ever since, adding, altering, pulling down, and building up, as circumstances seemed to require. A history of the changes and additions they have undergone, if there were materials for such an account, would contribute much to show the progress of the race in civilization and good government. The people have a high regard for the Code, "and all they seem to desire is its just and impartial execution, independent of caprice, and uninfluenced by corruption. That the laws of China are, on the contrary, very frequently violated by those who are their administrators and constitutional guardians, there can, unfortunately, be no question; but to what extent, comparatively with the laws of other countries, must at present be very much a matter of conjecture: at the same time it may be observed, as something in favor of the Chinese system, that there are substantial grounds for believing, that neither flagrant nor repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity."* Sir George Staunton is well qualified to decide on this point, and his opinion has been corroborated by most of those who have had similar opportunities of judging; while his translation of the Code has given all persons interested in the question the means of ascertaining the principles on which the government ostensibly acts.

This body of laws is called by the Chinese *Ta Tsing Liuh Li*, i. e. Statutes and Rescripts of the Great Pure Dynasty, and contains all the laws of the empire. They are arranged under seven leading heads, viz. General, Civil, Fiscal, Ritual, Military and Criminal laws, and those relating to Public Works; and subdivided into four hundred and thirty-six sections, called *liuh*, or statutes, to which the *li*, or modern clauses, to limit, explain, or alter them, are added; these are now much more numerous than the original statutes. A new edition is published by authority every five years; and the emperor ordered the Supreme Court, in 1830, to make very few alterations in the edition then about to

* Penal Code, Introduction, page xxviii

appear, lest wily litigators took advantage of the discrepancies between the new or old law, to suit their own purposes. The edition of 1830 is in twenty-eight volumes, and is accessible to every one. The clauses are attached to each statute, and have the same force; but there are no authorized reports of cases and decisions, either of the provincial or supreme courts, published for general use, though a record of them is kept in the court where they are decided; and the publication of such adjudged cases, as a guide to officers, is not unknown. An extensive collection of notes, comments, and cases, illustrating the practice and theory of the laws, was appended to the edition of 1799.

A short extract from the original preface of the Code, published in 1647, will explain the principles on which it was drawn up. After remarking upon the inconveniences arising from the necessity of aggravating, or mitigating, the sentences of the magistrates, who, previous to the re-establishment of a fixed code of penal laws, were not in possession of any secure foundation, upon which they could build a just decision, the emperor Shunchí goes on to describe the manner of revising the code:

"A numerous body of magistrates was assembled at the capital, at our command, for the purpose of revising the penal code formerly in force under the late dynasty of Ming, and of digesting the same into a new code, by the exclusion of such parts as were exceptionable, and the introduction of others, which were likely to contribute to the attainment of justice, and the general perfection of the work. The result of their labors having been submitted to our examination, we maturely weighed and considered the various matters it contained, and then instructed a select number of our great officers of state carefully to revise the whole, for the purpose of making such alterations and emendations as might still be found requisite. Wherefore, it being now published, let it be your great care, officers and magistrates of the interior and exterior departments of our empire, diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, as they find themselves respectively concerned in them; the transgressor will not fail to suffer a strict expiation of his crimes, and will be the instrument of deterring others from

similar misconduct; and finally, both officers and people will be equally secured for endless generations, in the enjoyment of the happy effects of the great and noble virtues of our illustrious progenitors."

Under the head of General Laws are forty-seven sections, comprising principles and definitions applicable to the whole, and containing some singular notions on equity and criminality. The description of the five ordinary punishments, definition of the ten treasonable offences, regulations for the eight privileged classes, and general directions regarding the conduct of officers of government, are the matters treated of under this head. The title of section xliv. is, "On the decision of cases not provided for by law;" and the rule is, that "such cases may then be determined by an accurate comparison with others which are already provided for, and which approach most nearly to those under investigation, in order to ascertain afterwards to what extent an aggravation, or mitigation, of the punishment would be equitable. A provisional sentence conformable thereto shall be laid before the superior magistrates, and, after receiving their approbation, be submitted to the emperor's final decision. Any erroneous judgment which may be pronounced, in consequence of adopting a more summary mode of proceeding, in cases of a doubtful nature, shall be punished as wilful deviation from justice." This, of course, gives great latitude to the magistrate, and as he is thus allowed to decide and act before the new law can be confirmed or annulled, the chief restraints to his injustice in such cases (which, however, are not numerous), lie in the fear of an appeal, and the consequences to himself, or of summary reprisals from the suffering parties.

The six remaining divisions pertain to the six great administrative Boards of the government, in the order above stated. The second contains Civil Laws, under twenty-eight sections, divided into two books, one of them referring to the system of government, and the other to the conduct of magistrates, &c. The hereditary succession of rank and titles is regulated, and punishments laid down for those who illegally assume these honors. Most of the nobility of China are Manchus, and none of the hereditary dignities existing previous to the conquest were recognised, except those attached to the family of Confucius. Improperly recommending unfit persons as deserving high honors,

appointing and removing officers without the emperor's sanction, and leaving stations without leave, are the principal subjects regulated in the first book. The second book contains rules regarding the interference of superior magistrates with the proceedings of the lower courts, and prohibitions against cabals and treasonable combinations among officers, which are of course capital crimes; all persons in the employ of the state are required to make themselves acquainted with the laws, and even private individuals, "who are found capable of explaining the nature, and comprehending the objects of the laws, shall receive pardon in all offences resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offence."

The third division of Fiscal Laws, under eighty-two sections, contains rules for enrolling the people, and of succession and inheritance; with laws for regulating marriages between various classes of society, for guarding granaries and treasuries, for preventing and punishing smuggling, for restraining usury, and for overseeing shops. Section lxxvi. orders that persons and families truly represent their profession in life, and restrains them from altering it; "generation after generation they must not change or alter it." This rule is, however, constantly violated. Section xc. exempts the buildings of literary and religious institutions from taxation. The general aim of the laws relating to holding real estate is to secure the cultivation of all the land taken up, and the regular payment of the tax. The proprietor, in some cases, can be deprived of his lands because he does not till them, and though in fact owner in fee simple, he is restricted in the disposition of them by will in many ways, and forfeits them if the taxes are not paid.

The fourth division of Ritual Laws, under twenty-six sections, contains the regulations for state sacrifices and ceremonies, those appertaining to the worship of ancestors, and whatever belongs to heterodox and magical sects or teachers. The heavy penalties threatened in some of these sections against all illegal combinations under the guise of a new form of worship, indicate the fear of the authorities lest the people will in some way meet together to resist them. Even processions in honor of the gods are forbidden, nor are the rites observed by the emperor to be imitated by any unauthorized person; women are not allowed

to congregate in the temples, nor magicians to perform any strange incantations. Few of these laws are carried into effect, except those against illegal sects.

The fifth division of Military Laws, in seventy-one sections, provides for the protection of the palace, and the government of the army, for the guarding of frontier passes, management of the imperial cattle, and forwarding of despatches by the couriers. Some of the ordinances under this head lay down rules for the protection of the emperor's person, and the disposition of his body-guard and troops in the palace, the capital, and over the empire. The sections relating to the government of the army include the rules for the police of cities; and those designed to secure the protection of the frontier comprise all the enactments against foreign intercourse. The supply of cattle for the army is a matter of some importance, and is accordingly regulated; one law orders all persons who possess vicious and dangerous animals to restrain them, and if through neglect any person is killed or wounded, the owner of the animal shall be obliged to redeem himself from the punishment of manslaughter by paying a fine.* There is no general post-office establishment in China, but governmental couriers often take private letters; the local mails are carried by expresses. The required rate of travel for the official post is a hundred miles a day, but it does not ordinarily go more than half that distance. Officers of government are allowed ninety days to go from Peking to Canton, a distance of 1200 miles, but couriers often travel it in twelve days.

The sixth division on Criminal Laws is arranged into eleven books, containing in all 170 sections, and is the most important division of the whole Code. The clauses under some of the sections are numerous, and show that it is not for want of proper laws, or insufficient threatenings, that crimes go unpunished. The eleven books of this division relate to robbery, in which is included high treason and renunciation of allegiance; to homicide and murder; quarrelling and fighting; abusive language; indictments, disobedience to parents, and false accusations; bribery and corruption; forging and frauds; incest and adultery; arrests and escapes of criminals; their imprisonment and execution; and lastly, miscellaneous offences.

* See Exodus xxi., 29, 30.

Under section cccxxix., it is ordered that any one who is guilty of addressing abusive language to his or her father or mother, or father's parents, or a wife who rails at her husband's parents or grandparents, shall be strangled; provided always that the persons so abused themselves complain to the magistrates, and themselves had heard the language addressed to them. This law is the same in regard to children that it was among the Hebrews (Lev. xx., 9), and the power here given the parent does not seem to be productive of evil. Section ccclxxxi. has reference to "privately hushing up public crimes;" but its penalties are for the most part a dead letter, and a full account of the various modes adopted in Chinese courts of withdrawing cases from the cognisance of superiors, would form a singular chapter in general jurisprudence. Consequently those who refuse every offer to hush up cases are highly lauded by the people. Another section (386th) ordains that whoever is guilty of improper conduct, contrary to the spirit of the laws, but not a breach of any specific article, shall be punished at least with forty blows, and with eighty when of a serious nature. Some of the provisions of this part of the Code are praiseworthy, but no part of Chinese legislation is so cruel and irregular as criminal jurisprudence. The permission accorded to the judge to torture the criminals opens the door for great cruelties.

The seventh division contains thirteen sections relating to Public Works and Ways, such as the weaving of interdicted patterns, repairing dikes, and constructing edifices for government. All public residences, granaries, treasuries and manufactories, embankments and dikes of rivers and canals, forts, walls, and mausolea, must be frequently examined, and kept in repair. Poverty or peculation render many of these laws void, and every subterfuge is practised by the superintending officer to pocket as much of the funds as he can. One officer, when ordered to repair a wall, made the workmen go over it and chip off the faces of the stones still remaining, and plaster up the holes.

Besides these laws and their numerous clauses, every high provincial officer issues edicts upon such public matters as require regulation, some of them even affecting life and death, either reviving some old law, or giving it an application to the case before him, with such modifications as seem to be necessary.

He must report these acts to the supreme Board at Peking. No such order, which for the time has the force of law, is formally repealed, but gradually falls into oblivion, until circumstances again require its reiteration. This mode of publishing statutes gives rise to a sort of common and unwritten law in villages, to which a council of elders sometimes compels individuals to submit; long usage is also another ground for enforcing them.

Still, with all the tortures and punishments allowed by the law, and all the cruelties superadded upon the criminals by irritated officers, or rapacious underlings and jailors, a broad survey of Chinese legislation, judged of by its results and the general appearance of society, gives the impression of an administration far superior to other Asiatic countries. Regarding the Code, a favorable comparison has been made in a review of Staunton's translation in the Edinburgh Review: "When we turn from the ravings of the Zendavesta or the Puranas to the tone of sense and business in this Chinese collection, it is like passing from darkness to light; from the drivellings of dotage to the exercise of an improved understanding; and redundant and minute as these laws are in many particulars, we scarcely know an European code that is at once so copious and so consistent, or is nearly so freed from intricacy, bigotry, and fiction."

This encomium is to a certain extent just, but the practice of legislation in China has probably not been materially improved by the mere possession of a reasonable code of laws, though some melioration in jurisprudence has been effected.* The infliction of barbarous punishments, such as blinding, cutting off noses, ears, or other parts of the body, still not uncommon in Persia and Turkey, is not allowed or practised in China; and the government, in minor crimes, contents itself with but little more than opprobrious exposure in the pillory, or castigation, which carry with them no degradation.

The defects in this remarkable body of laws arise from several sources. The degree of liberty that can safely be awarded to the subject is not defined in it, and his rights are unknown in law. The government is despotic, but having no military power of any efficiency in their hands, the lawgivers resort to a minuteness of legislation upon the practice of social and relative virtues and

* Chinese Repository, Vol. IV., pages 24–29.

duties, which interferes with their observance; though it must be remembered that there is no pulpit or Sabbath School in China to expound and enforce them from a higher code, and the laws must be the chief guide in most cases. The code also exhibits a minute attention to trifles, and an effort to legislate for every possible contingency, which must perplex the judge when dealing with the infinite shades of difference occurring in human actions. There are now many vague and obsolete statutes, ready to serve as a handle to prosecute offenders for the gratification of private pique; and although usage and precedent both combine to prove their disuse, malice and bribery can easily effect their reviviscence and application to the case.

Sheer cruelty, except in cases of treason against the emperor, cannot be charged against this Code as a whole; though many of the laws seem designed to operate chiefly in terrorem, and the penalty is placed higher than the punishment really intended to be inflicted, that the emperor may have scope for mercy, or as he says, "for leniency beyond the bounds of the law." The principle on which this is done is evident, and the commonness of the practice proves that such an exercise of mercy has its effect. The laws of China are not altogether unmeaning words, though the degree of efficiency in their execution is subject to endless variations; some officers are lenient, others severe; the people in some provinces are industrious and peaceable, in others, turbulent and averse to quiet occupations, so that one is likely to form a juster idea of their administration, by looking at the results as seen in the general aspect of society, and judging of the tree by its fruits, than by drawing inferences applicable to the whole machine of state from particular instances of oppression and insubordination, as is so frequently the case with travellers and writers.

The general examination of the Chinese government here proposed may be conveniently considered under the heads of the emperor and his court, classes of society, the different branches of the supreme administration, the provincial authorities, and the execution of the laws.

The Emperor of China is at the head of the whole; and if the possession of great power, and being the object of almost unbounded reverence, can impart happiness, he may safely be considered as the happiest mortal living; though to his power there

are many checks, and the reverence paid him is proportioned somewhat to the fidelity with which he administers the decrees of heaven. "The emperor is the sole head of the Chinese constitution and government; he is regarded as the vicegerent of heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest legislative and executive powers, without limit or control." Both he and the pope claim to be the vicegerent of heaven and interpreter of its decrees to the whole world, and these two rulers have emulated each other in the arrogant titles they have assumed. The most common appellation employed to denote the emperor, in state papers and among the people, is *hwangtí*, or august sovereign; it is defined as "the appellation of one possessing complete virtues, and able to act on heavenly principles."* This title is further defined as meaning heaven: "heaven speaks not, yet the four seasons follow in regular succession, and all things spring forth. So the three august ones (Fuhhí, Shinnung, and Hwangtí) descended in state, and without even uttering a word, the people bowed to their sway; their virtue was inscrutable and boundless like august heaven, and therefore were they called *august* ones."

Among the numerous titles given him, may be mentioned *hwang shang*, the august lofty one; *tien hwang*, celestial august one; *shing hwang*, the wise and august, i. e. infinite in knowledge and complete in virtue; *tien tí*, celestial sovereign; and *shing tí*, sacred sovereign,—because he is able to act on heavenly principles. He is also called *tien tsz'*, son of heaven, because heaven is his father and earth is his mother; and *shing tien tsz'*, wise son of heaven, as being born of heaven and having infinite knowledge;—terms which are given him as the ruler of the world by the gift of heaven. He is even addressed and sometimes refers to himself, under designations which pertain exclusively to heaven. *Wan sui yé*, "sire of ten thousand years," is a term used when speaking of him or approaching him, like the words *O king live for ever!* addressed to the ancient kings of Persia. *Pí hia*, "beneath the footstool," is a sycophantic compellation used by his courtiers, as if they were only worthy of being at the edge of his footstool.

The emperor usually designates himself by the terms *chin*,

* Chinese Repository, Vol. IV., p. 12; Chinese Chrestomathy, p 558.

ourself; *kwa jin*, the solitary man, or the one man; and *kwa kiun*, the solitary prince. He has been called by many ridiculous titles by foreign writers, as Brother of the Sun and Moon, Grandson of the Stars, King of Kings, &c., but no such epithets are known among the Chinese. His palace has various appellations, such as hall of audience, golden palace, the ninth entrance, vermilion avenue, vermilion hall, rosy hall, forbidden pavilion, the crimson and forbidden palace, gemmeous steps, golden steps, meridian portal, gemmeous avenue, celestial steps, celestial court, great interior, the maple pavilion, royal house, &c. To see him is to see the dragon's face; the throne is called the "dragon's throne," and also the "divine utensil," i. e. the thing given him by heaven to sit in when executing his divine mission; his coat of arms is a five-clawed dragon, and his person is styled the dragon's body. Thus the Old Dragon, it might be almost said, has coiled himself around the emperor of China, one of the greatest upholders of his power in this world, and contrived to get himself worshipped through him by one-third of mankind.

The emperor is the fountain of all power, rank, honor, and privilege to all within his dominions, which are ignorantly supposed to comprise all the best parts of the globe; and as there can be but one sun in the heavens, so there can be but one *hwangtí* on earth, the source and dispenser of benefits to the whole world. The same absolute executive power held by him is placed in the hands of his deputies and governor-generals, to be by them exercised within the limits of their jurisdiction. He is the head of religion, and the only one qualified to adore heaven; he is the source of law, and dispenser of mercy; no right can be held in opposition to his pleasure, no claim maintained against him, and no privilege protect from his wrath. All the forces and revenues of the empire are his, and he has a claim to the services of all males between sixteen and sixty, though he now seldom tries to advance it. In short, the whole empire is his property, and the only checks upon his despotism are public opinion, the want of an efficient standing army, poverty, and the venality of the agents of his power.

The present emperor is the sixth of the Tsing or Pure dynasty, who has reigned in China. He is the second son of his father Kiaking, was born in October, 1781, and ascended the throne in September, 1821; the present year is the 67th of his age.

and the 27th of his reign. The portraits circulated of him, represent him as a mild, inefficient man, with a countenance indicating care and thoughtfulness, but presenting no traces of intemperance. His physiognomy is not peculiarly Mongolian, the thin features, large nose, and small lower face, likening him a little to the Circassian. His private character is not so bad as his father's, without any very salient qualities—a man fitted for peaceful times, but hardly equal to a desperate emergency. The term *Tsing*, or Pure, was taken by the Manchus as a distinctive term for their new dynasty, alluding to the *purity* of justice they intended to maintain in their sway. Some of the founders of the ancient dynasties derived their names from their patrimonial estates, as the Chau, the Tsin, &c.; others, as the *Ming*, or Illustrious, the *Yuen*, or Original, intimated the vanity of the family.

On his accession to the throne, the emperor ordered that the period of his reign should be called Taukwang, or Glory of Reason; and the words may without impropriety be considered, and are so regarded by the people, as his personal name while on the throne. The surname of the reigning family is *Gioro*, or Golden, derived from their ancestral chief Aisin Gioro, whom they feign to have been the son of a divine virgin. They are doubtless descended from the *Kin*, or Golden, a people who subjugated much of northern China in the 11th and 12th centuries, and were driven into Liautung by the Mongols. The given name of the emperor has two syllables, but only one, *Mien*, is generally known, because it is the name of all in the generation to which his majesty belongs; his brothers' names are Mienkai, and Mienyu. He has three sons, two of whom, Yihchu and Yihtsung, are now 15 years old; three sons have died.

The emperor Kanghi instituted a mode of naming the different branches of his family, that every one might see at a glance the generation to which each person belongs. He made out a list of names, eight of which have been used for as many generations; these are Hiuen, Yun, Hung, Yung, Mien, Yih, Tsai, and Fung, and the given name of every member of the same generation contains the same word. Those most nearly allied in blood, as sons, nephews, &c., are still further distinguished by having the second syllables of their names written in compound Chinese characters, whose radicals are alike; thus Kiaking and his brothers wrote their names with Yung, and under the radical

gem; Taukwang and his brothers and cousins, with Mien, and under the radical *heart.* This peculiarity is easily represented in the Chinese characters, but a comparison can be made in English with the supposed names of a family of sons, as Louis Edward, Louis Edwin, Louis Edwy, Louis Edgar, &c., the word *Louis* answering to *Mien,* and the syllable *Ed* to the radical *heart.*

The title Taukwang is called in Chinese *kwoh hau,* or national designation, and was first established by the Han dynasty, about B. C. 200. Native historians have preferred to use the *miau hau,* or ancestral name, as the most appropriate, and because the *kwoh hau,* being sometimes changed by monarchs during their reigns, was liable to some confusion. The reason for thus investing the sovereign with a title different from his real name is not fully apparent; it arose probably out of the vanity of the monarch, who wished to glorify himself by a high sounding title, and the custom was subsequently continued as part of the system of surrounding him with whatever could enhance the awful respect attached to his position.

When his present majesty "received from heaven and revolving nature, the government of the world," he issued the following inaugural proclamation, an extract from which will exhibit something of the practice of the Chinese court on such occasions.

"Our Ta Tsing dynasty has received the most substantial indication of heaven's kind care. Our ancestors, Taitsu and Taitsung, began to lay the vast foundation [of our empire]; and Shítsu became the sole monarch of China. Our sacred ancestor Kanghí, the emperor Yungching the glory of his age, and Kienlung the eminent in honor, all abounded in virtue, were divine in martial prowess, consolidated the glory of the empire, and moulded the whole to peaceful harmony.

"His late majesty, who has now gone the great journey, governed all under heaven's canopy twenty-five years, exercising the utmost caution and industry. Nor evening nor morning was he ever idle. He assiduously aimed at the best possible rule, and hence his government was excellent and illustrious; the court and the country felt the deepest reverence, and the stillness of profound awe. A benevolent heart and a benevolent administration were universally diffused; in China Proper, as well as

beyond it, order and tranquillity prevailed, and the tens of thousands of common people were all happy. But in the midst of a hope that this glorious reign would be long protracted, and the help of heaven would be received many days, unexpectedly, on descending to bless, by his majesty's presence, Lwanyang, the dragon charioteer (the holy emperor) became a guest on high.

"My sacred and indulgent father had, in the year that he began to rule alone, silently settled that the divine utensil (the throne) should devolve on my contemptible person. I, knowing the feebleness of my virtue, at first felt much afraid I should not be competent to the office; but on reflecting that the sages, my ancestors, have left to posterity their plans; that his late majesty has laid the duty on me—and heaven's throne should not be long vacant—I have done violence to my feelings, and forced myself to intermit awhile my heartfelt grief, that I may with reverence obey the unalterable decree; and on the 27th of the 8th moon (October 3d), I purpose devoutly to announce the event to heaven, to earth, to my ancestors, and to the gods of the land and of the grain, and shall then sit down on the imperial throne. Let the next year be the first of Taukwang.

"I look upwards and hope to be able to continue former excellences. I lay my hand on my heart with feelings of respect and cautious awe.—When a new monarch addresses himself to the empire, he ought to confer benefits on his kindred, and extensively bestow gracious favors: whatever is proper to be done on this occasion is stated below."

Here follow twenty-two paragraphs, detailing the gifts to be conferred, and promotions made of noblemen and officers, ordering the restoration of suspended dignitaries to their full pay and honors; and sacrifices to Confucius and the emperors of former dynasties; pardons to be extended to criminals, and banished convicts recalled; governmental debts and arrearages to be forgiven, and donations to be bestowed upon the aged.

"Lo! now, on succeeding to the throne, I shall exercise myself to give repose to the millions of my people. Assist me to sustain the burden laid on my shoulders!" With veneration I receive charge of heaven's great concerns.—Ye kings and statesmen, great and small, civil and military, every one be faithful

and devoted, and aid in supporting the vast affair, that our family dominion may be preserved hundreds and tens of thousands of years, in never ending tranquillity and glory! Promulgate this to all under heaven—cause every one to hear it!"

The programme of ceremonies to be observed when the emperor "ascends the summit," and seats himself on the dragon's throne, was published by the Board of Rites a few days after. It details a long series of prostrations and bowings, leading out and marshalling the various officers of the court, and members of the imperial family. After they are all arranged in proper precedence before the throne, "at the appointed hour, the president of the Board of Rites shall go and entreat his majesty to put on his mourning, and come forth by the gate of the eastern palace, and enter at the left door of the middle palace, where his majesty, before the altar of his deceased imperial father, will respectfully announce that he receives the decree—kneel thrice, and bow nine times."

He then retires, and soon after a large deputation of palace officers "go and solicit his majesty to put on his imperial robes, and proceed to the palace of his mother, the empress dowager, to pay his respects. The empress dowager will put on her court robes, and ascend her throne, before which his majesty shall kneel thrice and bow nine times." After this filial ceremony is over, the golden chariot is made ready, the officer of the Astronomical Board, whose business is to *observe times*, is stationed at the palace gate, and when he announces the arrival of the chosen and felicitous moment, his majesty comes forth and mounts the golden chariot, and the procession proceeds to the Palace of Protection and Peace. Here the great officers of the empire are marshalled according to their rank, and when the emperor sits down in the palace, they all kneel and bow nine times.

"This ceremony over, the president of the Board of Rites stepping forward shall kneel down and beseech his majesty, saying, 'Ascend the imperial throne.' The emperor shall then rise from his seat, and the procession moving on in the same order to the Palace of Peace, his majesty shall ascend the seat of gems, and sit down on the imperial throne, with his face to the south." All present come forward, and again make the nine prostrations, after which the proclamation of coronation, as it would be called

in Europe, is formally sealed, and then announced to the empire with similar ceremonies. There are many other lesser rites observed on these occasions, some of them appropriate to such an occasion, and others, according to our notions, bordering on the ludicrous; the whole presenting a strange mixture of religion, splendor, and farce, though as a whole calculated to impress all with a sentiment of awe towards one, who gives to heaven, and receives from man, such homage and worship.*

Nothing is omitted which can add to the dignity and sacredness of the emperor's person or character. Almost everything used by him, or in his service, is tabued from the common people, and distinguished by some peculiar mark or color, so as to keep up the impression of awe with which he is regarded, and which is so powerful an auxiliary to his throne. The outer gate of the palace must always be passed on foot, and the paved entrance walk, leading up to it, can only be used by him. The vacant throne, or even a screen of yellow silk thrown over a chair, is worshipped equally with his actual presence, and a dispatch is received in the provinces with incense and prostrations; the vessels on the canal, bearing articles for his special use, always have the right of way. His birthday is celebrated over the whole empire by official persons, and the account of the opening ceremony, as witnessed by Macartney's embassy, shows how skilfully every act tends to maintain his assumed character as the son of heaven.

"The first day was consecrated to the purpose of rendering a solemn, sacred, and devout homage to the supreme majesty of the emperor. The ceremony was no longer performed in a tent, nor did it partake of the nature of a banquet. The princes, tributaries, ambassadors, and great officers of state, were assembled in a vast hall; and upon particular notice were introduced into an inner building, bearing at least the semblance of a temple. It was chiefly furnished with great instruments of music, among which were sets of cylindrical bells, suspended in a line from ornamental frames of wood, and gradually diminishing in size from one extremity to the other, and also triangular pieces of metal, arranged in the same order as the bells. To the sound of these instruments, a slow and solemn hymn was sung by eunuchs,

* Chinese Repository, Vol. X., pages 87—98, Indo-Chinese Gleaner, February, 1821.

who had such a command over their voices, as to resemble the effect of musical glasses at a distance. The performers were directed, in the gliding from one tone to another, by the striking of a shrill and sonorous cymbal; and the judges of music among the gentlemen of the embassy, were much pleased with their execution. The whole had, indeed, a grand effect. During the performance, and at particular signals, nine times repeated, all present prostrated themselves nine times, except the ambassador and his suite, who made a profound obeisance. But he whom it was meant to honor, continued, as if in imitation of the Deity, invisible the whole time. The awful impression intended to be made upon the minds of men, by this apparent worship of a fellow-mortal, was not to be effaced by any immediate scenes of sport or gaiety, which were postponed to the following day." * The mass of the people are not admitted to participate in these ceremonies; they are kept at a distance, and care, in fact, very little about them. In every provincial capital, there is a hall, called *Wan-shau kung*, dedicated solely to the honor of the emperor, and where, three days before and after his birthday, all the civil and military officers, and the most distinguished citizens, assemble to do him the same homage as if he were present. The walls and furniture of this hall are yellow.

The right of succession is by custom hereditary in the male line, but it is always in the power of the sovereign to nominate his successor, either from among his own children, or any of his subjects. The heir-apparent is not always known during the lifetime of the incumbent, though there is a titular office of guardian of the heir-apparent. In the reign of Kienlung, one of the censors memorialized him upon the desirableness of announcing his successor, in order to quiet men's minds, and repress intrigue, but the suggestion cost the man his place. The emperor said that the name of his successor, in case of his own sudden death, would be found in a designated place, and that it was highly inexpedient to mention him, lest intriguing men buzzed about him, forming factions, and trying to elevate themselves. The soundness of this policy cannot be doubted, and it is not unlikely Kienlung, or some of his predecessors, knew the evils of an opposite course, from an acquaintance with the history of some of the princes of Central Asia or India. One good result of not indicating the

* Staunton's Embassy, Vol. III., page 63.

heir-apparent to the throne is, that not only are no intrigues formed by the crown-prince, but when he begins to reign, he is seldom compelled, from fear of his own safety, to kill or imprison his brothers or uncles, as was the case in India and Turkey; for as they possess no power or party to render them formidable, their personal ambition soon finds full scope for its exercise in the wilds of Manchuria.

The management of the clan of imperial relatives appertains entirely to the emperor, and has been conducted with considerable sagacity. All its members are under the control of the *Tsung-jin fu*, a sort of clansmen's court, consisting of a presiding controller, two assistant directors, and two deputies of the family. Their duties are to regulate whatever appertains to the government of the emperor's kindred, which is divided into two branches, the direct and collateral, or the *tsung-shih* and *Gioro*. The *tsung-shih*, or "imperial house," comprises only the lineal descendants of Tienming's father, who first assumed the title of emperor. The collateral branches, including the children of his uncles and brothers, are collectively called Gioro abroad. Their united number is unknown, but a minute genealogical record of the whole is kept in the national archives at Peking and Moukden. The *tsung-shih* are distinguished by a yellow girdle, and the Gioro by a red one; when degraded, the former take a red, the latter a carnation girdle. A *wang*, or regulus of the first rank, receives an annual salary of about $13,300, some rations, and a retinue of three hundred and sixty servants, the whole forming an annual tax upon the state of between $75,000 and $90,000. A prince of the second rank receives half that sum; of the third rank, one third, and so on, down to the simple princes of the blood, who each receive four dollars a month, and rations. Some of them are consequently reduced to very straitened circumstances, and most of the imperial connexions exhibit the evils ensuent upon the system of education and surveillance adopted towards them, in their low, vicious pursuits, and cringing imbecility of character. The sum of $133 is allowed when they marry, and $150 to defray funeral expenses, which induces some of them to maltreat their wives to death, in order to receive the allowance and dowry as often as possible.

The titular nobility of the empire, as a whole, is a body whose members are without power, land, wealth, office, or influence.

Some of the titles are more or less hereditary, but the whole system has been so devised, and the titles so conferred, as to tickle the vanity of those who receive them, without granting them any real power in virtue of the honor. The titles are not derived from landed estates, but the rank is simply designated in addition to the name. There are twelve orders of nobility conferred solely on the members of the imperial house and clan, all of which are to some extent hereditary. 1. *Tsin wang*, 'kindred prince,' or prince of the blood, conferred usually on his majesty's brothers or sons. 2. *Kiun wang*, or 'prince of a princedom;' the eldest sons of the princes of these two degrees take a definite rank during their father's lifetime, but the collateral branches descend in precedence as the generations are more and more remote from the direct imperial line, until the person is known simply as member of the imperial clan. 3. *Beile*, and 4. *Beitse*, two orders of princes in collateral branches of the family. 5. Guardian Duke, and 6. Sustaining Duke; the 7. and 8. are subordinates to them. The 9th to the 12th ranks are respectively called Guardian, Sustaining, and Serving Generals, and Brevet General. The number of persons in the lower ranks is very great. Few of these men hold offices of any importance at the capital, and still more rarely are they placed in responsible situations in the provinces, but the government of Manchuria is chiefly in their hands. There are several classes of the imperial princesses, whose tutelage and disposal is under the control of the empress and the court.

Besides these, are the five ancient orders of nobility, *kung*, *hau*, *peh*, *tsz'*, and *nan*, usually rendered duke, count, viscount, baron, and baronet, which are conferred without distinction on Manchus, Mongols, and Chinese, both civil and military, for such reasons as are deemed sufficient. The three first take precedence of the highest untitled civilians, but an appointment to most of the high offices in the country carries with it an honorary title. The direct descendant of Confucius is called *yen-shing kung*, "the ever-sacred duke;" and of Koxinga, *hai-ching kung*, or "sea-quelling duke;" these are the only hereditary titles among the Chinese. Besides the above-mentioned, there are others, which are deemed even more honorable, either from their rarity or peculiar privileges, and answer to membership of the various orders of the Garter, Thistle, Bath, &c., in Europe.

The internal arrangements of the court are modelled somewhat after those of the Boards, the general supervision being under the direction of a superior board, called the *Nuiwu fu*, composed of a president and six assessors, under whom are seven subordinate departments. It is the duty of these officers to attend upon the emperor and empress at sacrifices, and conduct the ladies of the hareem to and from the palace; they oversee the households of the sons of the emperor, and direct, under his majesty, everything belonging to the palace, and whatever appertains to its supplies and the care of the imperial guard. The seven departments are methodically arranged, the whole bearing no little resemblance to a miniature state: one is for supplies of food and raiment; a second is for defence, to regulate the body-guard when the emperor travels; the third attends to the etiquette the members of this great family must observe towards each other, and brings forward the inmates of the hareem when the emperor, seated in the inner hall of audience, receives their homage, led by the empress herself; a fourth department selects ladies to fill the hareem, and collects the revenue from crown lands; a fifth superintends all repairs necessary in the palace, and sees that the streets of the city be cleared whenever the emperor, empress, or any of the women or children in the palace wish to go out; a sixth department has in charge the herds and flocks of the emperor; and the last is a court for punishing the crimes of soldiers, eunuchs, and others attached to the palace.

About 5000 eunuchs are connected with the palace, but from what stations in society they are taken is not specified. In 1829, a supplementary clause was added to the law, ordering that the sons of a murderer who had killed all the heirs of a family should be given to the keeper of the hareem to be emasculated; but such a law would not do much towards supplying this part of the household. The number of females attached to the hareem is not accurately known; all of them are under the nominal direction of the empress. Every third year, his majesty reviews the daughters of the Manchu officers over twelve years of age, and chooses such as he pleases for concubines; there are only seven legal concubines, but an unlimited number of illegal. The latter are restored to liberty when they reach the age of 25, unless they have borne children to his majesty. It is generally considered an advantage to a family to have a daughter in the

hareem, especially by the Manchus, who endeavor to rise by this backstairs influence.*

In the 48th volume of the *Hwui Tien*, from which work most of the details in this chapter are obtained, there is an account of the supplies furnished his majesty and court. There should daily be placed before the emperor, 30 *lbs.* of meat in a basin, and 7 *lbs.* boiled into soup; hog's fat and butter, of each $1\frac{1}{2}$ *lbs.*, two sheep, two fowls, and two ducks, the milk of eighty cows, and 75 parcels of tea. Her majesty receives 21 *lbs.* of meat in platters, and 13 *lbs.* boiled with vegetables, one fowl, one duck, twelve pitchers of water, the milk of 25 cows, and ten parcels of tea. Her maids and the concubines receive their rations according to a regular fare, which is minutely specified.

The empress-dowager is the most important person within the palace, and his majesty does homage to her at frequent intervals, by making the highest ceremony of nine prostrations before her. The empress-dowager reached the age of sixty in 1836, on which happy occasion many honors were conferred by the emperor. An extract from the ordinance issued on this festival, will exhibit the regard paid her by his majesty.

"Our extensive dominions have enjoyed the utmost prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honored relative to whom the whole court looks up. To her happiness, already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies of the occasion shall exceed in splendor the utmost requirements of the ancients in regard to the human relations, calling forth the gratulation of the whole empire. It is indispensable that the observances of the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent and care of her, may both be equally and gloriously displayed. . . . . In the first month of the present winter occurs the sixtieth anniversary of her majesty's sacred natal day. At the opening of the happy period, the sun and moon shed their united genial influences on it. When commencing anew the revolution of the sexagenary cycle, the honor thereof adds increase to her felicity.

* Chinese Repository, Vol. XIV., page 521

Looking upwards and beholding her glory, we repeat our gratulations, and announce the event to heaven, to earth, to our ancestors, and to the patron gods of the empire. On the nineteenth day of the tenth moon in the fifteenth year of Taukwang, we will conduct the princes, the nobles, and all the high officers, both civil and military, into the presence of the great empress, benign and dignified, universally placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded; and we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven; and while announcing it to the gods and to our people, we will tender to her blessings unbounded."

Besides the usual tokens of favor, such as rations to soldiers, pardon to offenders, promotion to the deserving, advance in official rank, &c., it was ordered in the 11th article, "That every perfectly filial son or obedient grandson, every upright husband or chaste wife, upon proofs being brought forward, shall have a monument erected with an inscription in his or her honor." Soldiers who had reached the age of 90 or 100, received money to erect an honorary portal; and tombs, temples, bridges, and roads were ordered to be repaired; but how many of these "exceedingly great and special favors" were actually carried into effect cannot be stated.*

Princesses are given in marriage to the chieftains of the Mongols, and leading statesmen among the Manchus, for all intermarriages between these races and the Chinese are illegal. The imperial body-guard is composed of picked Manchu troops, about 700 to 800 in number, selected from a body of imperial slaves or troops, who are under the control of high officers. Some of the guard are always about the imperial person, while other portions of the force are placed on the frontier.

Under the emperor is the whole body of the people, a great family bound implicitly to obey his will as being that of heaven, and possessing no right or property *per se;* in fact, having nothing but what has been derived from, or may at any time be reclaimed by, him. The greatness of this family, and the absence of an entailed aristocracy to hold its members or their lands in serfdom,

* Chinese Repository, Vol. IV., page 576.

are partial safeguards against excess of oppression. Liberty is unknown among the people; there is not even a word for it in the language. No acknowledgment on the part of the sovereign of certain well understood rights belonging to the people has ever been required, and is not likely to be demanded or given by either party, until the Gospel shall teach them their respective rights. Emigration abroad, and even removal from one part of the empire to another, are prohibited or restrained, though neither of these regulations offers much obstacle to changing one's place of residence or occupation. Notwithstanding Chinese society is so homogeneous when considered as distinct from the sovereign, inequalities of many kinds are constantly met with, some growing out of birth or property, others out of occupation or merit, but most of them derived from official rank. There is no caste as in India, although the ancient distinction of the people into scholars, agriculturists, craftsmen, and tradesmen, has been supposed to be analogous; one of the former emperors did, however, endeavor unsuccessfully to introduce caste. This fourfold arrangement was perhaps made from a notion of the relative usefulness of these classes, but there are local prejudices against associating with some portions of the community, though the people thus shut out are not remnants of old castes. The *tankia*, or boat-people, at Canton form a class in some respects beneath the other portions of the community, and have many customs peculiar to themselves. At Ningpo, there is a still more degraded class called *to min*, amounting to nearly 3000 persons, with whom the people will not associate. The men are not allowed to enter the examinations, or follow an honorable calling, but are play-actors, musicians, or sedan-bearers; the women are matchmakers or female barbers, and are obliged to wear a peculiar dress, and usually go abroad carrying a bundle wrapped in a checkered handkerchief. The *tankia* at Canton also wear a similar handkerchief on their head, and do not cramp their feet. The *to min* are supposed to be descendants of the Kin, who held northern China in A. D. 1100, or of native traitors, who aided the Japanese, in 1555–1563, in their descent upon Chehkiang. The *tankia* came from some of the Miautsz' tribes, so early that their origin is unknown.*

* Missionary Chronicle, Vol. XIV., page 324.

The modern classifications of the people, recognised, however, more by law than custom, are various and comprehensive. First, natives and aliens; the latter include the unsubdued mountaineers and aboriginal tribes still living in various parts of the empire, races of boat-people on the coasts, and all foreigners residing within its limits, each of whom are subject to particular laws. Second, conquerors and conquered; having reference almost entirely to a prohibition of intermarriages between Manchus and Chinese. Third, freemen and slaves; every native is allowed to purchase slaves and retain their children in servitude, and free persons sometimes forfeit their freedom on account of their crimes, or sell themselves into bondage. Fourth, the honorable and the mean, who cannot intermarry without the former forfeiting their privileges; the latter comprise, besides aliens and slaves, criminals, executioners, police-runners, actors, jugglers, beggars, and all other vagrant or vile persons, who are in general required to pursue for three generations, some honorable and useful employment before they are eligible to enter the literary examinations. These four divisions extend over the whole body of the people, but really affect only a small minority.

There are also eight privileged classes, of which the privileges of imperial blood and connexions, and that of nobility, are the only ones really available; this privilege affects merely the punishment of offenders belonging to either of the eight classes. The privilege of imperial blood is extended to all the blood relations of the emperor, all those of the empress mother and grandmother within four degrees, of the empress within three, and of the consort of the crown prince within two. Privileged noblemen comprise all officers of the first rank, all of the second holding office, and all of the third whose office confers a command. These ranks are entirely distinct from the titles of nobility, and are much thought of by officers as honorary distinctions. There are nine, each distinguished by a different colored ball placed on the apex of the cap, by a peculiar emblazonry on the breast, and a different clasp to the girdle.

Civilians of the first rank wear a precious ruby or transparent red stone; a stork is embroidered on the back and breast of the robe, and the girdle clasp of prehnite set in rubies; military men differ only in having a unicorn instead of a stork, their buttons and clasps being the same as civilians.

Civilians of the second rank wear a red coral button, a robe embroidered with a golden pheasant, and a girdle clasp of gold set in rubies; the lion is emblazoned on the military.

Civilians of the third rank carry a sapphire, and one-eyed peacock's feather, a robe with a peacock worked on the breast, and a clasp of worked gold; military officers have a leopard instead of a peacock.

Civilians of the fourth rank are distinguished by a blue opaque stone, a crane on the breast, and a clasp of worked gold with a silver button; military officers carry a tiger instead of a crane.

Civilians of the fifth rank are denoted by a crystal button, a silver pheasant on the breast, and a clasp of plain gold with a silver button; the bear is the escutcheon of military men.

Civilians of the sixth rank wear an opaque white shell button, a blue plume, an egret worked on the breast, and a mother-of-pearl clasp; military men bear a *pien*, or little tiger.

Civilians of the seventh rank have a plain gold button, a partridge on the breast, and a clasp of silver; a rhinoceros designates the military, as it also does in the next rank.

The eighth rank wear a worked gold button, a quail on the breast, and a clasp of clear horn.

The ninth rank are distinguished by a worked silver button, a sparrow on the breast, and a clasp of buffalo's horn; military men are marked by a sea-horse embroidered on the robe.

Different Styles of Official Caps.

The mass of people, besides the legal distinctions here noticed, are further subdivided into different clans, guilds, societies, pro-

fessions, and communities, all of which in some degree assist them in maintaining their rights, and give a power to public opinion it would not otherwise possess. Legally, every subject is allowed access to the magistrates, secured protection from oppression, and can appeal to the higher courts, but these privileges are of little avail if he is poor or unknown. He is too deeply imbued with fear, and too ignorant of his rights, to think of organized resistance; his mental independence has been destroyed, his search after truth paralysed, his enterprise checked, and his whole efforts directed into two channels, viz. labor for bread, and study for office, by the operation of this servile fear. The people of a village, for instance, will not be quietly robbed of the fruits of their industry; but every individual submits to multiplied insults, oppressions, and cruelties, without thinking of combining with his fellows to resist. Property is held by a tolerably secure tenure, but almost every other right and privilege are shamefully trampled on.

Although there is nominally no deliberative or advisatory body in the Chinese government, and nothing really analogous to a congress, parliament, or tiers état, still necessity compels the emperor to consult and advise with some of his officers. There are two imperial councils, which may be regarded as the organs of communication between the imperial head and the body politic; these are the *Nui Koh* or Cabinet, and the *Kiun-kí Chu* or General Council; the last being the most deliberative body of the two. Subordinate to these two councils are the administrative parts of the supreme government, consisting of the six Boards, the Colonial Office, Censorate, Courts of Representation and Appeal, and the Imperial Academy; making in all thirteen principal departments, each of which will require a short description. It need hardly be added that there is nothing like an elective body in any part of the system; such a feature to a Chinese would be almost as incongruous as the election of a father by his family.

The Nui Koh, or Cabinet, consists of four *ta hioh-sz'*, or principal, and two *hiehpan ta hioh-sz'*, or joint assistant chancellors, half of them Manchus, and half Chinese. Their duties, according to the Imperial Statutes, are to "deliberate on the government of the empire, proclaim abroad the imperial pleasure, regulate the canons of state, together with the whole administration of the great balance of power, thus aiding the emperor in

directing the affairs of state." Subordinate to these six chancellors, are six grades of officers amounting in all to upwards of two hundred persons, of whom more than half are Manchus. Immediately under the six chancellors, are ten assistants, called *hiohsz'*, "learned scholars;" some of the sixteen are constantly absent in the provinces or colonies, when their places are supplied by substitutes. What in other countries is performed by one person as prime minister, is in China performed by the four chancellors, of whom the first in the list is usually considered to be the premier, though perhaps the most influential man and the real leader of government holds another station. The present premier of China is Muchangah, a Manchu of great influence and power, and probably an able man; he has been president of several Boards and of the Academy, and has filled his present high station eleven years. It speaks something for the stability of this government, that Taukwang has had only three premiers in twenty-six years, Tohtsin, Changling, and Muchangah, all of them Manchus.

The most prominent daily business of the Cabinet is to receive imperial edicts and rescripts and present memorials, lay before his majesty the affairs of the empire and receive his orders thereon, and forward them to the appropriate office to be copied and promulgated. In order to expedite business in court, it is the custom, after the ministers have read and formed an opinion upon each document, to fasten a slip of paper at the foot, or more than one if elective answers are to be given, and thus present the document to his majesty, in the presence-chamber, who, with a stroke of his pencil on the answer he chooses, decides its fate. The papers having been examined and arranged, are submitted to the sovereign at daylight on the following morning, in the daily audience; one of the six Manchu *hiohsz'* first reads each document and hands it over to one of the four Chinese *hiohsz'*, who inscribes the answer dictated by the sovereign, or hands it to him to perform that duty with the vermilion pencil. By this arrangement, a large amount of business can be summarily dispatched; but it is also evident that no little depends upon the manner in which the answer written upon the slip is drawn up, as to the reception or rejection of the paper, though care has been taken in this particular by requiring that codicils be prepared, showing the reasons for each answer. The

appointment, removal, and degradation of all officers throughout his vast dominions, orders respecting the apportionment or remittal of the revenue and taxes, disposition of the army, regulation of the nomadic tribes,—in short, all concerns, from the highest appointments and changes down to petty police cases of crime, are brought to the notice and action of the emperor, through the Cabinet.

Besides these daily duties, there are some additional functions devolving upon the members of the Cabinet, such as presiding on all state occasions and sacrifices, coronations, reception of embassies, &c.; these duties are fulfilled by the ten assistant *hiohsz'*, who are all vice-presidents of the Board of Rites. They are the keepers of the 25 seals of government in the Palace of Peace, each of which is of a different form, and used for different and special purposes, according to the custom of orientals, who place so much dependence upon the seal for vouching for the authenticity of a document.* Attached to the Cabinet are ten subordinate officers, one of which is for translating documents into the various languages found in the empire. The higher members of the Cabinet are familiarly called *koh lau*, i. e. elders of the council-room, from which the word *colao*, often met with in books upon China, is derived.†

2. The KIUN-KI CHU, or General Council, is of recent organization, but is probably the most influential body in the government; and, though quite unlike in its construction, corresponds to the *ministry* of western nations more than any other branch of the Chinese system. It is composed of princes of the blood, chancellors of the Cabinet, the presidents and vice-presidents of the six Boards, and chief officers of all the other courts in the capital, selected at the emperor's pleasure, who are unitedly called "great ministers directing the machinery of the army,"—the army being here taken to signify the nation. Its duties are "to write imperial edicts and decisions, and determine such

* Chinese Chrestomathy, page 570, chap. xvii., sect. 4.

† A still more common designation for officers of every rank in the employ of the Chinese government, has not so good a parentage; this is the word *mandarin*, derived from the Portuguese *mandar*, to command, and indiscriminately applied by foreigners to every grade from a premier to a tide-waiter; it is not needed in English as a general term for officers, and ought to be disused, moreover, from its tendency to convey the impression that they are in some way unlike their compeers elsewhere.

things as are of importance to the army and nation, in order to aid the sovereign in regulating the machinery of affairs." The number of members of the General Council probably varies according to his majesty's pleasure, but as no list of them is given in the Red Book, it is impossible to tell the proportion of Chinese and Manchu officers constituting this mainspring of the government, though nearly one-half are Manchus, and their relative preponderance in the two great councils of the empire shows in whose hands the real direction of the affairs of state lie.

The members of the General Council assemble daily in the Forbidden Palace, between five and six in the morning, and there transact the business before them; when summoned by his majesty into the council-chamber, they sit upon mats or low cushions, no person ever being permitted to sit on chairs in the real or supposed presence of the emperor. His majesty's commands being written down by them, are, if public, transmitted to the Inner Council to be promulgated; but on any matter requiring secresy or expedition, a dispatch is forthwith made up and sent under cover to the Board of War to be forwarded. In all important consultations or trials, this Council, either alone or in connexion with the appropriate court, is called in; and in time of war it is formed into a committee of ways and means. Lists of officers entitled to promotion are kept by it, and the names of proper persons to supply vacancies furnished the emperor. Many of the residents in the colonies are members of the Council, and communicate directly with his majesty through it, and receive allowances and gifts with great formality from the throne, —a device of statecraft designed to maintain an awe of the imperial character and name as much as possible among the mixed races under them.

From this account of its duties, the General Council evidently fills an important station in the system, and tends greatly to consolidate the various branches of government, and facilitate their harmonious action, as well as to supply the deficiencies of an imbecile, or restrain the acts of a tyrannical monarch. The Statutes from which these notices are taken speak of various record-books, both public and secret, kept by the members for noting down the opinions of his majesty; and add that there are no fixed times for audiences, one or more sessions being held daily, according to the exigencies of the state. Besides these

functions, its members are further charged with certain literary matters, and three subordinate offices are attached to the Council for their preparation. One is for drawing up narratives of important transactions,—a few of those relating to the war with England would be curious at this time; a second is for translating documents; and the third, entitled "an office for observing that imperial edicts are carried into effect," must at times have rather an arduous task, though probably its responsibility ends when the dispatch goes forward. An office with this title shows that the Chinese government, with all its business-like arrangements, is still an Asiatic one.*

The duties of these supreme councils are general, comprising matters relating to all departments of the government, and serve to connect the head of the state with the subordinate bodies, not only at the capital, but in all the provinces, so that he can, and probably does to a very great degree, thereby maintain a general acquaintance with what is done in all parts, and sooner rectify disorders and malpractices. The rivalry between their members, and the dislike entertained by the three races composing them, cause no doubt some trouble to his majesty, but they also tend to prevent conspiracies and intrigues. It must not be supposed, however, that every high officer in the Chinese government is wholly unprincipled, venal, and intriguing; most of them desire to serve and maintain their country.

The *King Chau*, i. e. Court Transcripts, usually called the Peking Gazette, is compiled from the papers presented before the General Council, and constitutes the principal source of information available to the people for ascertaining what is going on in the empire. Every morning, ample extracts from the papers decided upon or examined by the emperor, including his own orders and rescripts, are placarded upon boards in a court of the palace, and form the materials for the annals of government and the history of the empire. Couriers are dispatched to all parts of the land, carrying copies of these papers to the high provincial officers; and persons are also permitted to print these documents without note or change, and circulate them at their own charges to their customers. This is the Peking Gazette, and such the mode of its compilation. It is very generally read and talked about by the gentry and educated people in cities, and tends to

* Chinese Repository, Vol. IV., p. 138. Chinese Chrestomathy, page 573

keep them more acquainted with the character and proceedings of their rulers, than the Romans were of their sovereigns and senate. In the provinces, thousands of persons find employment by copying and abridging the Gazettes for readers who cannot afford to purchase the complete edition.

The principal executive bodies in the capital under these two Councils are the *Luh Pu*, or Six Boards, which are departments of long standing in the government, having been modelled on much the same plan during the ancient dynasties. At the head of each Board are two presidents, called *shang-shu*, and four vice-presidents, called *shílang*, alternately a Tartar and a Chinese; and over three of them—those of Revenue, War, and Punishment—are placed superintendents, who are frequently members of the Cabinet; sometimes the president of one Board is superintendent of another. There are three subordinate grades of officers in each Board, who may be called directors, under-secretaries, and controllers, with a great number of minor clerks, and their appropriate departments for conducting the details of the general and peculiar business coming under the cognisance of the Board, the whole being arranged and subordinated in the most business-like style. The detail of all the departments in the general and provincial governments is regulated to the minutest matter in the same manner. For instance, each Board has a different style of envelope in which to send its dispatches, and the papers in the offices are filed away in them.

3. The Lí Pu, or Board of Civil Office, "has the government and direction of all the various officers in the civil service of the empire, and thereby it assists the emperor to rule all people;" and these duties are further defined, as including "whatever appertains to the plans of selecting rank and gradation, to the rules of determining degradation and promotion, to the ordinances of granting investitures and rewards, and the laws for fixing schedules and furloughs, that the civil service may be supplied." Civilians are presented to the emperor, and all civil and literary officers distributed throughout the empire by this Board.

There are four bureaus in this Board. The first attends to the distinctions, precedence, promotion, exchanging, &c., of officers. The second investigates their merits and worthiness to be recorded and advanced, or contrariwise, ascertains the character each officer bears, and the manner in which he fulfils his duties,

and prescribes his furloughs. The third regulates retirement from office on account of mourning or filial duties to sick parents, and supervises the registration of official names; it is through this bureau that Hwang Ngăntung, the governor of Kwangtung, has lately been degraded for not resigning his office on the death of his mother. The fourth regulates the distribution of titles, patents, and posthumous honors. The Chinese is the only government that ennobles ancestors for the merits of their descendants; the custom arose out of the worship paid them, in which the rites are proportionate to the rank of the deceased, not of the survivor; and if the deceased parent or grandparent were commoners, they receive proper titles in consequence of the elevation of their son or grandson. This custom is not a trick of state to get money, as has been said,* for commoners cannot buy these posthumous titles; they can only buy nominal titles for themselves. The usage, however, offers an illustration of the remark of Job, "His sons come to honor, and he knoweth it not."

4. The Hŭ Pŭ, or Board of Revenue, "directs the territorial government of the empire, and keeps the lists of population in order to aid the emperor in nourishing all people; whatever appertains to the regulations for levying and collecting duties and taxes, to the plans for distributing salaries and allowances, to the rates for receipts and disbursements at the granaries and treasuries, and to the rights for transporting by land and water, are reported to this Board, that sufficient supplies for the country may be provided." Besides these duties, it obtains the admeasurement of all lands in the empire, and proportions taxes and conscriptions, according to the divisions, population, &c., regulates the expenditure, and ascertains the latitude and longitude of places. One minor office prepares lists of all the Manchu girls fit to be introduced into the palace for selection as inmates of the imperial hareem, a duty which seems somewhat incongruous, unless these girls are regarded as the revenue from Manchuria. The injudicious mode of collecting revenue common under the Persian and Syrian kings, by which the sums obtained from single cities and provinces were apportioned among the royal family and favorites, and carried directly to them, has never been practised by the Chinese.

* People of China, page 59.

There are fourteen subordinate departments under this Board to attend to the receipt of the revenue from each of the eighteen provinces, each of which corresponds with the treasury department in its respective province. The revenue being paid in various ways and articles, as money, grain, manufactures, &c., the receipt and distribution of the various articles require a large number of assistants. This Board is moreover a court of appeal on disputes respecting property, and superintends the mint in each province; one bureau is called the "great ministers of the Three Treasurie," viz. of metals, silks and dye-stuffs, and stationery.

5. The Lí Pu, or Board of Rites, "examines and directs concerning the performance of the five kinds of the ritual observances, and makes proclamation thereof to the whole empire, thus aiding the emperor in guiding all people. Whatever appertains to the ordinances for regulating precedence and literary distinctions, to the canons for maintaining religious honor and fidelity, to the orders respecting intercourse and tribute, and to the forms of giving banquets and granting bounties, are reported to this Board in order to promote national education." The five classes of rites are defined to be those of a propitious and those of a felicitous nature, military and hospitable rites, and those of an infelicitous nature. Among the subordinate departments is that of ceremonial forms, which "has the regulation of the etiquette to be observed at court on all occasions, on congratulatory attendances, in the performance of official duties, &c.; also the regulation of dresses, caps, &c.; as to the figure, size, color, and nature of their fabrics and ornaments, of carriages and riding accoutrements, their form, &c., with the number of followers and insignia of rank. It has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely defining the number of bows and degree of attention which each is to pay to the other when meeting in official capacities, according as they are on terms of equality or otherwise. It has also to direct the forms of their written official intercourse, including those to be observed in addresses to and from foreign states. The regulation of the literary examinations, the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of successful candidates, with the establishment of governmental schools and academies, are all under this department."

Another office superintends the rites to be observed in worshipping deities and spirits of departed monarchs, sages, and worthies, and in "saving the sun and moon" when eclipsed. The third, called "host and guest office," looks after tribute and tribute-bearers, and takes the whole management of foreign embassies, supplying not only provisions, but translators, and ordering the mode of intercourse between China and other states. The fourth oversees the supplial of food for banquets and sacrifices. The details of all the multifarious ritual duties of this Board occupy fourteen volumes of the Statutes. "Truly nothing is without its ceremonies," as Confucius taught, and no nation has paid so much attention to them in the ordering of its government as the Chinese. The Book of Rites is the foundation of ceremonies, and the infallible standard as to their meaning, and the importance the Chinese attach to them has had a powerful influence in forming their national character.

Attached to the Board of Rites is a Board of Music, containing an indefinite number of officers possessing musical talents, whose duties "are to study the principles of harmony and melody, to compose musical pieces and form instruments proper to play them, and then suit both to the various occasions on which they are required." Nor are the graces of dancing and posture-making neglected by these ceremony-mongers; but it may with truth be said, that if no other nation ever had a Board of Music, and required so much official music as the Chinese, certainly none ever had less real melody.

6. The PING PU, or Board of War, "has the government and direction of all the officers within and without the provinces employed in the military service of the nation, for the purpose of aiding the emperor in protecting all people. Whatever appertains to the ordinances for taking away, giving, and resuming office or inheriting rank, to the plans of the post-office department, to the rules of military examination and discipline, and to the rates and enrolment of actual service, are reported to this Board, in order to regulate the hinge of state"—i. e. the mainspring in the whole machine, the army, on which the Manchus depend for maintaining their supremacy. The navy is also under the control of this Board, whose general functions are indicated by its title. The management of the post is confided to a special department, and the transmission of official dispatches

is performed with great efficiency and regularity. A minor bureau of the courier office is called "the office for the announcement of victories," which contrived, no doubt, to make itself useful during the war with England, though from a recital of its duties it appears to be rather an urgent express office, whose couriers should hasten as if they announced a victory. The examination of military candidates, providing all kinds of warlike stores, animals, and chariots in camp, castle, and field; determining the number and overseeing the conduct of officers, positions of the forces and garrisons, &c., naturally falls within the jurisdiction of the Board of War.

The regulation of the entire army is committed to several departments, and the forces under each are kept distinct. The imperial body-guard, as such, is directed by the *Shí-wei chu*, or Court of the Guards, and every precaution is taken to insure its fidelity, and attach the officers and men to their master. The Manchu army which effected the conquest in 1644 was assisted by Mongols and Chinese, the three nations were divided into eight corps or "banners," and still form the hereditary defence of the conquerors. Each of the twenty-four corps are under a *tutung*, or general, and two *fu tutung*, or lieutenant-generals, whose duties are "to sustain the regulations of the various corps, to keep account of their instruction and maintenance, to arrange their titles and honors, and to economize the expenditure upon them, in order to aid the sovereign in regulating the affairs of the 'bannered force.'" Most of these troops remain at Peking or in Liautung, and the smaller military bodies of Chinese in the capital are connected with them. The detail of the subdivisions and locations of this part of the army, and of the native troops in the provinces, possesses a minor interest compared with the civil service. The total number of troops of all arms and nations stationed throughout the empire cannot be stated; the Chinese troops form the greater, and probably the least effective part.*

7. The HING PU, or Board of Punishments, "has the government and direction of punishments throughout the empire, for the purpose of aiding the sovereign in correcting all people. Whatever appertains to measures of applying the laws with leniency or severity, to the task of hearing evidence and giving decisions,

* Chinese Repository, Vol. IV., pp. 188, 276–287; Vol. V., pp. 165–178

to the rights of granting pardons, reprieves, or otherwise, and to the rate of fines and interest, are all reported to this Board, to aid in giving dignity to national manners." The Hing Pu partakes of the nature of both a criminal and civil court; its officers usually meet with those of the Censorate and Tali Sz', the three forming the *San Fah Sz'*, or Three Law Chambers, which decide on capital cases brought before them. In the autumn, these three unite with members from six other courts, forming collectively a Court of Errors to revise the decisions of the provincial judges, before reporting them to his majesty. These precautions are taken to prevent injustice, when life is involved, and the system shows an endeavor on the part of the Chinese to secure a full and impartial consideration for all capital cases, which, although it may signally fail of its full effect, does them high credit, when the little value set upon life generally by Asiatic governments is considered. These bodies are expected to conform their decisions to the law, nor are they permitted to cite the emperor's own decisions as precedents, without the law on these decisions has been expressly entered as a supplementary clause in the Code.

It also belongs to sub-officers in the Board of Punishments to record all his majesty's decisions upon appeals from the provinces at the autumnal assizes, when the entire list is presented for his examination and ultimate decision, and see that these sentences are transmitted to the provincial judges. Another office superintends the publication of the quinquennial edition of the Code, with all the changes and additions; a third oversees jails and jailers; a fourth receives the fines levied by commutation of punishments; and a fifth registers the receipts and expenditures of the Board. If the administration of the law in China at all corresponded with the equity of most of its enactments, or the caution taken in preventing collusion, malversation, and haste on the part of the judges, it would be incomparably the best governed country out of Christendom; but the painful contrast between good laws and wicked rulers is such as to show the utter impossibility of securing the due administration of justice without higher moral principles than heathenism can teach.

8. The Kung Pu, or Board of Works, "has the government and direction of the public works throughout the empire, together with the current expenses of the same, for the purpose of aiding the emperor to keep all people in a state of repose. Whatever

appertains to plans for buildings of wood or earth, to the forms of useful instruments, to the laws for stopping up or opening channels, and to the ordinances for constructing the mausolea and temples, are reported to this Board in order to perfect national works." The duties of the Board of Works are of a miscellaneous nature, and are performed in other countries by no one department, though the plan adopted by the Chinese is not without its advantages. One bureau takes cognisance of the condition of all city walls, palaces, temples, altars, and other public structures; sits as a prize-office, and furnishes tents for his majesty's journeys, supplies timber for ships, and pottery and glass-ware for the court. A second attends to the manufacture of military stores and utensils employed in the army, sorts the pearls from the fisheries according to their value, regulates weights and measures, furnishes "death-warrants" to governors and generals, and lastly, takes charge of arsenals, stores, camp-equipage, and other things appertaining to the army. A third department has charge of all water-ways and dikes; it also repairs and digs canals, erects bridges, oversees the banks of rivers by means of deputies stationed at posts along their course, builds vessels of war, collects tolls, mends roads, digs the sewers in Peking and cleans out its gutters, preserves ice, makes book-cases for public records, and lastly, looks after the silks sent as taxes. The fourth of these offices confines its attention chiefly to the condition of the imperial mausolea, the erection of the sepulchres and tablets of meritorious officers buried at public expense, and the adornment of temples and palaces, as well as superintending all workmen employed by the Board.

The mint is under the direction of two vice-presidents, and the manufacture of gunpowder is specially intrusted to two great ministers. One would think from this recital that the functions of the Board of Works were so diverse, that it would be one of the most efficient parts of government; but if the condition of forts, ports, dikes, &c., in other parts of the country, corresponds to those along the coast, there is, as his majesty said of the army, "the appearance of going to war, but not the reality,"—most of the works being on record, and suffered to remain there, except when danger threatens, or his majesty specially orders a public work, and, what is more important, furnishes the money.

9. The Lí Fan Yuen, i. e. Court for the Government of Fo-

reigners, commonly called the Colonial Office, "has the government and direction of the external foreigners, orders their emoluments and honors, appoints their visits to court, and regulates their punishments, in order to display the majesty and goodness of the state." This is an important branch of the government, and has the superintendence of all the wandering and settled tribes in Mongolia, Cobdo, Ílí, and Koko-nor. All these are called *wai fan*, or "external foreigners," in distinction from the tributary tribes in Sz'chuen and Formosa, who are termed *nui fan*, or "internal foreigners." There are also *nui í* and *wai í*, or "internal and external barbarians," the former comprising the unsubdued mountaineers of Kweichau, and the latter the inhabitants of all foreign countries, who do not choose to range themselves under the renovating influences of the Celestial empire. The Colonial Office regulates the government of the nomads and restricts their wanderings, lest they trespass on each other's pasture-grounds. Its officers are all Manchus and Mongols, having over them one president and two vice-presidents, Manchus, and one Mongolian vice-president appointed for life.

Besides the usual secretariates for conducting its general business, there are six departments, whose combined powers include every detail of authority necessary for the management of these clans. The first two have jurisdiction over the numerous tribes and corps of the Inner Mongols, who are under more complete subjection than the others, and part have been placed under the control of officers in Chihlí and Shansí. The appointment of local officers, collecting taxes, allotting land to Chinese settlers, opening roads, paying salaries, arranging the marriages, retinues, visits to court, and presents made by the princes, and the review of the troops, all appertain to these two departments. The third and fourth have a similar, but less effectual control over the princes, lamas, and tribes of Outer Mongolia. At Kurun, in the Tuchétu khanate, reside two high ministers, organs of communication with Russia, and general overseers of the frontier. The oversight of the lama hierarchy in Mongolia is now completely under the control of this office; and in Tibet, their power has been considerably abridged. The fifth department directs the actions, restrains the power, levies the taxes, and orders the tributary visits of the Mohammedan begs in the southern circuit of Ílí, who are quiet pretty much as they are

paid by presents and flattered by honors. The sixth department regulates the penal discipline of the tributary tribes. The salaries paid the Mongolian princes are distributed according to an economical scale. A *tsin wang*, or "kindred prince," annually receives only $2,600 and 25 pieces of silk; a *kiun wang*, or "prince of a princedom," receives about $1,666 and 15 pieces of silk; and so on through the ranks of Beile, Beitse, Duke, &c., the last of whom receives a stipend of only $133 and four pieces of silk. The internal organization of these tribes strikingly resembles the feudal system, but the Chinese government is endeavoring to reduce the influence and retinues of the khans and begs, and elevate the people to become independent owners and cultivators of the soil.

10. The TU-CHAH YUEN, or Censorate, i. e. "All-examining Court," is intrusted with the "care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and bad performance of their business, and between the depravity and uprightness of the officers employed in them; taking the lead of other censors, and uttering each his sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and to render the government of the empire stable." The Censorate, when joined with the Board of Punishments and Court of Appeal, forms a high court for the revision of criminal cases, and hearing appeals from the provinces; and in connexion with the Six Boards and the Court of Representation and Appeal, makes one of the *Kiu King*, or Nine Courts, which deliberate on important affairs of government.

The officers are two censors and four deputy censors, besides whom the governors, lieutenant-governors, and the governors of rivers and inland navigation are ex-officio deputy censors. A class of censors is placed over each of the Six Boards, whose duties are to supervise all their acts, to receive all public documents from the Cabinet, and after classifying them, transmit them to the several courts to which they belong, and to make a semi-monthly examination of the papers entered on the archives of each court. All criminal cases in the provinces come under the oversight of the censors at the capital, and the department which superintends the affairs of the metropolis revises its municipal acts, settles the quarrels, and represses the crimes of its inhabit-

ants. These are the duties of the Censorate, than which no part of the Chinese government has attracted more attention from foreigners. The privilege of reproof given by the law to the office of censor has sometimes been exercised with remarkable candor and plainness, and many cases are recorded in history of these officers suffering for their fidelity, but such instances must be few indeed in proportion to the failures.

The celebrated Sung, who was appointed commissioner to accompany Lord Macartney, once remonstrated with the emperor Kiaking upon his attachment to play-actors and strong drink, which degraded him in the eyes of his people, and incapacitated him from performing his duties. The emperor, highly irritated, called him to his presence, and on his confessing to the authorship of the memorial, asked him what punishment he deserved. He answered "Quartering." He was told to select some other; "Let me be beheaded;" and on a third command, he chose to be strangled. He was then ordered to retire, and the next day the emperor appointed him governor in Ílí, thus acknowledging his rectitude, though unable to bear his censure.

History records the reply of another censor in the reign of an emperor of the Tang dynasty, who, when his majesty once desired to inspect the archives of the historiographer's office, in order to learn what had been recorded concerning himself, under the excuse that he must know his faults before he could well correct them, was answered, "It is true your majesty has committed a number of errors, and it has been the painful duty of our employment to take notice of them; a duty which further obliges us to inform posterity of the conversation which your majesty has this day, very improperly, held with us."

The censors usually attend on all state occasions by the side of his majesty, and are frequently allowed to express their opinions openly, but in a despotic government this is little else than a fiction of state, for the fear of offending the imperial ear, and consequent disgrace, will usually prove stronger than the consciousness of right, or the desires of a public fame and martyrdom for the sake of principle. The usual mode of advising is to send in a remonstrance against a proposed act, as when one of the body in 1832 remonstrated against the emperor paying attention to anonymous accusations; or to suggest a different procedure, as the memorials of Chu Tsun against

legalizing opium. The number of these papers inserted in the Peking Gazettes for the information of the empire, in many of which the acts of officers are severely reprehended, shows that the censors are not altogether idle. In 1833, a censor named Sü, requested the emperor to interdict official persons at court from writing private letters concerning public persons and affairs in the provinces. He stated, that when candidates left the capital for their provincial stations, private letters were sent by them from their friends to the provincial authorities, "sounding the voice of influence and interest," by which means justice was perverted. The emperor ordered the Cabinet to examine the censor, and get his facts in proof of these statements, but on inquiry, he either would not or could not bring forward any cases, and he himself consequently received a reprimand from his majesty. "These censors are allowed," says the emperor, "to tell me the reports they hear, to inform me concerning courtiers and governors who pervert the laws, and to speak plainly about any defect or impropriety which they may observe in the monarch himself; but they are not permitted to employ their pencils in writing memorials, which are filled with vague surmises and mere probabilities or suppositions. This would only fill my mind with doubts and uncertainty, and I would not know what men to employ; were this spirit indulged, the detriment of government would be most serious. Let Sü be subjected to a court of inquiry."

The suspension or disgrace of censors for their freedom of speech is a common occurrence, and among the forty or fifty persons who have this privilege, a few are to be found who do not hesitate to lift up their voice against what they deem to be wrong; and there is reason for supposing that only a small portion of their remonstrances appears in the Gazettes. With regard to this department of government, it may be observed, that although it may tend only in a partial degree to check oppression and reform abuses, and a close examination of its real operations and influence, and the character of its members, may excite more contempt than respect, still the existence of such a body, and the publication of its memorials, can hardly fail to rectify misconduct to some degree, and check mal-administration before it results in widespread evil. The Censorate is, however, only one of a number of checks upon the conduct of officers, and perhaps by no means the strongest.

11. The TUNG-CHING SZ', which may be called a Court of Representation, consists of a small body of six officers, whose duty is to receive memorials from the provincial authorities and appeals from their judgment by the people, and present them to the Cabinet. Attached to this Court is an office for attending at the palace-gate to await the beating of a drum, which, in conformity with an ancient custom, is placed there that applicants may by striking it obtain a hearing. It is also the channel through which the people can directly appeal to his majesty, and cases frequently occur of individuals, even women and girls, travelling to the capital from remote places to present their petitions for redress before the throne. The feeling of blood revenge prevails among the Chinese, and impels many of these weak and unprotected persons to undergo great hardships to obtain legal redress, when the lives of their parents have been unjustly taken by the powerful and rich.

12. The TA-LI SZ', or Court of Judicature, has the duty of adjusting all the criminal courts in the empire, and forms the nearest approach to a Supreme Court in the government, though the cases brought before it are mostly criminal. When the crimes involve life, this Court, with the Court of Representation and Censorate, unite to form one court, and if the judges are not unanimous in their decisions, they must report their reasons to the emperor, who will pass judgment upon them. In a despotic government, no one can expect that the executive officers of courts will exercise their functions with that caution and equity required in Christian countries, but considerable care has been taken to obtain as great a degree of justice as possible.

14. The HANLIN YUEN, or Imperial Academy, is intrusted "with the duty of drawing up governmental documents, histories, and other works; its chief officers take the lead of the various classes, and excite their exertions to advance in learning, in order to prepare them for employments, and fit them for attending upon the sovereign." This body has, it is highly probable, some similarity to the collection of learned men to whom the king of Babylon intrusted the education of promising young men, for although the members of the Hanlin Yuen do not, to any great degree, educate persons, they are constantly referred to as the Chaldeans were by Belshazzar. Sir John Davis likens it to the Sorbonne, inasmuch as it expounds the sacred books of the Chi-

nese. Its chief officers are two presidents or senior members, called *chwang yuen hiohsz'*, who are usually appointed for life, after a long course of study; they attend upon the emperor in the palace, superintend the studies of graduates, and furnish semi-annual lists of persons to be "speakers," at the "classical feasts," where the literary essays of his majesty are translated from and into Manchu, and read before him.

Subordinate to the two senior members are four grades of officers, five in each grade, together with an unlimited number of senior graduates, each forming a sort of college, whose duties are to prepare all works published under governmental sanction; these persons are subject from time to time to fresh examination, and are liable to lose their degrees, or be altogether dismissed from office, if found faulty or deficient. Subordinate to the *Hanlin Yuen* is an office consisting of twenty-two selected members, who in rotation attend on the emperor, and make a record of his words and actions. There is also an additional office for the preparation of national histories.

The situation of a member of the Hanlin is one of considerable honor and literary ease, and scholars look forward to a station in it as one which confers dignity in a government where all officers are appointed according to their literary merit, but much more from its being the body from which the emperor selects his most responsible officers. A graduate of this rank is most likely to be nominated to a vacant office, though the possession of the title does not of itself entitle him to a place.

Before proceeding to consider the provincial governments, notices of some of the other departments, not connected with the general machinery of the state, are here in place. The municipality of Peking has already been noticed when describing the capital, but it is so intimately connected with the general government as to form an integral part of the machine. Among the courts not connected with the municipal rule of the metropolis, nor forming one of the great departments of state, is the *Tai-chang Sz'* or Sacrificial Court, whose officers "direct the sacrificial observances, and distinguish the various instruments and the quality of the sacrifices. Their duties are of importance in connexion with the state religion, and they rank high among the dignitaries of the empire, but as members of this possess no power. The *Tai-puh Sz'* or Superintendent of H. I. M.'s Stud,

is an office for "rearing horses, taking account of their increase, and regulating their training;" large tracts of land beyond the Great Wall are appropriated to this purpose, and the clerks of this office, under the direction of the Board of War, oversee the herdsmen and grooms who have the rearing of the horses.

The *Kwangluh Sz'*, or Banqueting House, has the charge of "feasting the meritorious and banqueting the deserving;" it is somewhat subordinate to the Board of Rites, and provides whatever is necessary for banquets given to literary graduates, foreign ambassadors, &c. The *Hunglu Sz'*, or Ceremonial Court, regulates the forms to be observed at these banquets, which consist in little else than marshalling the guests according to their proper ranks and directing them when to make the *kotau*, or well-known ceremony of prostration, called also *san kwei kiu kau*, "three kneelings and nine knockings." The *Kwohtsz' Kien*, or National College, is a different institution from the *Hanlin Yuen*, and intended for teaching graduates of the lower degrees; the departments of study are the Chinese language, the classics and mathematics, each branch having its appropriate teachers, with some higher officers, both Chinese and Manchu.

The *Kin Tien Kien*, or Imperial Astronomical College, seems, from the account given of its duties, to be full as much astrological as astronomical; they are defined to be "to direct the ascertainment of times and the movements of the heavenly bodies in order to attain conformity with the celestial periods, and to regulate the notation of time among men; all things relating to divination and the selection of days are under its charge." The preparation of the almanac, in which, among other things, lucky and unlucky days are marked for the performance of all the important acts of life, and astrological and chiromantic absurdities inserted for the amusement of fortune-tellers and others, the instruction of a few pupils, and care of the observatory, occupy most of the time of its officers, for the really scientific part of their labors was long ago performed for them by foreigners. It is now, probably, since the Europeans have been dismissed, of little or no use to advance science or encourage the diffusion of what is already known. The *Tai I' Yuen*, or Supreme Medical Hall, is on a par for usefulness with the Astronomical College, for instruction in medicine does not appear to be its object; it is rather a collective name for the court physicians.

The other local courts of the capital seem to have been subdivided and multiplied to a great degree for the purpose of affording employment to a larger number of persons, especially Manchus and graduates, so that the emperor can attach them to himself and be surer of their support in case of any insurrection on the part of the people, and also that he may have them more under his control. The number of clerks and minor offices in all the general departments of state is doubtless more numerous than it would be in a European government, from the habit of Asiatics, to have many people to do little work. In the mutual relations of the great departments of the Chinese government, the principles of responsibility and surveillance among the officers are plainly exhibited, while regard has been paid to such a division and apportionment of labor as would secure great efficiency and care, if every member of the machine faithfully did his duty. Two presidents are stationed over each Board to assist and watch each other, while the two presidents oversee the four vice-presidents; the president of one Board is sometimes the vice-president of another; and by means of the Censorate and the General Council, every portion is brought under the cognisance of several independent officers, whose mutual jealousy and regard for their own advancement, or a partial desire for the well-being of the state, affords the emperor some guarantee for their fidelity to him. The seclusion in which he lives makes it difficult for any conspirator to approach his person, but his own fears regarding the management of such an immense empire compel him to inform himself respecting the actions of ministers, generals, and proconsular governors. The conduct and devotion of hundreds of officers, both civil and military, during the late war with England, is proof enough that he has attached his subordinates to his service by some other principle than fear. The total number of civilians holding office is estimated at about fourteen thousand persons, but those dependent on the government are many times this amount.

The rulers of China have contrived the system of provincial governments in an admirable manner, considering the character of the people and the materials they had to work with in their officers, and no better proof of their sagacity in this respect can be required than the general degree of good order which has been maintained for nearly two centuries, and the great progress

the people have made in wealth, numbers, and power. By a well arranged plan of checks and changes in the provincial authorities, the chances of their abusing their position and power to combine to overthrow the supreme government have been reduced almost to an impossibility; and the influence of mutual responsibility among them does a great deal to prevent outrageous oppression of the people, by leading one to accuse another of high crimes in order to exonerate himself or obtain his place. The sons and relatives of the emperor being generally excluded from civil office in the provinces, the high-spirited and talented native Chinese do not feel inclined to cabal against the government, because every avenue to emolument and power is filled and closed against them by creatures and connexions of the sovereign; nor when in office are they disposed to attempt the overthrow of the reigning family, lest they lose what has cost them many years of toilsome study, and the wealth and influence of friends to attain. The examination of these pashaliks is furthermore entitled to notice from the degree of power delegated to their highest officers, and the shrewd manner in which the exercise of this power has been circumscribed, and rendered amenable to its imperial source.

The highest officers in the provinces are a *tsungtuh*, "general-director," or governor-general, and a *fuyuen*, soother, or lieutenant-governor. The former is often called a viceroy, but the term governor-general, or proconsul, is more analogous to his duties, the translation of these and many other titles, does not convey their exact functions, and in some cases an equivalent is more intelligible than a translation. The *tsungtuh* always has rule over two provinces, or else fills two high offices in one province, while the *fuyuen* is placed over one province, either independent of, or in subordination to, a *tsungtuh*. The eighteen provinces have been incorporated under eleven governments, over which are placed eight *tsungtuh* and fifteen *fuyuen*, as enumerated in the table on page 54.

According to the Red Book, there are 8 governor-generals, 15 lieut.-governors, 19 treasurers (two being placed in Kiangsu), 18 judges, 17 literary chancellors, 15 commanders of the forces, including two admirals; and if each department and district has a separate officer, 1740 prefects and district magistrates. All

those filling the high grades in this series, report themselves to his majesty twice every month, by sending him a salutatory card upon yellow paper, inclosed in a silken envelope; stating, for instance, that Hwang Ngăntung, the treasurer of Kwangtung, humbly presents his duty to the throne, wishing his majesty repose. The emperor, or his secretary, replies with the vermilion pencil, *Chin ngan*, i. e. Ourself is well.

The duties of the governor-general consist in the general control of all affairs, civil and military, in the region under his jurisdiction; he occupies, in his sphere, under correction, the same authority that the emperor does over the whole empire. The *fuyuen* has a similar control, but in an inferior degree when there is a *tsungtuh*, in the more special supervision of the administrative part of the civil government, as distinguished from the revenue, gabel, or literary branches.

The departments of the civil government are five, viz. administrative, literary, gabel, commissariat, and excise; the first being also divided into the territorial and financial, and the judicial branches. At the head of the first branch is the *pu-ching sz'* (i. e. regulating-government commissioner), who is usually called the treasurer; the *ngan-chah sz'*, or criminal judge, presides over the second. These two officers often unite their deliberations in the direction of any territorial or financial business, or the trial of important cases. The literary department is placed under the direction of an officer selected from among the members of the Hanlin Academy, called a *hiohching*, director of learning, or literary chancellor; there are seventeen of them in the provinces. The gabel and commissariat are mostly under the direction of officers called *tau*, or *tautai*, sometimes termed intendants of circuit, who have other functions in addition. The excise, or commercial department, is under *kientuh*, or superintendents, but the details of these three branches vary considerably in different provinces. The officers of the excise are appointed wherever necessary, either in the interior or on the coast, and are usually selected from among the members of the imperial household, and are subject merely to the control of the governor-general.

The military government of a province includes both the land and sea forces; it is under a *tituh*, or commander-in-chief, of which rank there are in all sixteen officers, twelve of them com-

manding one arm alone, and four controlling both land and sea forces. In five provinces, the *fuyuen* is commander-in-chief, and in Kansuh there are two. Above the *títuh*, in point of rank but not of power, are placed garrisons of Manchu troops, under a *tsiang-kiun*, or general, whose office is conferred, and his actions directly controlled, by the emperor; he has jurisdiction, usually, only in the city itself, the principal object of the appointment being to check any treasonable designs of the civil authorities.

The duties and relations of these various grades with one another require some further explanation, however, to be understood. The three officers, *tsungtuh*, *fuyuen*, and *tsiangkiun*, if there be one, form a supreme council, and unite in deliberating upon a measure, calling in the subordinate officer to whose department it particularly belongs, and to whom its execution is to be committed, the whole forming a deliberative board, though the responsibility of the act rests with the two highest officers. By this means, the various members of the provincial government become better acquainted with each other's character and plans, though their intercourse is much restricted by precedence and rivalry. In the provincial courts, civilians always take precedence of military officers: the governor-general and Tartar commander, lieutenant-governor and major-general, the literary chancellor and collector of customs, rank with each other; then follow the treasurer, the judge, and other civilians. The authority of the governor extends to life and death, to the temporary appointment to all vacant offices in the province, to ordering the troops to any part of it, issuing such laws and taking such measures as are necessary for the security and peace of the region committed to his care, or any other steps he sees necessary. The *fuyuen* also has the power of life and death, and attends to appeals of criminal cases; he also oversees the conduct of the lower civilians.

Next in rank to the *puching sz'* and *nganchah sz'*, who reside in the provincial capital, are the *tautai*, or intendants of circuit; they are a kind of deputy of the governor-general and lieutenant-governor, residing in the *tau*, or circuits, into which each province is subdivided. The delegated power committed to them is the same in kind with that belonging to their superiors, and includes, very frequently, military as well as civil authority, for the exercise of which they are directly responsible to the heads of the

province; the chief object of their appointment is to relieve and assist those high functionaries in the discharge of their extensive duties. Some of the intendants are appointed merely to supervise, on the part of the two governors, the proceedings of the prefects and district magistrates; others are stationed at important posts to protect them. They are usually placed over two or more departments, and take a general oversight of what is done by the territorial, financial, judicial, and commissariat officers in their circuit.

Subordinate to the governors, through the intendants of circuits, are the prefects or head magistrates of departments, called *chífu*, *chíchau*, and *ting tungchí*, i. e. "knowers" of them, according as they are placed over *fu*, *chau*, or *ting* departments. It is the duty of these persons to make themselves acquainted with everything that takes place within their jurisdiction, and they are held responsible for the full execution of whatever orders are transmitted to them, and all make their reports and receive their orders through the intendants.

The subdivisional parts of departments, called *ting*, *chau*, and *hien*, have each their separate officers, who report to the *chífu* and *chíchau* above them; these are called *tungchí*, *chíchau*, and *chíhien*, and may all be denominated district magistrates. The parts of districts called *sz'*, are placed under the control of *siunkien*, circuit-restrainers, or hundreders, who form the last in the regular series of descending rank,—the last of the "commissioned officers," as they might not improperly be called. The prefects sometimes have deputies directly under them, as the governor has his intendants, when their jurisdiction is very large or important, who are called *kiunmin fu* and *tungchí*, i. e. joint-knowers. The deputies of district magistrates are termed *chautung* and *chaupwan* for the *chíchau*, and *hiencheng* and *chufu* for the *chíhien;* the last also have others called *tso-tang* and *yutang*, i. e. left-tenants and right-tenants.

Besides these assistants, there are others, both in the departments and districts, having the oversight of the police, collection of the taxes and management of the revenue, care of water-ways, and many other subdivisions of legislative duties, which it is unnecessary to particularize. They are appointed whenever and wherever the territory is so large and the duties so onerous that one man cannot attend to all, or it is not safe to intrust him with

them. They have nearly as much power as their superiors in the department intrusted to them, but none of them have judicial or legislative functions, and the routine of their offices affords them less scope for oppression. Nor is it worth while to notice the great number of clerks, registrars, and secretaries found in connexion with the various ranks of dignitaries here mentioned, or the multitude of petty subordinates found in the provinces, and placed over particular places or duties, as necessity may require. Their number is very large, and the responsibility of their proceedings devolves upon the higher officers, who receive their reports and direct their actions.

The common people suffer more from these "rats under the altar," as a Chinese proverb calls them, than from their superiors, because, unlike them, they are usually natives of the place and better acquainted with the condition of the inhabitants, and are not so often removed. Each intendant, prefect, and district magistrate has special secretaries in his office for filing papers, writing and transmitting dispatches, investigating cases, recording evidence, keeping accounts, and performing other functions. All above the *chíhien* are allowed to keep private secretaries, called *sz'yé*, who are usually personal friends, and accompany the officers wherever they go for the purpose of advising them and preparing their official documents. The *nganchah sz'* have jailors under their control, as have also the more important prefects.

The appointment of officers in China being theoretically founded on literary merit, the officers to whom is committed the supervision of students and conferment of degrees, would naturally be of a high grade. The *hiohching*, or literary chancellor of the province, therefore ranks next to the fuyuen, more because he is specially appointed by his majesty, however, and oversees this branch of the government, than from any remarkable degree of power committed to his hands. Under him are head-teachers of different degrees of authority, residing in the chief towns of departments and districts, the whole forming a similar series of functionaries to what exists in the civil department. These subordinates have merely a greater or less degree of supervision over the studies of students, and the colleges established for the promotion of learning in the chief towns of departments. The business of conferring the lower degrees appertains exclusively

to the chancellor, who makes an annual circuit through the province for that purpose, and holds examinations in the chief town of each department of all the students residing within its limits.

The gabel, or salt department, is under the control of a special officer, called a "commissioner for the transport of salt," and forming in the five maritime provinces one of the *san sz'*, or three commissioners, of which the *puching sz'* and *nganchah sz'* are the other two. There are above these commissioners eight directors of the salt monopoly, stationed at the dépôts in Chihlí and Shantung, who, however, also fill other offices, and have rather a nominal responsibility over the lower commissioners. The number and rank of the officers connected with the salt monopoly show the importance the supreme government attaches to the trade, and is proof how large a revenue is derived from an article which will bear such an expensive establishment.

The commissariat and revenue department is unusually large in China compared with other countries, for the plan of collecting any part of the revenue in kind necessarily requires numerous vehicles for transporting and buildings for storing it, which still further multiplies the number of clerks and hands employed. The transportation of grain along the Yangtsz' kiang is under the control of a *tsungtuh*, or governor, who also oversees the disposal and directs the collectors of it in eight of the provinces adjacent to this river. The office of *liang-chu tau*, or commissioner to collect grain, is found in twelve provinces, the *puching sz'* attending to this duty in six; the supervision of the subordinate agents of this department in the several districts is in the hands of the prefects and district magistrates. That feature of the Chinese system which makes officers mutually responsible, seems to lead the superior powers to confer such various duties upon one functionary, in order that he may thus have a general knowledge of what is going on about and under him, and report what he deems amiss. It is not, indeed, likely that such was the original arrangement, for the Chinese government has come to its present composition by slow degrees; but such is, so far as can be seen, the effect of it, and it serves in no little degree to accomplish the designs of the present rulers to bind the main and lesser wheels of the huge machine to themselves and to one another in a very strong manner.

The customs and excise are under the management of differ

ent grades of officers according to the importance of their posts. The collection of duties in the maritime provinces only, is under *kientuh*, or superintendents, who rank high in the grade of provincial officers because they are sent from court, and report directly to his majesty through the Board of Revenue; the collector at Canton is a domestic of the emperor's, sent to this station to amass as large a sum as he can, most of which goes directly to his master. The transit duties levied at the excise stations placed in every town, are collected by officers acting under the local authorities, and have nothing to do with the collection of maritime duties.

The military section of the provincial governments is under the control of a *tituh*, or major-general, who resides at a central post, and in conjunction with the governor-general and lieutenant-governor directs the movements of the forces, while these last have also an independent control over a certain body of troops belonging to them officially. The various grades of officers in the native army, and the portion of troops under each of them, stationed in the garrisons and forts in different parts of the provinces, are all arranged in a methodical manner, which will bear examination and comparison with the army of any country in the world. The native force in each province is distinct from the Manchu troops, and is divided somewhat according to the Roman plan of legion, cohort, maniple, and century, over each of which are officers, from colonel down to sergeant. Nothing is wanting to the Chinese army to make it fully adequate to the defence of the country but discipline and confidence in itself; for want of practice and systematic drilling, it is an army of paper warriors against an enemy, but a powerful engine of oppression in the hands of local tyrants. Still it has no doubt been for the good of the Chinese people and government—the advance of the first in wealth, numbers, and security, and the consolidation and efficiency of the latter—that they have cultivated letters rather than arms, peace than war.

All the general officers in the army have fixed places of residence, at which the larger portion of their respective brigades remain, while detachments are stationed at various points within their command. The governors, major-general, and Tartar commandant have commands independent of each other, but the *tituh*, or major-general, exercises the principal military sway.

The naval officers have the same names as those in the army, and the two are interchanged and promoted from one service to the other. The admirals and vice-admirals usually reside on shore, and dispatch their subordinates in squadrons or single vessels wherever occasion requires. Neither the officers nor marines are skilled in navigation; and the imperial navy is almost as much the jest of natives as it is of foreigners.

The system of mutually checking the provincial officers is also exhibited in their location. For example, in the city of Canton, the governor-general is stationed in the New city near the collector of customs, while the lieutenant-governor and Tartar general are so located in the Old city, that should circumstances require they can act against the two first. The governor has the general command of all the provincial troops, estimated to be 100,000 men, but the particular command of only 5000, and they are stationed fifty miles off at Shauking fu. The Tartar general has 5000 men under him in the Old city, which, in an extreme case, would make him master of the capital, while his own allegiance is secured by the antipathy between the Manchus and Chinese, preventing him from combining with the latter. Again, the governor has the power of condemning certain criminals to death, but the *wang-ming*, or death-warrant, is lodged with the fuyuen, and the order for execution must be countersigned by him; his dispatches to court must be also countersigned by his coadjutor. The general absence of resistance to the imperial sway on the part of these high officers for the two centuries the Manchus have held the reins, compared with the multiplied intrigues and rebellions of the pashas in the Turkish empire, prove how well the system is concocted.

In order to enable the superior officers to exercise greater vigilance over their inferiors, they have the privilege of sending special messengers, invested with full power, to every part of their jurisdiction. The emperor himself never visits the provinces judicially, nor has the present monarch or his father been south of the capital; he therefore constantly sends commissioners or legates called *kinchai* to all parts of the empire, ostensibly intrusted with the management of a particular business, but required also to take a general surveillance of what is going on. The ancient Persians had a similar system of commissioners, who were called the eyes and ears of the prince, and made the

circuit of the empire to oversee all that was done. There are many points of resemblance between the structure of these two ancient monarchies, the body of councillors, who assisted the prince in his deliberations, the presidents over the provinces, the satraps, &c.; but the Persians had not the elements of perpetuity which the system of common schools and official examinations give to the Chinese government.*

Governors in like manner send their deputies and agents, called *weiyuen*, over the province; and even the prefects and intendants despatch their messengers. All these functionaries, during the time of their mission, take rank with the highest officers according to the quality of their employers; but the imperial commissioners, who for one object or another are constantly passing and repassing through the empire in every direction, exercise great influence in the government, and are powerful agents in the hands of the emperor for keeping his proconsuls at their duty.

The extra provincial regions in Manchuria, Mongolia, and elsewhere, are under a mixed government of generals and civilians, the former possessing the greatest power, but the latter exercising as much influence as the people they rule will submit to. The outlines of their governments have been described when speaking of the topographical divisions of those countries, and need not be repeated. There are also many military residents stationed in the western provinces, who exercise the entire supervision of the partly subdued tribes, and whose mismanagement and oppressive conduct over these aborigines give rise to constant disturbances. In Yunnan and Kwangsí are many local officers, who hold hereditary rule over small districts.

* Rollin's Ancient History, Chapter IV. Manners of the Assyrians. Heeren's Asiatic Researches, Vol. I., page 207.

CHAPTER VIII.

Administration of the Laws

The preceding chapter contains a general view of the plan upon which the central and provincial governments of the empire are constructed; and if an examination of the conduct of officers in every department shows their extortion, cruelty, and venality, it will not, in the opinion of the liberal minded reader, detract from the general excellence of the theory of the government, and the sagacity exhibited in the system of checks designed to restrain the various parts from interfering with the well-being of the whole. In addition to the division of power and the checks upon Chinese officers already mentioned, there are other means adopted in their location and alternation to prevent combination and resistance against the head of the state. One of them is the law forbidding a man to hold office in his native province, which, besides stopping all intrigue where it would best succeed, has the further effect of congregating all aspirants for office at Peking, where they come in hope of obtaining some post, or succeeding in the examination for literary degrees. The central government could not contrive a better plan for bringing all the ambitious and talented men in the country under its observation before appointing them to clerkships in the capital, or scattering them in the provinces.

Moreover, no officer is allowed to marry in the jurisdiction under his control, nor own land in it, nor have a son, or brother, or near relative holding office under him; and he is seldom continued in the same station or province for more than three or four years. Manchus and Chinese are mingled together in high stations, and obligations are imposed on them to inform the emperor of each other's acts. Members of the imperial clan are required to attend the meetings of the Boards at the capital, and observe and report what they deem amiss or of interest to the emperor and his council; and in all the upper departments of the general and provincial governments, a system of espionage

is carried out destructive of all principles of honorable fidelity, but not altogether without some good effects in a weak despotism like China. There is, besides this constant surveillance, a triennial catalogue made out of the merits and demerits of all the officers in the empire, which is submitted to imperial inspection by the Board of Civil Office. In order to collect the details for this catalogue, it is incumbent upon every provincial officer, to report upon the character and qualifications of all under him, and the list, when made out, is forwarded by the governor to the capital. The points of character are arranged under six different heads, viz. those who are not diligent, the inefficient, the superficial, the untalented, superannuated, and diseased. According to the opinion given in this report, officers are elevated or degraded so many steps in the scale of merit, like boys in a class, and whenever they issue an edict, are required to state how many steps they have been advanced or degraded, and how many times recorded. Officers are required to accuse themselves, when guilty of crime, either in their own conduct or that of their subordinates, and request punishment. The results of this peculiar and patriarchal mode of teaching officers their duty, is better exhibited in an imperial edict issued after one of the catalogues had been submitted to his majesty.

"The cabinet minister Changling has strenuously exerted himself during a long lapse of years; he has reached the eightieth year of his age, yet his energies are still in full force. His colleagues Pwan Shí-ngăn and Muchangah, as well as the assistant cabinet minister Wang Ting, have invariably displayed diligence and attention, and have not failed in yielding us assistance. T'ang Kinchau, president of the Board of Office, has knowledge and attainments of a respectable and sterling character, and has shown himself public spirited and intelligent in the performance of special duties assigned to him. Shí Chiyen, president of the Board of Punishments, retains his usual strength and energies, and in the performance of his judicial duties has displayed perspicacity and circumspection. The assistant cabinet minister and governor of Chihlí province, Kíshen, transacts the affairs of his government with faithfulness, and the military force under his control is well disciplined. Husungé, the governor of Shensí and Kansuh provinces, is cautious and prudent, and performs his duties with careful exactness. Ílipu, governor of Yunnan and Kweichau, is well versed in the affairs of his frontier government, and has fully succeeded in preserving it free from disturbance. Linking, who is intrusted with the general charge

of the rivers in Kiangnan, has not failed in his care of the embankments, and has preserved the surrounding districts from all disquietude. To show our favor unto all these, let the Board of Office determine on appropriate marks of distinction for them.

"Kweisan, subordinate minister of the Cabinet, is hasty, and deficient, both in precision and capacity; he is incapable of moving and acting for himself; let him take an inferior station, and receive an appointment in the second class of the guards. Yihtsih, vice-president of the Board of Works for Moukden, possesses but ordinary talents, and is incompetent to the duties of his present office; let him also take an inferior station, and be appointed to a place in the first class of guards. Narkingé, the governor of Hukwang, though having under him the whole civil and military bodies of two provinces, has yet been unable, these many days, to seize a few beggarly impish vagabonds: after having in the first instance failed in prevention, he has followed up that failure by idleness and remissness, and has fully proved himself inefficient. Let him take the lower station of lieut.-governor in Hunan, and within one year let him, by the apprehension of Lan Chingtsun, show that he is aroused to greater exertions.

"Let all our other servants retain their present appointments. Among them Tau Shu, the governor of Kiangnan and Kiangsí, is bold and determined in the transaction of affairs, but has not yet attained enlarged views in regard to the salt department; Chung Tsiang, the governor of Fuhkien and Chehkiang, finds his energies failing; Tăng Tingching, the governor of Kwangtung and Kwangsi, possesses barely an adequate degree of talent and knowledge; and Shin Kihien, though faithful and earnest in the performance of his duties, has in common with these others, been not very long in office.

"That all ministers will act with purity and devotedness of purpose, with public spirit and diligence, is our most fervent hope. A special edict."*

The effect of such confessions and examination of character is to repress and restrain the commission of outrageous acts of oppression; and it is still further enforced by the privilege both censors and private subjects possess of complaining to the emperor of their misdeeds. Fear for their own security has suggested this multiplicity of checks, but the emperor and his ministry have no doubt thereby impeded the efficiency of their subordinates, and compelled them to attend so much to their own standing, that they care far less than they otherwise would for the prosperity of the people.

* Chinese Repository, Vol. VI., page 48.

The position of an officer in the Chinese government can hardly be ascertained from the enumeration of his duties, nor his temptations to oppress his inferiors and deceive his superiors inferred from a general account of the system. His duties, as indicated in the Code, are so minute, and often so contradictory, as to make it impossible to fulfill them strictly; it is found, accordingly, that few or none have ascended the slippery heights of promotion without frequent relapses. Degradation, when to a step or two and temporary, carries with it of course no moral taint in a country where the award for bribery is graduated according to the amount received, without any reference to moral violation; where the bamboo is the standard of punishment as well for error in judgment or remissness as for crime, only commuted to a fine in honor of official rank; where, as a distinction in favor of the imperial race, the bamboo is softened to the whip, and banishment mitigated to the pillory.* The highest officers have of course the greatest opportunity to oppress, but their extortions are limited by the venality and mendacity of the agents they are compelled to employ. Inferiors also can carry on a system of exactions if they keep on the right side with those above them. The whole class form a body of men mutually jealous of each other's advance, and one constantly endeavoring to supplant the other; they all agree in regarding the people as the source of their profits, the great spunge which all must squeeze, but differ in the degree to which they should carry on the same plan with each other. Although sprung from the mass of the people, the welfare of the community has little place in their thoughts. Their life is spent in ambitious efforts to rise upon the fall of others, though they do not lose all sense of character, or become reckless of the means of advance, for this would destroy their chance of success. The game they play with each other and their imperial master is, however, a harmless one compared with that of the pashas and viziers of the sultans and shahs in Western Asia. To the honor of the Chinese, life is seldom sacrificed for political crime or envious emulation; no officer dreads a bowstring or a poisoned cup from his lord paramount, nor is on the watch against the dagger of an assassin hired by a vindictive competitor. Whatever heights of favor or depths of frown he

* Chinese Repository, Vol. IV., page 59.

may experience, the servant of the emperor of China need not, in unproved cases of delinquency, fear for his life; but he not unfrequently takes it himself from conscious guilt and dread of the just punishment of the laws.

The names and standing of all officers are published quarterly by permission of government in the Red Book (which by an usual coincidence is bound in red), called the Complete Book of the Girdle Wearers (*Tsin Shin Tsiuen Shu*), comprised in four volumes 12mo., to which are occasionally added two others of army and navy lists. In this book the native province of each person is mentioned, whether he is a Chinese, Manchu, Mongol, or naturalized Manchu, that is, a descendant of those Chinese who aided the reigning family in the conquest; and moreover describes the title of the office, its salary, and considerable other general information. The publishers of the book expect that officers will inform them of the changes which take place in their standing, and usually omit to mention those who do not thus report themselves.

A memoir of the public life of some of the highest officers in China, would present a singular picture of ups and downs, but on account of their notorious disregard of truth, Chinese documents are unsafe to trust entirely in drawing such a sketch. One of the most conspicuous men in late times was Duke Ho of Macartney's embassy, who for many years exercised a greater control over the counsels of Kienlung than is recorded of any other man during the present dynasty. This man was originally a private person, and attracted the notice of the emperor by his comeliness, and secured it by his zeal in discharging the offices intrusted to him. With but few interruptions, he gradually mounted the ladder of promotion, and for some years before Kienlung's death was master of the country. Staunton describes him as possessing eminent abilities; "the manners of Hokwăn were not less pleasing than his understanding was penetrating and acute. He seemed indeed to possess the qualities of a perfect statesman." The favorite had gradually filled the highest posts with his friends, and his wellwishers were so numerous in the general and provincial governments, that some began to apprehend a rising in his favor when the emperor died. Kiaking, on his accession, began to take those cautious measures for his removal, which showed the great influence he possessed; one of these proceed-

ings was to appoint him superintendent of the rites of mourning, in order probably, that his official duties might bring him often to the palace. After four years, the emperor drew up sixteen articles of impeachment against the favorite, most of them frivolous and vexatious, though of more consequence in the eyes of a Chinese prince than they would have been at other courts. One article alledged, that he had ridden on horseback up to the palace gate; another, that he had appropriated to his own household the females educated for the imperial hareem; a third, that he had detained the reports of officers in time of war from coming to the emperor's eye, and had appointed his own retainers to office, when they were notoriously incompetent; a fourth, that he had built many apartments of wood exclusively appropriated to majesty, and imitated regal style in his grounds and establishment. He was also accused of having pearls and jewels of larger size than those even in the emperor's crown. But so far as can be inferred from what was published, this Cardinal Woolsey of China, was, comparatively speaking, not cruel in the exercise of his power, and the real cause of his fall was evidently his riches; in the schedule of his confiscated property, it was mentioned that besides houses, lands, and other immovable property to an amazing extent, not less than one hundred and five millions of dollars in bullion and gems were found in his treasury. A special tribunal was instituted for his trial, and he was allowed to become his own executioner, while his constant associate was condemned to decollation. These were the only deaths, the remainder of his relatives and dependents being simply removed and degraded. His power was no doubt too great for the safety of his master if he had proved faithless; but his wealth was too vast for his own security, even had he been innocent. The emperor in the edict which contains the sentence, cites as a precedent for his own acts, similar condemnation of premiers by three of his ancestors in the present dynasty, but nothing definite is known of their crimes or trials.*

The present emperor was more clement, or more fortunate than his father, and continued Tohtsin in power when he came to the throne; this statesman had held the premiership from 1815 to 1832, with but few interruptions, when he was allowed to retire

* Chinese Repository, Vol. III., page 241.

at the age of seventy-five. He had served under three emperors, having risen step by step from the situation of clerk in one of the offices. His successor Changling experienced a far more checquered course, but remained in favor at last, and retired from the premiership in 1836, aged about seventy-nine. He became very popular with his master from his ability in quelling the insurrection of Jehangír in Turkestan in 1827. Few Chinese statesmen have been oftener brought into notice than Sung, one of the commissioners attached to Lord Macartney's embassy, and a favorite of all its members. His lordship speaks of him then, as a young man of high quality, possessing an elevated mind; and adds, "that during the whole time of our connection with him, has on all occasions conducted himself towards us, in the most friendly and gentlemanlike manner." This was in 1793. In 1817, he is mentioned as one of the Cabinet, but not long after; for some unknown reason, he was degraded by Kiaking to the sixth rank, and appointed adjutant-general among the Tsakhars; from thence he memorialized his master respecting the ill conduct of some lamas, who had been robbing and murdering. Sung and his friends opposed the emperor's going to Manchuria, and were involved in some trouble on this account, the reasons of which it is difficult to understand. Sung was promoted, however, to be captain-general of Manchuria, but he again fell under censure, and on his visit to his paternal estate at Moukden, the emperor took him back to the capital, and appointed him to some important office. He soon got into new trouble with the emperor, who in a proclamation remarks, "that Sung is inadequate to the duties of minister of the imperial presence; because, although he formerly officiated as such, he is now upwards of seventy years of age, and rides badly on horseback;" he is therefore sent to Manchuria to fill his old office of captain-general. The next year, the ex-minister and his adherents were involved in a long trial about the loss of a seal, and he was deprived of his command, and directed to retire to his own tribe; the real merits of this disgrace were probably connected with the change of parties ensuent upon the accession of Taukwang.

Sung was restored to favor soon after, and made adjutant at Jeh ho, after having been president of the Censorate for a month. He was allowed to remain there longer than usual, and employed his spare time in writing a book upon the newly acquired terri-

tory in Turkestan. In 1824, he was reinstated as president of the Censorate, with admonitions not to confuse and puzzle himself with a multiplicity of extraneous matters. In 1826, he was sent on a special commission to Shansí, and when he returned, was honored with a dinner at court on newyear's day. He then appears as travelling tutor to the crown-prince, but where his royal highness went for his education does not appear; from this post, we find him placed at the head of the Board of Rites, and then appointed to inspect the victims for a state sacrifice, probably in virtue of his official functions. He is then ordered to Jeh ho, from whence, in a fit of penitence, or perhaps, from fear of a dun, he memorialized the emperor about a debt of $52,000 he incurred nearly thirty years before, which he proposed to liquidate by foregoing his salary of $1000 until the arrears were paid up; the emperor was in good humor with the old man, and forgave him the whole amount, being assured he says of Sung's pure official character. In this memorial, when recounting his services, he says he has been twice commander-in-chief and governor of Ílí, governor-general of Nanking, Canton, &c., but had never saved much.

Soon after, he is recalled from Jeh ho, and made governor of Peking, then president of the Board of War; and in a few months he is ordered to proceed across the desert to Cobdo to investigate some affair of importance,—a long and toilsome journey of fifteen hundred miles for a man over seventy-five years old. He returned the next year, and resumed his post as president of the Board of War, in which capacity he acted as examiner of the students in the Russian college. In 1831, he was made president of the Colonial Office; and shortly after, appointed superintendent of the Three Treasuries, but was obliged to resign from ill health. A month's relaxation seems to have wonderfully restored him, for the emperor, in reply to his petition for employment, expresses surprise that he should so soon be fit for official duties, and plainly intimates his opinion that the disease was all sham, though he accedes to his request so far as to nominate him commander of one of the eight banners. In 1832, Sung again got involved in intrigues, and was reduced to the third degree of rank; the resignation of Tohtsin and the struggle for the vacant premiership was probably the real reason of this new reverse, though a frivolous accusation of two years' standing was

rumped up against him. He was restored again after a few months' disgrace, at the petition of a beg of a city in Turkestan, which shows by the way the influence those princes exert. Old age now began to come upon the courtier in good earnest, and in 1833 he was ordered to retire with the rank and pay of adjutant, which he lived to enjoy only two years. Much of the success of Sung was said to be owing to his having had a daughter in the seraglio, but his personal character and kindness was evidently the main source of his enduring influence among all ranks of people and officers; one account says the Manchus almost worshipped him, and beggars clung to his chair in the streets to ask alms. It is worthy of notice that in all these reverses, there is no mention made of any severer punishment than degradation and banishment, and in this particular, the political life of Sung is probably a fair criterion of the usual fortune of high Chinese statesmen. The leading events in the life of Changling, the successor of Tohtsin, together with a few notices of the governor of Canton in 1833, Li Hungpin, are given in the same volume of the Repository.*

Commissioners Lin and Kíying have lately become more famous among foreigners than even the members of the Council, from the parts they have acted in the late war with England, but only a few notices of their lives are accessible. Lin Tsehsü was born in 1785, in Fuhkien, and passed through the literary examinations, becoming a graduate of the second rank at the age of nineteen, and of the third when twenty-six. After filling an office or two in the Imperial Academy, in which he was employed in compiling works and arranging papers, he was sent as assistant literary examiner to Kiangsí in 1816, and during three subsequent years acted as examiner and censor in various places. In 1819, he filled the office of *tautai*, or intendant of circuit, in Chehkiang; and after temporary absence on account of his health, he was, in 1823, appointed to fill the post of treasurer of Kiangsu, in the absence of the incumbent. In 1826, he was made governor of the rivers, but hearing of his mother's death, resigned his office to go home and mourn for her. After the period of mourning was finished, he went to Peking, and received the office of judge in Shensí; but, before he had been in it a

*Chinese Repository, Vol. IV., pp. 61-66

month, he was made treasurer of Kiangsu, and before he could enter upon this new office, he heard of his father's death, and was obliged to resign to fulfill the prescribed term of mourning for him. In 1832, he was nominated treasurer in Hupeh, and five months after, transferred to the same office in Honan, and six months after that sent to Kiangsu again. Three months after this third transfer, he was reinstated governor of the Yellow river, and within a short time elevated to be lieutenant-governor of Kiangsi, which he retained three years, and acted as governor-general of Liang Kiang two years more. In 1838, he was made governor of Hukwang; and shortly after this, ordered to come to Peking, to be admitted to an imperial audience, and by special favor, permitted to ride on horseback within the palace.

He was at this audience appointed imperial commissioner to put down the opium trade, and manage the affairs of the maritime frontier of Kwangtung, receiving at the time such plenipotentiary powers to act for the emperor as had only once before been committed to a subject since the present dynasty came upon the throne, viz. when Changling was sent to Turkestan to quell the insurrection. In December, 1839, he was appointed governor of Kwangtung and Kwangsi, but, in October, 1840, the seals of office were taken away from him, and he was ordered to return to Peking. He did not leave Canton immediately, but remained till May of the next year to advise with Kishen in his difficult negotiations with the English, after which he and Kishen, and other high officers, went to the capital under arrest; Lin was tried and banished to Ili, but before he had set out, the emperor partly restored him to favor, and appointed him, for the third time, governor of the Yellow river. Since that time, we have no definite account of his political life. A forged paper, purporting to be an imperial rescript, was handed about in 1843, stating his death to have occurred, and ordering sacrificial honors to be paid his manes; such papers are not uncommon, though it is not easy to trace their origin or understand their object. Few Chinese statesmen have appeared of late who have exceeded Lin in energy and integrity; and he was, for these qualities, a great favorite with the people of Canton. His figure was well proportioned, somewhat inclined to embonpoint; in 1839, a fair complexion and brilliant eye, added to an animated carriage, made him altogether a very good looking man. If

Lin is still alive, which there is reason to suppose, he will probably be heard of again in the councils of his country. The party of which he is a leading member is still powerful, and more than ever desirous of humbling the English.

Much less is known of the official life of Kíying than of Lin, but the Manchu has shown himself superior to the Chinese in conducting the business committed to his care. The first that is known of him was in 1835, when his name is mentioned as president of the Board of Revenue and controller of the imperial household. He was retained at the capital as commander-in-chief of the forces there until 1842, when his majesty sent him to Canton to take the place of the despicable Yihshan, and his inefficient colleagues. He was ordered to stop at Hangchau, however, on his way, and make a report of the condition of affairs; his memorials seem to have had great influence at court, for he was appointed joint-commissioner with Ílípu, in April of that year. At the negotiations of Nanking, Kíying acted as chief commissioner, and was mainly instrumental in bringing the war to a conclusion. He was ordered to proceed to Canton in May, 1843, to succeed the aged Ílípu, who had died, and there acted as sole commissioner in negotiating the supplementary treaty and the commercial regulations, after which he returned to the capital, in December, 1843. His prudence and vigor had great effect in calming the irritation of the people of Canton; and, on the arrival of Mr. Cushing, the American plenipotentiary, he was nominated imperial commissioner to treat with him. The powers at this time conferred on him made him, in fact, a minister of foreign affairs. During the progress of these negotiations, governor Kí Kung died, and Kíying succeeded him in the command of the Liang Kwang, or the Two Broad provinces. Few Chinese statesmen in modern times have borne a higher character for prudence, dignity, and intelligence than Kíying, and the confidence reposed in him is creditable to his imperial master. The portrait of him has been engraved from a native painting, and is generally regarded as a good one. It was kindly furnished for this work by J. R. Peters, jun., from the Chinese Museum, to which the original belongs.

One remarkable feature of the Chinese political world is the great age of the high officers, and it is not easy to account for their being kept in their posts, when almost useless and worn out,

by a monarch who wished to have efficient men around him, although it is not so strange that the holders of the stations should cling to their offices, salaries and influence. It is, perhaps, explainable, in a measure, on the ground that, as long as the old incumbents are alive, his majesty, being more habituated to their company and advice, prefers to retain those of whose character he has some knowledge. The patriarch, kept near the emperor, is moreover a kind of hostage for the loyalty of his descendants and clients; and the latter, scattered throughout the provinces, can be managed and moved about through him with less opposition: he is, still further, a convenient medium through which to receive the exactions of the younger members of the service, and convey such intimations as are thought necessary. The system of clientela, which existed among the Gauls and Franks, is also found in China with some modifications, and has a tendency to link officers to one another in parties of different degrees of power. The emperor published an order in 1833 against this system of patronage, and it is evident that he would find it seriously interfering with his power, if it was not constantly broken up by changing the relations of the parties, and sending them away in different directions. Peking is no doubt almost the only place where the "teacher and pupils," as the patron and client call each other, could combine to much purpose; and the principal safeguard the throne seems to have against intrigues and parties around it, lies in the conflicting interests arising among themselves, though a long established favorite of the crown, as in the case of Duke Ho, can sometimes manage to engross the patronage.

Notwithstanding the heavy charges of oppression, cruelty, bribery and mendacity, which are generally brought against officers with more or less propriety, it must not be inferred that no good qualities exist among them. Hundreds of them desire to rule equitably, to clear the innocent and punish the guilty, and exert all the knowledge and power they possess to discharge their functions to the acceptance of their master and popularity of the inhabitants. Such officers, too, generally rise, while the cruelties of others are visited with degradation. The pasquinades which the people stick up in the streets indicate their sentiments, and receive much more attention than they would in other countries, because it is almost the only way in which their opinions

can be safely uttered. The popularity which upright officers receive acts as an incentive to others to follow in the same steps, as well as a reward to the person himself. The fuyuen of Kwangtung in 1833, Chu, was a very popular officer, and when he obtained leave to resign his station on account of age, the people vied with each other in showing their hearty regret at losing him. The old custom was observed of retaining his boots, and presenting him with a new pair at every city he passed through, and many other testimonials of their regard were adopted. On leaving the city of Canton, he circulated a few verses, "to console the people and excite them to virtue," for he heard that some of them wept on hearing of his departure.

"From ancient days, my fathers trod the path
Of literary fame, and placed their names
Among the wise; two generations past,
Attendant on their patrons, they have come
To this provincial city.* Here this day,
'T is mine to be imperial envoy;
Thus has the memory of ancestral fame
Ceased not to stimulate this feeble frame.

My father held an office at Lungchau,†
And deep imprinted his memorial there;—
He was the sure and generous friend
Of learning unencouraged and obscure.
When now I turn my head and travel back,
In thought to that domestic hall, it seems
As yesterday, those early happy scenes;—
How was he pained, if forced to be severe!

From times remote, Kwangtung has been renowned
For wise and mighty men; but none can stand
Among them, or compare with Kiuh Kiang:—‡
Three idle and inglorious years are passed,
And I have raised no monument of fame,
By shedding round the rays of light and truth,

* The Chinese have a great affection for the place of their nativity, and consider being in any of the other provinces, like being in a foreign settlement. They always wish to return thither in life, or have their remains carried and interred there after death.

† A district in the province of Kwangtung.

‡ Kiuh Kiang was an ancient minister of state during the Tang dynasty. His imperial master would not listen to his advice and he therefore retired. Rebellion and calamities arose. The emperor thought of his faithful servant, and sent for him; but he was already dead.

To give the people knowledge In this heart
I feel the shame, and cannot bear the thought.

"But now, in flowered pavilions, in street
Illuminations, gaudy shows, to praise
The gods and please themselves, from year to year
The modern people vie, and boast themselves,
And spend their hard-earned wealth,—and all in vain.
For what shall be the end? Henceforth let all
Maintain an active and a useful life,
The sober husband and the frugal wife.

"The gracious statesman (gov. Loo), politic and wise,
Is my preceptor and my long tried friend;
Called now to separate, spare our farewell,
The heart-rending words affection so well loves.
That he may still continue to exhort
The people, and instruct them to be wise,
To practice virtue, and to keep the laws
Of ancient sages, is my constant hope.

"When I look backward o'er the field of fame
Where I have travelled a long fifty years,
The struggle for ambition and the sweat
For gain, seem altogether vanity.
Who knoweth not that heaven's toils are close,
Infinitely close! Few can escape.
Ah! how few great men reach a full old age!
How few unshorn of honors, end their days!

"Inveterate disease has twined itself
Around me, and binds me in slavery.
The kindness of his majesty is high*
And liberal, admitting no return,
Unless a grateful heart; still, still my eyes
Will see the miseries of the people.—
Unlimited distresses, mournful, sad,
To the mere passer-by, awaking grief.

"Untalented, unworthy, I withdraw,
Bidding farewell to this windy, dusty world;
Upwards I look to the supremely good—
The emperor,—to choose a virtuous man
To follow me. Henceforth it will be well.—
The measures and the merits passing mine;
But I shall silent stand and see his grace
Diffusing blessings like the genial spring."

* In permitting Chu to retire from public life.

Commissioner Ílípu, Kí Kung, the late governor-general of Kwangtung, and Shu, the prefect of Ningpo in 1842, are other officers who have been popular in late years. When Lin passed through Macao in 1839, the Chinese had in several places erected nonorary portals adorned with festoons of silk and laudatory scrolls; and when he passed the doors of their houses and shops they set out tables decorated with vases of flowers, "in order to manifest their profound gratitude for his coming to save them from a deadly vice, and for removing from them a dire calamity by the destruction and severe interdiction of opium." Alas, that his efforts and intentions should have been so fruitless!

The Peking Gazettes frequently contain petitions from old officers describing their ailments, their fear lest they shall not be able to perform their duties, the length of their official service, and requesting leave of absence or permission to retire. It is impossible to regard *all* the expressions of loyalty in these papers, coming as they do from all classes of officers, as utterly heartless and made out according to a prescribed form, but we are rather inclined to take them, in many cases, as the honest sentiments of their minds. Among many instances which might be given, a memorial from Shí, a censor in 1824, is sufficient for an example. In this, he says, "reflecting within myself, that notwithstanding the decay of my strength, it has still pleased the imperial goodness to employ me in a high office instead of rejecting and discarding me at once, I have been most anxious to effect a cure, in order that, a weak old horse as I am, it might be still in my power, by the exertion of my whole strength, to recompense a ten-thousandth part of the benevolence which restored me to life."* The emperor sometimes is obliged to take the other side, and order the octogenarians to resign and go home; that he does not displace them at once is one of those singular anomalies constantly seen in this government, which in our position cannot be accounted for satisfactorily; the regard paid to age, for which the Chinese are justly famed, may form one reason for retaining them.

Connected with the triennial schedule of official merits and demerits, is the necessity the high officers of state are under of confessing their faults of government; and the two form a pecu-

* Chinese Repository, Vol. IV., p. 71

liar and somewhat stringent check upon their intrigues and malversation, making them, as Le Comte observes, "exceeding circumspect and careful, and sometimes even virtuous against their own inclinations." The confessions reported in the Peking Gazettes are, however, by no means satisfactory as to the real extent or nature of these acts; most of the confessors are censors, and perhaps it is in virtue of their office that they thus sit in judgment upon themselves. Examples of the crimes mentioned are not wanting. The governor-general of Chihlí requested severe punishment in 1832 for not having discovered a plotting demagogue who had collected several thousand adherents in his and the next provinces; his request was granted. An admiral in the same province requests punishment for not having properly educated his son, as thereby he went mad and wounded several people. Another demanded a court upon himself because the empress-dowager had been kept waiting at the palace gate by the porters, when she paid her majesty a visit. One officer accused himself for not being able to control the Yellow river; and his majesty's cook in 1830 requested punishment for being too late in presenting his bill of fare, but was graciously forgiven. The rarity of these confessions, compared with the actual sins, shows either that they are, like a partridge's doublings, made to draw off attention from the real nest of malversation, or that few officers are willing to undergo the mortification.

The emperor, in his character of vicegerent of heaven, occasionally imposes the duty of self-confession upon himself. Kiaking issued several public confessions during his reign, but the Gazettes have not contained many such papers since the present monarch took the sceptre. These confessions are drawn from him more by natural calamities, such as drought, freshets, epidemics, &c., than by political causes, though insurrections, fires, ominous portents, &c., sometimes induce them. The personal character of the monarch has much to do with their frequency and phraseology. On occasion of a drought in 1817, the emperor Kiaking said, "The remissness and sloth of the officers of government constitute an evil which has long been accumulating. It is not the evil of a day; for several years I have given the most pressing admonitions on the subject, and have punished many cases which have been discovered, so that recently there appears a little improvement, and for several seasons the weather

has been favorable. The drought this season is not perhaps entirely on their (the officers') account. I have meditated upon it, and am persuaded that the reason why the azure heavens above manifest disapprobation by withholding rain for a few hundred miles only around the capital, is, that the fifty and more rebels who escaped, are secreted somewhere near Peking. Hence it is that fertile vapors are fast bound, and the felicitous harmony of the seasons interrupted." A hurricane of sand, which arose in 1819 near the capital and darkened it at noontide, puzzled this superstitious monarch, and he sent a commissioner to ascertain where it originated, and what act of injustice on the part of the local authorities had generated such a catastrophe. Somebody must be found fault with, for somebody was of course responsible, and the astronomer royal was accordingly reprimanded for not having predicted it, and others scolded for their mismanagement.

One of the most remarkable specimens of these papers is a prayer for rain issued by Taukwang in 1832, on occasion of a severe drought at the capital. Before issuing this paper, he had endeavored to mollify the anger and heat of heaven by ordering all suspected and accused persons in the prisons of the metropolis to be tried, and their guilt or innocence established, in order that the course of justice might not be delayed, and witnesses be released from confinement. But these vicarious corrections did not avail, and the drought continuing, he was obliged, as high-priest of the empire, to show the people that he was mindful of their sufferings, and would relieve them, if possible, by presenting the following memorial:

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, alas! imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live. I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices, on the altars of

the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness. Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins: but little sincerity and little devotion.—Hence I have been unable to move Heaven's heart, and bring down abundant blessings.

"Having searched the records, I find, that, in the 24th year of Kien-lung, my imperial grandfather, the high, honorable, and pure emperor reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail Heaven, examine myself, and consider my errors; looking up and hoping that I may obtain pardon. I ask myself,—whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, and strenuous effort, which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether in raising mausolea and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may not have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied, or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hunan and Kwang-tung, were properly conducted; or whether they led to the inhabitants being trampled on as mire and ashes?—To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

"Prostrate I beg imperial Heaven, (*Hwang Tien*) to pardon my ignorance and stupidity, and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray, imperial Heaven, to hasten and confer gracious deliverance,—a

speedy and divinely beneficial rain; to save the people's lives; and in some degree redeem my iniquities. Oh, alas! imperial Heaven, observe these things. Oh, alas! imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened.—Reverently this memorial is presented."—*Repository, Vol.* i., p. 236.

This paper apparently intimates some acknowledgment of a ruling power above, and before a despot like the emperor of China would place himself in such an equivocal posture before his people, he would assure himself very thoroughly of their sentiments; for its effects as a state paper would be worse than null if the least ridicule was likely to be thrown upon it. In this case, heavy showers followed the imperial supplications the same evening, and appropriate thanksgivings were ordered, and sacrifices presented before the six altars of heaven, earth, land and grain, and the gods of heaven, earth, and the revolving year.

The orders of the court, whether sent down by the emperor to the high officers in the Boards, or directly to the provinces, are usually in manuscript, except when some grand event or state ceremony requires a general proclamation, in which cases, the document is printed on yellow paper, and published in both the Chinese and Manchu languages. The governors and their subordinates, imperial commissioners, and collectors of customs, are the principal officers in the provinces who publish their orders to the people, consisting of admonitions, exhortations, regulations, laws, special ordinances, threatenings, and municipal requirements. Standing laws and local regulations are often carved very beautifully on black marble, and placed in the streets to be "held in everlasting remembrance," so that no one can plead ignorance:—a custom which recalls the mode of publishing the Twelve Tables at Rome. Several of these legal tablets, beautifully carved, are to be seen at Canton and Macao. The common mode of publishing the commands of government is to print the document in large characters, and stick up copies at the door of the offices and in the streets in public places, with the seal of the officer attached to authenticate them. The paper on which they are printed being only common Chinese paper, and there being no protection from the weather, the sheets are soon destroyed; the people read them as they are thus exposed, and copy them if they wish, but it is not uncommon, too, for the magistrates to print important edicts in pamphlet form for circu-

lation. The style adopted in these papers is the legal one, and differs from common writing as much as that does in English, but in Chinese it is not involved or obscure. A single specimen of an edict, out of many which could be given, will suffice to illustrate the form of these papers, and moreover show upon what subjects a Chinese ruler sometimes legislates, and the care he is expected to take of the people.

"Sŭ and Hwang, by special appointment magistrates of the districts of Nanhai and Pwanyu, raised ten steps and recorded ten times, Hereby distinctly publish important rules for the capture of grasshoppers, that it may be known how to guard against them, in order to ward off injury and calamity. On the 7th day of the 8th month in the 13th year of Taukwang (Sept. 20th, 1833), we received a communication from the prefect of the [department of Kwangchau], transmitting a dispatch from their excellencies the governor and lieutenant-governor, as follows:

"'During the fifth month of the present year, flights of grasshoppers appeared in the limits of Kwangsi, in [the departments of] Liu, Tsin, Kwei, and Wu, and their vicinage; which have already, according to report, been clean destroyed and driven off. We have heard that in the department of Kauchau and its neighborhood, conterminous to Kwangsi, grasshoppers have appeared which multiply with extreme rapidity. At this time, the second crop is in the blade (which if destroyed will endamage the people), and it is proper therefore immediately, wherever they are found, to capture and drive them off, marshalling the troops to advance and wholly exterminate them. But Kwangtung heretofore has never experienced this calamity, and we apprehend the officers and people do not understand the mode of capture; wherefore we now exhibit in order the most important rules for catching grasshoppers. Let the governor's combined forces be immediately instructed to capture them *secundum artem;* at the same time let orders be issued for the villagers and farmers at once to assemble and take them, and for the magistrates to establish storehouses for their reception and purchase, thus without fail sweeping them clean away. If you do not exert yourself to catch the grasshoppers, your guilt will be very great; let it be done carefully, not clandestinely delaying, thus causing this misfortune to come upon yourselves, transgressing the laws, and causing us again, according to the exigencies of the case, to promulgate general orders, and make thorough examination, &c., &c. Appended hereto are copies of the rules for catching grasshoppers, which from the lieut.-governor must be sent to the treasurer, who will enjoin it upon the magistrates of the departments, and he again upon the district magistrates.'

"Having received the preceding, besides respectfully transmitting it to the colonel of the department to be straightway forwarded to all the

troops under his authority, and also to all the district justices, that they all with united purpose bend their energies to observe at the proper time, that whenever the grasshoppers become numerous they join their forces and extirpate them, thus removing calamity from the people; we also enjoin upon whoever receives this that they catch the grasshoppers according to these several directions, which are therefore here arranged in order as follows:

"'1. When the grasshoppers first issue forth, they are to be seen on the borders of large morasses, from whence they quickly multiply and fill large tracts of land; they produce their young in little hillocks of black earth, using the tail to bore into the ground, not quite an inch in depth, which still remain as open holes, the whole somewhat resembling a bee's nest. One grasshopper drops ten or more pellets, in form like a pea, each one containing a hundred or more young. For the young grasshoppers fly and eat in swarms, and this laying of their young is done all at once and in the same spot; the place resembles a hive of bees, and therefore it is very easily sought and found.

"'2. When the grasshoppers are in the fields of wheat and tender rice and the thick grass, every day at early dawn they all alight on the leaves of the grass, and their bodies being covered with dew are heavy and they cannot fly or hop; at noon, they begin to assemble for flight, and at evening they collect in one spot. Thus each day there are three periods when they can be caught, and the people and gentry will also have a short respite. The mode of catching them is to dig a trench before them, the broader and longer the better, on each side placing boards, doors, screens and such like things, one stretched on after another, and spreading open each side. The whole multitude must then cry aloud, and holding boards in their hands, drive them all into the trench; meanwhile those on the opposite side, provided with brooms and rakes, on seeing any leaping or crawling out, must sweep them back; then covering them with dry grass, burn them all up. Let the fire be first kindled in the trench, and then drive them into it; for if they are only buried up, then many of them will crawl out of the openings and so escape.

"'3. When the swarms of grasshoppers see a row of trees, or a close line of flags and streamers, they usually hover over and settle; and the farmers frequently suspend red and white clothes and petticoats on long poles, or make red and green paper flags, but they do not always settle with great rapidity. Moreover, they dread the noise of gongs, matchlocks, and guns, hearing which they fly away. If they come so as to obscure the heavens, you must let off the guns and clang the gongs, or fire the crackers; it will strike the front ranks with dread, and flying away, the rest will follow them and depart.

"'4. When the wings and legs of the grasshoppers are taken off, and [their bodies] dried in the sun, the taste is like dried prawns, and more-

over they can be kept a long time without spoiling. Ducks can also be reared upon the dried grasshoppers, and soon become large and fat. Moreover, the hill people catch them to feed pigs; these pigs, weighing at first only twenty catties or so, in ten days' time grow to weigh more than fifty catties; and in rearing all domestic animals they are of use. Let all farmers exert themselves, and catch them alive, giving rice or money according to the number taken. In order to remove this calamity from your grain, what fear is there that you will not perform this? Let all these rules for catching the grasshoppers be diligently carried into full effect.'

"Wherefore these commands are transcribed that all you soldiers and people may be fully acquainted with them. Do you all then immediately in obedience to them, when you see the proper time has come, sound the gong; and when you see the grasshoppers and their young increasing, straightway get ready, on the one hand seizing them, and on the other announcing to the officers that they collect the troops, that with united strength you may at once catch them, without fail making an utter extermination of them; thus calamity will be removed from the people. We will also then confer rewards upon those of the farmers and people who first announce to the magistrates their approach. Let every one implicitly obey. A special command.

"Promulgated Taukwang, 13th year, 8th month, and 15th day."*

The effect of these orders on the grasshoppers did not equal the zeal of the officers, but swarms of locusts are neither numerous nor devastating in China. The concluding part of an edict affords some room for displaying the character of the promulgator. Among other endings, are such as these: "Hasten! hasten! a special edict." "Tremble hereat intensely." "Lay not up for yourselves future repentance by disobedience." "I will by no means eat my words." "Earnestly observe these things." In their state papers, Chinese officers are constantly referring to ultimate truths and axioms, and deducing arguments therefrom in a peculiarly national grandiloquent manner, though some of their conclusions are tremendous non-sequiters. Commissioner Lin addressed a letter to the Queen of England regarding the interdiction of opium, which began with the following preamble:

"Whereas, the ways of heaven are without partiality, and no sanction is allowed to injure others in order to benefit one's self, and that men's natural feelings are not very diverse (for where is he who does not abhor death and love life?)—therefore your

* Easy Lessons in Chinese, pp. 223–227.

honorable nation, though beyond the wide ocean, at a distance of twenty thousand *li*, also acknowledges the same ways of heaven, the same human nature, and has the like perceptions of the distinctions between life and death, benefit and injury. Our heavenly court has for its family all that is within the four seas; and as to the great emperor's heaven-like benevolence—there is none whom it does not overshadow; even regions remote, desert, and disconnected, have a part in his general care of life and well-being."

The edicts furnish almost the only exponents of the intentions of government. They present several characteristic features of the ignorant conceit and ridiculous assumptions of the Chinese, while they betray the real weakness of the authorities in the mixture of argument and command, coaxing and threatening, pervading every paragraph. According to their phraseology, there can possibly be no failure in the execution of every order; if they are once made known, the obedience of the people follows almost as a matter of course; while at the same time, both the writer and the people know that most of them are but little better than waste paper. The responsibility of the writer in a measure ceases with the promulgation of his orders, and when they reach the last in the series, their efficiency has well nigh departed. Expediency is the usual guide for obedience; deceiving superiors and oppressing the people, the rule of action on the part of officials; and their orders do not more strikingly exhibit their weakness and ignorance, than their mendacity and conceit.

It is not easy, without citing many examples accompanied with particular explanations, to give a just idea of the actual execution of the laws, and show how far the people are secured in life and property by their rulers; and perhaps nothing has been the source of such differing views regarding the Chinese among writers, as the predominance they give either to the theory or the practice of legislation. Old Magaillans (p. 250) has hit this point pretty well, when he says, "It seems as if the legislators had omitted nothing, and that they had foreseen all inconveniences that were to be feared; so that I am persuaded no kingdom in the world could be better governed or more happy, if the conduct and probity of the officers were but answerable to the institution of the government. But in regard they have no knowledge of the true God, nor of the eternal rewards and punishments of the other world, they are subject to no remorses of conscience, they

place all their happiness in pleasure, in dignity and riches; and therefore, to obtain these fading advantages, they violate all the laws of God and man, trampling under foot religion, reason, justice, honesty, and all the rights of consanguinity and friendship. The inferior officers mind nothing but how to defraud their superiors, they the supreme tribunals, and all together how to cheat the king; which they know how to do with so much cunning and address, making use in their memorials of words and expressions so soft, so honest, so respectful, so humble and full of adulation, and of reasons so plausible, that the deluded prince frequently takes the greatest falsehoods for solemn truths. So that the people, finding themselves continually oppressed and overwhelmed without any reason, murmur and raise seditions and revolts, which have caused so much ruin and so many changes in the empire. Nevertheless, there is no reason that the excellency and perfection of the laws of China should suffer for the depravity and wickedness of the magistrates."

Magaillans resided in China nearly forty years, and his opinion may be considered on the whole as a fair judgment of the real condition of the people and the policy of their rulers. When one is living in the country itself, to hear the complaints of individuals against the extortion and cruelty of their rulers, and to read the reports of judicial murder, torture, and crime, in the Peking Gazettes, are enough to cause one to wonder how such atrocities and oppressions are endured from year to year, and why the sufferers do not rise and throw aside the tyrannous power which thus abuses them. But the people are generally sensible that they would really gain nothing by such a procedure, and their desire to maintain as great a degree of peace as possible, leads them to submit to many evils, which in western countries would soon be remedied or cause a revolution. In order to restrain the officers in their misrule, Sect. ccx. of the Code ordains that "If any officer of government, whose situation gives him power and control over the people, not only does not conciliate them by proper indulgence, but exercises his authority in a manner so inconsistent with the established laws and approved usages of the empire, that the sentiments of the once loyal subjects being changed by his oppressive conduct, they assemble tumultuously and openly rebel, and drive him at length from the capital city and seat of his government; such officer shall suffer death."

By the laws of China, every officer of the nine ranks must be previously qualified for duty by a degree; in the ninth are included village magistrates, deputy treasurers, jailers, &c., but the police, local interpreters, clerks, and other attendants on the courts, are not considered as having any rank, and most of them are natives of the place where they are employed. The only degradation they can feel is to turn them out of their stations, but this is hardly a palliative of the evils the people suffer from them; the new leech is more thirsty than the old. The cause of many of the extortions the people suffer from their rulers is found in the system of purchasing office, at all times practiced in one shape or other, but occasionally publicly resorted to by the government when the exchequer is unusually low. As the counterpart of this system, that of receiving bribes must be expected therefore to prevail, and being in fact practised by all grades of dignitaries, and, sometimes even upheld by them as a "necessary evil," it adds still more to the bad consequences resulting from this mode of obtaining office. Indeed so far is the practice of "covering the eyes" carried in China, that the people seldom approach their rulers without a gift to make way for them.

One mode taken by the highest ranks to obtain money is to notify inferiors that there are certain days on which presents are expected, and custom soon increases these as much as the case will admit. Subscriptions for objects of public charity or disbursements, such as an inundation, a bad harvest, bursting of dikes, and other similar things, which the government must look after, are not unfrequently made a source of revenue to the incumbents by requiring much more than is needed; those who subscribe are rewarded by an empty title, a peacock's feather, or employment in some insignificant formality. The sale of titular rank is a source of revenue, but the government understands the importance of keeping the well-known channel of attaining office by literary merit open to all, and it seldom confers much real power for mere money, when unconnected with some degree of fitness. The security of its own position is not to be risked for the sake of an easy means of filling its exchequer, yet it is impossible to say how far the sale of office and title is carried. The censors inveigh against it, and the emperor almost apologises for resorting to it, but it is nevertheless constantly practised. The government stocks of this description were opened during the late

war, as the necessities of the case were a sufficient excuse for the disreputable practice. In 1835, the sons of two of the leading hong-merchants were promoted, in consequence of their donations of $25,000 each, to repair the ravages of an inundation; subscribers to the amount of $10,000 and upwards, were rewarded by an honorary title, whose only privilege is, that it saves its possessor from a bambooing, it being the law that no one holding any office can be personally chastised.

Besides the lower officers, the clerks in their employ, and the police who are often taken from the garrison soldiery, are the agents in the hands of the upper ranks to *squeeze* the people. There are many clerks of various duties and grades about all the offices who receive small salaries, and every application and petition to their superiors, going through their hands, is attended by a bribe to pass them up. The military police and servants connected with the offices are not paid any regular salary, and their number is great. In the large districts, like those of Nanhai and Pwanyu, which compose the city of Canton and suburbs, it is said there are about a thousand unpaid police; in the middle sized ones between three and four hundred, and in the smallest from one to two hundred. This number is increased by the domestics attending high officers as part of their suite, and by their old acquaintances who make themselves known when there is any likelihood of being employed. Among other abuses mentioned by the censors, is that of magistrates appointing their own creatures to fill vacancies until those nominated by his majesty arrive; like a poor man oppressing the poor, such officers are a sweeping rain. A similar abuse is when country magistrates leave their posts to go to the provincial capital to dance attendance upon their superiors, and get nominated to a higher place, or taken into their service as secretaries, because they will work for nothing; the duties of their vacated offices are meantime usually left undone, and underlings take advantage of their absence to make new exactions. The governor fills vacant offices with his own friends, and recommends them to his majesty to be confirmed; but this has little effect in consolidating a system of oppression from the constant changes going on.

The retinues of high provincial officers contain many dependents and expectant supernumeraries all subservient to them; among them are the descendants of poor officers; the sons of bank-

rupt merchants who once possessed influence; dissipated, well bred, unscrupulous men, who lend themselves to everything flagitious; and lastly, fortune-seekers without money, but possessing talents of good order to be used by any one who will hire them. Such persons are not peculiar to China, and their employment is guarded against in the Code, but no law is more a dead letter. Officers of government, too, conscious of their delinquencies, and afraid their posts will soon be taken from them, of course endeavor to make the most of their opportunities, and by means of such persons, who are usually well acquainted with the leading inhabitants of the district, harrass and threaten such as are likely to pay well for being left in quiet. It does them little or no good, however, for if they are not removed, they must fee their superiors; and if they are punished for their misdeeds, they are still more certain of losing their wicked exactions.

Another common mode of plundering the people is for officers to collude with bands of thieves, and allow them to escape for a composition when arrested, or substitute other persons for the guilty party in case the real offenders are likely to be condemned. Sometimes these banditti are too strong even for an upright magistrate, and he is obliged to overlook what he cannot remedy; for, however much he may wish to arrest and bring them to justice, his policemen are too much afraid of their vengeance to venture upon attacking them. An instance of this occurred near Canton in 1839, when a boat, containing a clerk of the court and three or four police, came into the fleet of European opium-ships to hunt for some desperate opium smugglers who had taken refuge there. The fellows, hearing of the arrival of the boat, came in the night, and surrounding it, took out the crew, bound their pursuers, and burned them alive with the boat, in sight of the whole fleet, to whom they looked for protection against their justly incensed countrymen.

A censor, in 1819, complaining of flagrant neglect in the administration of justice in Chihli, says: "Among the magistrates are many who, without fear or shame, connive at robbery and deceit. Formerly, horse-stealers were wont to conceal themselves in some secret place, but now they openly bring their plunder to market for sale. When they perceive a person to be weak, they are in the habit of stealing his property and returning it to him for money, while the officers, on hearing it,

treat it as a trivial matter, and blame the sufferer for not being more cautious. Thieves are apprehended with warrants on them, showing that when they were sent out to arrest thieves, they availed of the opportunity to steal for themselves. And at a village near the imperial residence are very many plunderers concealed, who go out by night in companies of twenty or thirty persons, carrying weapons with them; they frequently call up the inhabitants, break open the doors, and having satisfied themselves with what food and wine they can obtain, they threaten and extort money, which if they cannot procure, they seize their clothes, ornaments, or cattle, and depart. They also frequently go to shops, and having broken open the shutters, impudently demand money, which if they do not get, they set fire to the shop with the torches in their hands. If the master of the house apprehends a few of them, and sends them to the magistrate, he merely imprisons and beats them, and, before half a month, allows them to run away."*

The unpaid retainers about the courts are very numerous, and are more dreaded than the police; one censor says they are looked upon by the people as tigers and wolves; he effected the discharge of nearly 24,000 of them in the province of Chihli alone. They are usually continued in their places by the head magistrate, who, when he arrives, being ignorant of the characters of those he must employ, continues such as are likely to serve. In cases of serious accusation, the clerks frequently subpœna all who are likely to be implicated, and demand a fee for liberating them when their innocence is shown. These myrmidons still fear the anger of their superiors, and a recoil of the people so far as to endeavor to save appearances, by hushing up the matter, and liberating those unjustly apprehended, with great protestations of compassion. It may be added, that, as life is not lightly taken, thieves are careful not to murder or maltreat their victims dangerously, nor do the magistrates venture to take life outright by torture, though their cruelties frequently result in death, by neglect or starvation. It is money and goods both policemen and officials want, not blood and revenge. Parties at strife with each other frequently resort to legal implication to gratify their ill-will, and take a pitiful

* Chinese Repository, Vol. IV., p. 218.

revenge by egging on the police to pillage and vex their enemy, though they themselves profit nowise thereby.

The evils resulting to the Chinese from a half-paid and venal magistracy are dreadful, and the prospects of their removal very slight. The governor of Chihlí, in 1829, memorialized the emperor upon the state of the police, and pointed out a remedy for many abuses, one of which was to pay them fair salaries out of the public treasury; but it is plain that this remedy must begin with the monarch, for, until an officer is released from sopping his superior, he will not cease exacting from his inferiors. Experience has shown the authorities how far it can safely be carried; while many officers, seeing how useless it is to irritate the people, so far as ultimately enriching themselves is concerned, endeavor to restrain their policemen. One lieut.-governor issued an edict, stating that none of his domestics were allowed to browbeat shopmen, and thus get goods or eatables below the market price; and permits the seller to collar and bring them to him for punishment when they did so. When an officer of high rank, as a governor, treasurer, &c., takes the seals of his post, he ofttimes issues a proclamation, exhorting the subordinate ranks to do as he means to do,—"to look up and embody the kindness of the high emperor," and attend to the faithful discharge of their duties. The lower officers, in their turn, join in the cry, and a series of proclamations, by turns hortative and mandatory, are echoed from mastiff, spaniel, and poodle, until the cry ends upon the police. Thus the prefect of Canton says: "There are hard-hearted soldiers and gnawing lictors who post themselves at ferries or markets, or rove about the streets, to extort money under various pretexts; or, being intoxicated, they disturb and annoy the people in a hundred ways. Since I came into office here I have repeatedly commanded the inferior magistrates to act faithfully and seize such persons, but the depraved spirit still continues."

A censor, speaking of the police, says:—"They no sooner get a warrant to bring up witnesses, than they assail both plaintiff and defendant for money to pay their expenses, from the amount of ten taels to several scores. Then the clerks must have double what the runners get, if their demands be not satisfied, they contrive every species of annoyance. Then, again, if there are people of property in the neighborhood, they will implicate them.

They plot also with pettifogging lawyers to get up accusations against people, and threaten and frighten them out of their money."

One natural consequence of such a state of society, and such a perversion of justice, is to render the people afraid of all contact with the officers of government, and exceedingly selfish in all their intercourse, though the latter trait needs no particular training to develop it in any heathen country. It also tends to an inhuman disregard of the life of others, and chills every emotion of kindness which might otherwise arise; for by making a man responsible for the acts of his neighbors, or by involving a whole village in the crimes of an individual, all sense of justice is violated. The terror of being implicated in any evil that takes place sometimes prevents the people from quenching fires until the superior authorities be first informed, and from relieving the distressed until it is often too late. Hence, too, it not unfrequently happens that a man who has had the ill fortune to be stabbed to death in the street, or who falls down from disease and dies, remains on the spot till the putrescence obliges the neighbors, for their own safety to remove the corpse. A dead body floating down the river and washing ashore is likely to remain on the banks until it again drifts away, or the authorities get it buried, for no unofficial person would voluntarily run the risk of being seen interring it. One censor reports, that when he asked the people why they did not remove the loathsome object, they said, "we always let the bodies be either buried in the bellies of fishes, or devoured by the dogs; for if we inform the magistrates they are sure to make the owner of the ground buy a coffin, and the clerks and assistants distress us in a hundred ways." The usual end of these memorials and remonstrances is that the police are ordered to behave better, the clerks commanded to abstain from implicating innocent people and retarding the course of justice, and their masters, the magistrates, threatened with the emperor's displeasure in case the grievance is not remedied:—after which all goes on as before, and will go on as long as both rulers and ruled are what they are. Christianity is the only remedy for the evils which afflict both parties, the only code which will teach them their rights, and give the motive for upholding them.

The working out of the principle of responsibility accounts

for many things in Chinese society and jurisprudence, that otherwise appear completely at variance with even common humanity. It makes an officer careless of his duties, if he can shift the responsibility of failure upon his inferiors, who, at the same time, he knows can never execute his orders; it renders the people dead to the impulses of relationship, lest they become involved in what they cannot possibly control, and hardly know at the time of its commission. Mr. Lindsay states that when he was at Tsungming in 1832, the officers were very urgent that he should go out of the river, and in order to show him the effect of his non-compliance upon others, a degraded subaltern was paraded in his sight. "His cap with its gold button was borne before him, and he marched about blindfolded in procession between two executioners, with a small flag on a bamboo pierced through each ear. Before him was a placard, with the inscription, 'By orders of the general of Su and Sung: for a breach of military discipline, his ears are pierced as a warning to the multitude.' His offence was having allowed our boat to pass the fort without reporting it."

During the last war with England, fear of punishment induced many of the subordinates to commit suicide when unable to execute their orders, and the same motive impelled their superiors to avoid the wrath of the emperor in the same way. The hong-merchants and linguists at Canton, during the old regime, were constantly liable to exactions and punishments for the acts of their foreign customers from the operation of this principle. One of them, Sunshing, was put in prison and ruined because Lord Napier came to Canton from Whampoa in the boat of a ship he had "secured" several weeks before, and the linguist and pilot were banished, for allowing what they could not possibly have hindered even if they had known it.

Having examined in this general manner every grade of official rank, we come to the *people;* and a close view will show that this great mass of human beings exhibits many equally objectionable traits, and that oppression, want, feudal rivalry, and brigandige, combine to keep it in a constant state of turmoil. The subdivisions into tithings and hundreds are much better observed in rural districts than in cities, and the headmen of those communities in their individual and collective character, possess great influence, from the fact that they represent the

popular feeling. In all parts of the country this popular organization is found in some shape or other, though, as if everything was somehow perverted, it not unfrequently is an instrument of greater oppression than defence. The division of the people into clans is perhaps the cause of much of this combination, and as these clans are probably remnants of the old feudal principalities anterior to the Christian era, resembling in many respects the Scottish clans, so are the evils arising from their dissensions and feuds comparable to those which history records of the troubles excited among the Highlanders by the rivalry between Campbells and Macgregors.

The eldership of villages has no necessary connexion with the clans, for the latter is unacknowledged by the government, but the clan having the majority in a village generally selects the elder from among their number. In the vicinity of Canton, the elder is elected by a sort of town meeting, and holds his office during good behavior, receives such a salary as his fellow villagers give him, and may be removed to make way for another whenever the principal persons in the village are displeased with his conduct. His duties are limited to the supervision of the police, and general oversight of what is done in the village, and to be a sort of agent or spokesman between the villagers and higher authorities; the duties, the power, and the rank of these officers vary almost indefinitely. The preponderance of one clan prevents much strife in the selection of the elder, but the degree of power reposed in his hand is so small that there is probably little competition to obtain the dignity. A village police is maintained by the inhabitants, under the authority of the elder; the village of Whampoa, for instance, containing about 8,000 inhabitants, pays the elder $300 salary, and employs fourteen watchmen. His duties further consist in deciding upon the petty questions arising between the villagers, and visiting the delinquents with chastisement, enforcing such regulations as are deemed necessary regarding festivals, markets, tanks, streets, collection of taxes, &c. The system of surveillance is, however, kept up by the superior officers, who appoint excise officers, grain agents, tide-waiters, or some other subordinate, as the case may require, to exercise a general oversight of the headmen.

The district magistrate, with the *siunkien* and their deputies over the hundred, are the officers to whom appeals are carried from

the headmen; they also receive the reports of the elders respecting suspicious characters within their limits, or other matters which they deem worthy of reference or remonstrance. A similarity of interests leads the headmen of many villages to meet together at times in a public hall for secret consultation upon important matters, and their united resolutions are generally acted upon by themselves or the magistrates, as the case may be. This system of eldership, and the influential position the headmen occupy, is an important safeguard the people possess against the extremity of oppressive extortion; while too it upholds the government in strengthening the loyalty of those who feel that the only security they possess against theft, and loss of all things from their seditious countrymen, is to uphold the institutions of the land; and that to suffer the evils of a bad magistracy is less dreadful than the horrors of a lawless brigandige.

The customs and laws of clanship perpetuate a sad state of society, and render districts and villages, otherwise peaceful, the scenes of unceasing turmoil and trouble. There are only about four hundred clans in the whole of China, but inasmuch as all of the same surname do not live in the same place, the separation of a clan answers the same purpose as multiplying it. Clannish feelings and feuds appear to be much stronger in Kwangtung and Fuhkien than in other provinces, but perhaps only because foreigners hear more of their outbreaks than elsewhere. As an instance which may be mentioned, the Gazette contains the petition of a man from Chauchau fu in Kwangtung relating to a quarrel, stating, "that four years before, his kindred having refused to assist two other clans in their feuds, had during that period suffered most shocking cruelties. Ten persons had been killed, and twenty men and women, taken captives, had had their eyes dug out, their ears cut off, their feet maimed, and so rendered useless for life. Thirty houses were laid in ruins, and three hundred acres of land seized, ten thousand taels plundered, ancestral temples thrown down, graves dug up, dikes destroyed, and water cut off from the fields. The governor had offered a reward of a thousand taels to any one who would apprehend these persons, but for the ten murders no one had been executed, for the police dare not seize the offenders, whose numbers have largely increased, and who set the laws at defiance." This region is notorious for the turbulence of its inhabitants; it adjoins the

province of Fuhkien, and the quiet people emigrate in large numbers to the Indian Archipelago or to other provinces. The later Gazettes contain still more dreadful accounts of the contests of the clans, and the great loss of life and property resulting from their forays, no less than one hundred and twenty villages having been attacked, and thousands of people killed. These battles are constantly occurring, and the authorities feeling themselves too weak to put them down, are obliged to connive at them, and let the clans fight it out.

Ill will is kept up between the clans, and private revenges gratified, by every personal annoyance that malice can suggest or opportunity tempt. If an unfortunate individual of one clan is met alone by his enemy, he is sure to be robbed or beaten, or both; the boats or the houses of each party are plundered or burned, and legal redress is almost impossible. Graves are defaced and tombstones injured, and on the annual visit to the family sepulchre perhaps a putrid corpse is met, placed there by the hostile clan; this insult arouses all their ire, and they vow deadly revenge. The villagers sally out with such arms as they possess, and death and wounds are almost sure to result before they separate. In Shunteh (a district between Canton and Macao), upwards of a thousand men engaged with spears and firearms on one of these occasions, and thirty-six lives were lost; the military were called in to quell the riot. In Tungkwan district, near the Bogue, thirty-six ringleaders were apprehended, and in 1831, it was reported that four hundred persons had been killed in these raids; only twenty-seven of their kindred appealed to government for redress.

When complaint is made to the prefect or governor, and investigation becomes inevitable, the villagers have a provision to meet the exigencies of the case, which puts the burden of the charges as equally as possible upon the whole clan. A band of "devoted men" are found,—persons who volunteer to assume such crimes and run their chance for life—whose names are kept on a list, and they come forward and surrender themselves to government as the guilty persons. On the trial, their friends employ witnesses to prove it a justifiable homicide, and magnify the provocation, and if there are several brought on the stand at once, they try to get some of them clear by proving an alibi. It not unfrequently happens that the accused are acquitted, and not very often

that they are executed; transportation or fine is the usual result. The inducement for persons to run this risk of their lives, is security from the clan of a maintenance for their families in case of death, and a reward sometimes as high as $300 in land or money when they return. This sum is raised by taxing the clan or village, and the imposition falls heavily on the poorer portion of it, who can neither avoid nor easily pay it. This system of substitution pervades all parts of society, and for all misdemeanors. A person was strangled in Macao in 1838, for having been engaged in the opium trade, who had been hired by the real criminal to answer to his name; it is not known what sum was paid him. Another mode of escape, sometimes tried in such cases when the person has been condemned, is to bribe the jailers to report him dead, and carry out his body in a coffin; but this device probably does not often answer the end, as the turnkeys require a larger bribe than can be raised. There can be little doubt of the prevalence of the practice in all parts of China, and for crimes of even minor penalty.

To increase the social evils of clanship and systematized thieving, local tyrants occasionally spring up, persons who rob and maltreat the villagers by means of their armed retainers, who are in most cases, doubtless, members of the same clan. One of these tyrants, named *Yeh*, or Leaf, became quite notorious in the district of Tungkwan, near the Bogue, about fifteen years since, setting at defiance all the power of the local authorities; and sending out his men to plunder and ravage whoever resisted his demands, destroying their graves and grain, and particularly molesting those who would not deliver up their wives or daughters to gratify him. He was arrested in an underhand way by the district magistrate at Canton leaving his office, and inducing him for old acquaintance sake to return with him to the provincial city; he was there tried and executed by the lieutenant-governor, although it was at the time reported that the Board of Punishments endeavored to save his life, because he had been in office at the capital. In order that no attempt should be made to rescue him, he was left in ignorance of his sentence, until he was put into the sedan to be carried to execution.

Clannish banditti often supply themselves with firearms, and prowling the country to revenge themselves on their enemies, soon proceed to pillage every one; the government is sometimes

obliged to resort to contemptible subterfuges in disarming them, which conspicuously show its weakness, and encourages a repetition of the evil. Parties of poor persons, who call themselves *guests*, are often seen squatting on the vacant places along the shores, away from the villages, and forming small clannish communities; as soon as they increase, occupying more and more of the land, they begin to commit petty depredations upon the crops of the inhabitants, and demand money for the privilege of burying upon the unoccupied ground around them. The government are generally unwilling to drive them off by force, because there is the alternative of making them robbers thereby, and they are invited to settle in other waste lands, which they can have free of taxation, and leave those they have cultivated, if strictly private property. This practice shows the populousness of the country in a conspicuous manner. To these evils must be also added the large bodies of floating banditti or dacoits, who rove up and down all the water-courses "like sneaking rats," and pounce upon defenceless boats. Hardly a river or estuary in the land is free from these miscreants, and lives and property are annually destroyed by them to a very great amount, especially on the Yangtsz' kiang, the Pearl river, and other great thoroughfares.

The popular associations in cities and towns are chiefly based upon a community of interests, resulting either from a similarity of occupation, when the leading persons of the same calling form themselves into guilds, or from the municipal regulations requiring the householders living in the same street to unite to maintain a police, and keep the peace of their division. Each guild has an assembly-hall, where its members meet to hold the festival of their patron saint, to collect and appropriate the subscriptions of the members, and settle the rent or storage on the rooms and goods in the hall, to discuss all public matters as well as the good cheer they get on such occasions, and to confer with other guilds. The members often go to a great expense in emulating each other in their processions, and some rivalry exists regarding their rights, over which the government keeps a watchful eye, for all popular assemblies are its horror. The shopkeepers and householders in the same street are required to have a headman, to superintend the police, watchmen, and beggars within his limits. The rulers are sometimes thwarted in

their designs by both these forms of popular assemblies, and they no doubt tend in many ways to keep up a degree of independence and of mutual acquaintance, which compels the respect of the government. The governor of Canton endeavored to search all the shops in a particular street in the city in 1838 to ascertain if there was opium in them; but the shopmen came in a body at the head of the street, and told the policemen that they would on no account permit their shops to be searched, and the governor deemed it best to retire. Those who will not join or agree to what the majority orders in these bodies, occasionally experience petty tyranny, but in a city this must be comparatively trifling. Several of the leading men in the city are known to hold meetings for consultation in still more popular assemblies for different reasons of a public and pressing nature. There is a building at Canton called the Ming-lun Tang, or Free Discussion Hall, where political matters are discussed under the knowledge of government, which rather tries to mould than put them down, for the assistance of such bodies, rightly managed, in carrying out their intentions, is considerable, while discontent would be roused if they were forcibly suppressed. In Oct. 1842, meetings were held in this hall, at one of which a public manifesto was issued, here quoted entire as a specimen of the public appeals of Chinese politicians and demagogues.

"We have been reverently consulting upon the empire—a vast and undivided whole! How can we permit it to be severed in order to give it to others! Yet we, the rustic people, can learn to practise a rude loyalty; we too know to destroy the banditti, and thus requite his majesty. Our Great Pure dynasty has cared for this country for more than two hundred years, during which a succession of distinguished monarchs, sage succeeding sage, has reigned; and we who eat the herb of the field, and tread the soil, have for ages drank in the dew of imperial goodness, and been imbued with its benevolence. The people in wilds far remote beyond our influence, have also felt this goodness, comparable to the heavens for height, and been upheld by this bounty, like the earth for thickness. Wherefore peace being now settled in the country, ships of all lands come, distant though they be from this for many a myriad of miles; and of all the foreigners on the south and west there is not one but what enjoys the highest peace and contentment, and entertains the profoundest respect and submission.

"But there is that English nation: whose ruler is now a woman and then a man, its people at one time like birds and then like beasts, with

dispositions more fierce and furious than the tiger or wolf, and hearts more greedy than the snake or hog,—this people has ever stealthily devoured all the southern barbarians, and like the demon of the night they now suddenly exalt themselves. During the reigns of Kienlung and Kiaking, these English barbarians humbly besought entrance and permission to make a present; they also presumptuously requested to have Chusan, but those divine personages, clearly perceiving their traitorous designs, gave them a peremptory refusal. From that time, linking themselves in with traitorous traders, they have privily dwelt at Macao, trading largely in opium and poisoning our brave people. They have ruined lives,—how many millions none can tell; and wasted property—how many thousands of millions who can guess! They have dared again and again to murder Chinese, and have secreted the murderers, whom they have refused to deliver up, at which the hearts of all men grieved and their heads ached. Thus it has been that for many years past, the English by their privily watching for opportunities in the country have gradually brought things to the present crisis.

"In 1838, our great emperor having fully learned all the crimes of the English, and the poisonous effects of opium, quickly wished to restore the good condition of the country and compassionate the people. In consequence of the memorial of Hwang Tsiohsz', and in accordance to his request, he specially deputed the public minded, upright, and clearheaded minister Lin Tsehsü, to act as his imperial commissioner with plenipotentiary powers, and go to Canton to examine and regulate. He came and took all the stored up opium and stopped the trade, in order to cleanse the stream and cut off the fountain; kindness was mixed with his severity, and virtue was evident in his laws, yet still the English repented not of their errors, and as the climax of their contumacy called troops to their aid. The censor Hwang, by advising peace, threw down the barriers, and bands of audacious robbers, willingly did all kinds of disreputable and villainous deeds. During the past three years, these rebels, depending upon their stout ships and effective cannon, from Canton went to Fuhkien, thence to Chehkiang, and on to Kiangsu, seizing our territory, destroying our civil and military authorities, ravishing our women, capturing our property, and bringing upon the inhabitants of these four provinces intolerable miseries. His imperial majesty was troubled and afflicted, and this added to his grief and anxiety. If you wish to purify their crimes, all the fuel in the empire will not suffice, nor would the vast ocean be enough to wash out our resentment. Gods and men are alike filled with indignation, and heaven and earth cannot permit them to remain.

"Recently, those who have had the management of affairs in Kiangnan have been imitating those who were in Canton, and at the gates of the city they have willingly made an agreement, peeling off the fat

of the people to the tune of hundreds of myriads, and all to save the precious lives of one or two useless officers; in doing which they have exactly verified what chancellor Kin Yinglin had before memorialized. Now these English rebels are barbarians dwelling in a petty island beyond our domains; yet their coming throws myriads of miles of country into turmoil, while their numbers do not exceed a few myriads. What can be easier than for our celestial dynasty to exert its fullness of power, and exterminate these contemptible sea-going imps, just as the blast bends the pliant bamboo! But our highest officers and ministers cherish their precious lives, and civil and military men both dread a dog as they would a tiger; regardless of the enemies of their country or the griefs of the people, they have actually sundered the empire and granted its wealth; acts more flagitious these than those of the traitors in the days of the Southern Sung dynasty, and the reasons for which are wholly beyond our comprehension. These English barbarians are at bottom without ability, and yet we have all along seen in the memorials that officers exalt and dilate upon their prowess and obstinacy; our people are courageous and enthusiastic, but the officers on the contrary say that they are dispirited and scattered: this is for no other reason than to coerce our prince to make peace, and then they will luckily avoid the penalty due for 'deceiving the prince and betraying the country.' Do you doubt? Then look at the memorial of chancellor Kin Yinglin which says, 'They take the occasion of war to seek for self-aggrandizement;' every word of which directly points at such conduct as this.

"We have recently read in his majesty's lucid mandate, that, 'There is no other way, and what is requested must be granted;' and that, 'We have conferred extraordinary powers upon the ministers, and they have done nothing but deceive us.' Looking up we perceive his majesty's clear discrimination and divine perception, and that he was fully aware of the imbecility of his ministers; he remembers too the loyal anger of his people. He has accordingly now temporarily settled all the present difficulties, but it is that, having matured his plans, he may hereafter manifest his indignation, and show to the empire that it had not fathomed the divine awe-inspiring counsels.

"The dispositions of these rebellious English are like that of the dog or sheep, whose desires can never be satisfied; and therefore we need not inquire whether the peace now made be real or pretended. Remember that when they last year made disturbance at Canton, they seized the Square fort, and thereupon exhibited their audacity, everywhere plundering and ravishing. If it had not been that the patriotic inhabitants dwelling in Hwaitsing and other hamlets, and those in Shingping, had not killed their leader and destroyed their devilish soldiers, they would have scrupled at nothing, taking and pillaging the city, and then firing it in order to gratify their vengeance and greediness: can we imagine

that for the paltry sum of six millions of dollars they would, as they did, have raised the seige and retired? How to be regretted! That when the fish was in the frying-pan, the Kwangchau fu should come and pull away the firewood, let loose the tiger to return to the mountains, and disarm the people's indignation. Letting the enemy thus escape on one occasion has successively brought misery upon many provinces: whenever we speak of it, it wounds the heart, and causes the tears to flow.

"Last year when the treaty of peace was made, it was agreed that the English should withdraw from beyond Lankeet, that they should give back the forts near there, and dwell temporarily at Hongkong, and that thenceforth all military operations were for ever to cease: who would have supposed that before the time stipulated had passed away, they would have turned their backs upon this agreement, taken violent possession of the forts at the Bogue with their 'wooden dragons' (i. e. ships of war),—and when they came upon the gates of the City of Rams with their powerful forces, who was there to oppose them? During these three years, we have not been able to restore things as at first, and their deceptive craftiness then confined to these regions has rapidly extended itself to Kiangnan. But our high and mighty emperor, preëminently intelligent and discerning (*lit.* grasping the golden mirror and holding the gemmeous balances), consents to demean himself to adopt soothing counsels of peace, and therefore submissively accords with the decrees of heaven. Having a suspicion that these outlandish people intended to incroach upon us, he has secretly arranged all things. We have respectfully read through all his majesty's mandates, and they are as clearsighted as the sun and moon; but those who now manage affairs, are like one who supposing the raging fire to be under, puts himself as much at ease as swallows in a court; but who, if the calamity suddenly reäppears, would be as defenceless as a grampus in a fishmarket. The law adjudges the penalty of death for betraying the country, but how can even death atone for their crimes? Those persons who have been handed down to succeeding ages with honor, and those whose memories have been execrated, are but little apart on the page of righteous history; let our rulers but remember this, and we think they also must exert themselves to recover their characters. We people have had our day in times of great peace, and this age is one of abundant prosperity; scholars are devising how to recompense the kindness of the government, nor can husbandmen think of forgetting his majesty's exertions for them. Our indignation was early excited to join battle with the enemy, and we then all urged one another to the firmest loyalty.

"We have heard the English intend to come into Pearl river and make a settlement; this will not, however stop at Chinese and foreigners merely dwelling together, for men and beasts cannot endure each other; it will be like opening the door and bowing in the thief, or setting

the gate ajar and letting the wolf in. While they were kept outside, there were many traitors within; how much more, when they incroach even to our bedsides, will our troubles be augmented? We cannot help fearing it will eventuate in something strange, which words will be insufficient to express. If the rulers of other states wish to imitate the English, with what can their demands be waived? Consequently, the unreasonable demands of the English are going to bring great calamity upon the people, and deep sorrow to the country. If we do not permit them to dwell with us under the same heaven, our spirits will feel no shame; but if we willingly consent to live with them, we may in truth be deemed insensate.

"We have reverently read in the imperial mandate, 'There must indeed be some persons among the people of extraordinary wisdom or bravery, who can stir them up to loyalty and patriotism, or unite them in self-defence; some who can assist the government and army to recover the cities, or else defend passes of importance against the robbers; some who can attack and burn their vessels, or seize and bring the heads of their doltish leaders; or else some with divine prescience and wisdom, who can disclose all their silly counsels, and get to themselves a name of surpassing merit and ability, and receive the highest rewards. We can confer, &c., &c.' We, the people having received the imperial words, have united ourselves together as troops, and practise the plan of joining hamlets and villages till we have upwards of a million of troops, whom we have provisioned according to the scale of estimating the produce of respective farms; and now we are fully ready and quite at ease as to the result. If nothing calls us, then each one will return to his own occupation; but if the summons come, joining our strength in force, we will incite each other to effort; our brave sons and brothers are all animated to deeds of arms, and even our wives and daughters, finical and delicate as jewels, have learned to discourse of arms. At first, alas, those who guarded the passes were at ease and careless, and the robbers came unbidden and undesired; but now [if they come], we have only zealously to appoint each other to stations, and suppress the rising of the waves to the stillest calm (i. e. to exterminate them). When the golden pool is fully restored to peace, and his majesty's anxiety for the south relieved; when leviathan has been driven away, then will our anger, comparable to the broad ocean and high heavens, be pacified.

"Ah! We here bind ourselves to vengeance, and express these our sincere intentions in order to exhibit great principles; and also to manifest heaven's retribution and rejoice men's hearts, we now issue this patriotic declaration. The high gods clearly behold: do not lose your first resolution."—*Chi. Rep.*, *Vol.* xi., p. 630.

This spirited paper was subsequently answered by the party

desirous of peace, but the anti-English feeling prevailed, and the committee appointed by the meeting, set the English consulate on fire a few days after, to prevent it being occupied.

The many secret associations existing among the people are mostly of a political character, but have creeds like religious sects, and differ slightly in their tenets and objects of worship. They are traceable to the system of clans, which giving the people at once the habit and spirit for associations, are easily made use of by clever men, for their own purposes of opposition to government. Similar grievances, as local oppression, hatred of the Manchus, or hope of advantage, add to their numbers and strength, and were they founded on a full acquaintance with the grounds of a just resistance to despotism, they would soon overturn the government; but as out of an adder's egg only a cockatrice can be hatched, so until the people are enlightened with regard to their just rights, no permanent melioration can be expected. It is against that leading feature in the Manchu policy, *isolation*, that these societies sin, which further prompts to the systematic efforts of the present dynasty to suppress them. The only objection the supreme government seem to have against the religion of the people, is that it brings them together; they may be Budhists, Rationalists, Jews, Mohammedans, or Christians, apparently, if they will worship in secret and apart. On the other hand, the people being excluded from the state religion, naturally connect religion with opposition to the state, and base the latter upon superstitions and secret rites, which will more securely bind them together.

The name of the most powerful of these associations is mentioned in Sect. clxii. of the Code for the purpose of interdicting it; since then it has apparently changed its designation from the *Pih-lien, kiau* or Water-lily sect, to the *Tien-tí hwui* or *San-hoh hwui*, i. e. Triad society, though both names still exist; the former in the northern, the latter in the maritime provinces, and Indian Archipelago; and their ramifications take also other appellations. The object of these combinations is to overturn the reigning dynasty, and in putting this prominently forward they engage many to join them. About the beginning of the century, a wide spread rebellion broke out in the north-western and middle provinces, which was put down after eight 'years' war, attended with desolation and bloodshed; since that time the Water-lily

sect has not been so often spoken of. The Triad Society has extended itself along the coasts, but it is not popular, owing more than anything else to its illegality, and the intimidation and oppression employed towards those who will not join it. The members have secret regulations and signs, and uphold and assist each other both in good and bad acts, but as might be inferred from their character, screening evil doers from just punishment oftener than relieving distressed members. The original designs of the association may have been good, but what was allowable in them, soon degenerated into a systematic plan for plunder and aim at power. The English government of Hongkong, enacted in 1845, that any Chinese living in that colony who was ascertained to belong to the Triad society, should be declared guilty of felony, be imprisoned for three years, and after branding expelled the colony. These associations, if they cause the government much trouble by interfering with its operations, in no little degree, through the overbearing conduct of the leaders, uphold it by showing the people what may be expected if they should ever get the upper hand.

The evils of mal-administration are to be learned chiefly from the memorials of censors, and although they may color their statements a little, very gross inaccuracies would be availed of to their own disadvantage, and contradicted by so many competitors, that most of their statements may be regarded as having some foundation. An unknown person in Kwangtung memorialized the emperor in 1838 concerning the condition of that province, and drew a picture of the extortions of the lower agents of government that needs no illustrations to deepen its darkness, or add force to its complaints. An extract from each of the six heads into which the memorial is divided, will indicate the principal sources of popular insurrection in China, besides the exhibition they give of the tyranny of the officers.

In his preface, after the usual laudation of the beneficence and popularity of the monarch, the memorialist proceeds to express his regret that the imperial desires for the welfare of his subjects should be so grievously thwarted by the villainy of his officers. After mentioning the calamities which had come upon the province in the shape of freshets, insurrections, and conflagrations, he says that affairs generally had become so bad as to compel his majesty to send commissioners to Canton repeatedly

in order to regulate them. "If such as this be indeed the state of things," he inquires, "what wonder is it if habits of plunder characterize the people; or the clerks and under-officers of the public courts, as well as village pettifoggers, lay themselves out on all occasions, to stir up quarrels and instigate false accusations against the good?" He recommends reform in six departments, under each of which he thus specifies the evils to be remedied.

First.—In the department of police, there is great negligence, and delay in the decision of judicial cases. Cases of plunder are very common, most of which are committed by banditti, under the designations of Triad societies, Heaven and Earth brotherhoods, &c. These men carry off persons to extort a ransom, falsely assume the character of policemen, and in simulated revenue-cutters pass up and down the rivers, plundering the boats of travellers, and forcibly carrying off the women. Husbandmen are obliged to pay these robbers an "indemnity," or else as soon as the crops are ripe, they come and carry off the whole harvest. In the precincts of the metropolis, where their contiguity to the tribunals prevents their committing violent depredations in open day, they set fire to houses during the night, and under the pretence of saving and defending the persons and property, carry off both of them; hence, of late years, calamitous fires have increased in frequency, and the bands of robbers multiplied greatly. In cases of altercations among the villagers, who can only use their local patois, it rests entirely with the clerks to interpret the evidence; and when the magistrate is lax or pressed with business, they have the evidence pre-arranged, and join with bullies and strife-makers to subvert right and wrong, fattening themselves upon bribes extorted under the names of "memoranda of complaints," "purchases of replies," &c., and retarding indefinitely the decision of cases. They also instigate thieves to bring false accusations against the good, who are thereby ruined by legal expenses. While the officers of the government and the people are thus separated, how can it be otherwise than that appeals to the higher tribunals should be increased, and litigation and strife prevail?

Second.—Magistrates overrate the taxes with a view to a deduction for their own benefit, and excise officers connive at non-payment. The revenue of Kwangtung is paid entirely in

money, and the magistrates instead of taking the commutation at a regular price of about $5 for 150 *lbs.* of rice, have compelled the people to pay $9 and over, because the inundation and bad harvests had raised the price of grain. In order to avoid this extortion, the police go to the villagers, and demand a douceur, when they will get them off from all payment. But the imperial coffers are not filled by this means, and the people are by and by forced to pay up their arrearages, even to the loss of most of their possessions.

Third.—There is great mismanagement of the granaries, and instead of being any assistance to the people in times of scarcity, they are only a source of peculation for those who are charged with their oversight.

Fourth.—The condition of the army and navy is a disgrace, illicit traffic is not prevented, nor can insurrections be put down. The only care of the officers is to obtain good appointments, and reduce the actual number of soldiers below the register, in order that they may appropriate the stores. The cruisers aim only to get fees to allow the prosecution of the contraband traffic, nor will the naval officers bestir themselves to recover the property of plundered boats, but rather become the protectors of the lawless and partakers of their booty. Robberies are so common on the rivers, that the traders from the island of Hainan, and Chauchau near Fuhkien, prefer to come by sea, but the revenue cutters overhaul them under pretence of searching for contraband articles, and practise many extortions.

Fifth.—The monopoly of salt needs to be guarded more strictly, and the private manufacture of salt stopped, for thereby the revenue from this source is materially diminished.

Sixth.—The increase of smuggling is so great, and the evils flowing from it so multiplied, that strong measures must be taken to repress it. Traitorous Chinese combine with depraved foreigners to set the laws at defiance, and dispose of their opium and other commodities for the pure silver. In this manner, the country is impoverished and every evil arises, the revenues of the customs are diminished by the unnecessary number of persons employed, and by the fees they receive for connivance. If all these abuses can be remedied, "it will be seen that when there are men to rule well, nothing can be found beyond the reach of their government."

The chief efforts of the officers are directed to put down banditti, and maintain such a degree of peace as will enable them to collect the revenue, and secure the people in the quiet possession of their property; but the lawless disposition of the people themselves acting against the illegal demands of the rulers, brings into operation a constant struggle of opposing desires; the people get into the habit of resisting even the proper requisitions of the officers, who, on their part, endeavor in every way to reimburse their outlay in bribes to their superiors; and the combined action of the two proves an insurmountable impediment to the attainment of even that degree of security a Chinese officer wishes. The general commission of robbery and dacoity, and the prevalence of bands of thieves, therefore proves the weakness of the government, not the insurrectionary disposition of the people. In one district of Hupeh, the governor reported in 1828, "that very few of the inhabitants have any regular occupation, and their dispositions are exceedingly ferocious; they fight and kill each other on every provocation. In their villages they harbor thieves, who flee from other districts, and sally forth again to plunder." In the northern parts of Kwangtung, the people have erected high and strongly built houses to which they flee for safety from the attacks of robbers. These bands sometimes fall upon each other, and the feudal animosities of clanship adding fuel and rage to the rivalry of partisan warfare, the destruction of life and property is great. Occasionally the people zealously assist their rulers to apprehend them, though their exertions depend altogether upon the energy of the incumbent; an officer in Fuhkien is recommended for promotion because he had apprehended 173 persons, part of a band of robbers which had infested the department for years, and tried and convicted 1160 criminals, most or all of whom were probably executed.

In 1821, there were four hundred robbers taken on the borders of Fuhkien; in 1827, two hundred were seized in the south of the province, and forty-one more brought to Canton from the eastward. The governor offered $1000 reward, in 1828, for the capture of one leader, and $3,000 for another. The judge of the province put forth a proclamation upon the subject in the same year, in which he says there were four hundred and thirty undecided cases of robbery by brigands then on the calendar; and in 1846, there were upwards of two thousand waiting his

decision, for each of which there were perhaps five or six persons waiting in prison or under constraint until the case was settled. These bands prowl in the large cities, and commit great cruelties. In 1830, a party of five hundred openly plundered a rich man's house in the western suburbs of Canton; and in Shunteh, south of the city, $600 were paid for the ransom of two persons carried off by them. The ex-governor, in 1831, was attacked by them near the Mei ling pass on his departure from Canton, and plundered of about ten thousand dollars. The magistrates of Hiangshan district, south of Canton, were ordered by their superiors the same year to apprehend five hundred of the robbers. Priests sometimes harbor gangs in their temples, and divide the spoils with them, and occasionally go out themselves on predatory excursions. No mercy is shown these miscreants when they are taken, but the multiplication of executions has no effect in deterring them from crime.

Cruelty to individual prisoners does not produce so much disturbance to the general peace of the community as the forcible attempts of officers to collect taxes. The people have the impression that their rulers exact more than is legal, and consequently consider opposition to the demands of the tax-gatherer as somewhat justifiable, which compels, of course, more stringent measures on the part of the authorities, whose station depends not a little on their punctuality in remitting the taxes. Bad harvests, freshets, or other public calamities, render the people still more disinclined to pay the assessments. In 1845, a serious disturbance arose near Ningpo on this account, which with unimportant differences, could probably be paralleled in every department of the provinces. The people of Funghwa hien, having refused to pay an onerous tax, the prefect of Ningpo, seized three literary men of the place, who had been deputed to collect it, and put them in prison; this procedure so irritated the gentry that the candidates at the literary examination which occurred at Funghwa soon afterwards, on being assembled at the public hall before the chihien, rose upon him and beat him severely. They were still further incensed against him from having recently detected him in deceitful conduct regarding a petition they had made at court to have their taxes lightened; he had kept the answer, and pocketed the difference. He was consequently superseded by another magistrate, and a deputy of

the intendant of circuit was sent with the new incumbent to restore order. But the deputy, full of his importance, carried himself so haughtily, that the excited populace treated him in the same manner, and he narrowly escaped to Ningpo with his life. The intendant and prefect, finding matters rising to such a pitch, sent a detachment of twelve hundred troops to restore order, but part of these were decoyed within the walls and attacked with such vigor, that many of them were made prisoners, a colonel and a dozen privates killed, and two or three hundred wounded or beaten, and all deprived of their arms. In this plight they returned to Ningpo, and as the distance is not great, apprehensions were entertained lest the insurgents should follow up their advantage by organizing themselves, and marching upon the city to seize the prefect. The officers sent immediately to Hangchau for assistance, from whence the lieutenant-governor sent a strong force of ten thousand men to restore order, and soon after arrived himself. He demanded three persons to be given up, who had been active in fomenting the resistance, threatening in case of non-compliance that he would destroy the town; the prefect and his deputy from the intendant's office were suspended, and removed to another post. These measures restored quiet to a considerable extent.*

The existence of such evils in Chinese society would rapidly disorganize it, if it was not for the conservative influence of early education and training in industry, which forms a public opinion in favor of good order, and a basis of action on the part of the government, of which it can avail. But this, and ten thousand similar instances, only exhibit more strongly how great a work there is to be done before the Chinese will understand their own rights; before they will, on the one hand, pay that regard to the authority of their rulers which is necessary for the maintenance of good order, and on the other, resist official tyranny in preserving their own liberties. Nothing but the Gospel is able to do this; and the leaven of Christian principles will, it is to be hoped, diffuse itself through the mass when once the people perceive their tendency. Chinese society is like a stagnant pool fermenting in its own feculence, whose torpor is disturbed by the monstrous things its own heat brings forth, and becoming more

* Missionary Chronicle, Vol. XIV., page 140. Smith's China, page 250

and more polluted, casting up mire and dirt, by its own internal commotions : and until the river, whose streams maketh glad the city of God, shall flow through this rotting marsh, there is no hope of any permanent improvement,—the clear waters of peace, good order, purity, and liberty, flow from no other fountain than the Gospel.

If the character of officers, therefore, be such as has been briefly shown,—open to bribery, colluding with criminals, sycophantic towards superiors, and cruel to the people; and the constituents of society present so many repulsive features,—opposing clans engaged in deadly feuds, bandits scouring the country to rob, policemen joining to oppress, truth universally disregarded, selfishness the main principle of action, and almost every disorganizing element but imperfectly restrained from violent outbreaks and convulsions: it will not be expected that the regular proceedings of the courts, and the execution of the laws, will prove on examination to be any better than the materials of which they are composed. As all cases, both civil and criminal, are judged by one officer, there is but one court to try nearly all the questions which may arise. A single exception is provided for in the Code, wherein it is ordered "that in all cases of adultery, robbery, fraud, assaults, breach of laws concerning marriage, landed property or pecuniary contracts, or any other like offences, committed by or against individuals in the military class; if any of the people are implicated or concerned, the military commanding officer and the civil magistrate shall have a concurrent jurisdiction."

At the bottom of the judicial scale are the village elders, who probably settle a large proportion of the disputes among the people, but the Code provides that all persons having complaints and informations address themselves in the first instance to the lowest tribunal of justice in the district, from which the cognizance of the affair may be transferred to the superior tribunals. The statement of the case is made in writing, and the officer is required to act upon it immediately; if the parties are dissatisfied with the award, the judgments of the lower courts are carried up with the case to the superior ones. No cases can be carried directly to the emperor, but they must go through the Board of Punishments; old men and women, however, sometimes present petitions to him on his journeys, but such cases seldom

occur, owing to the difficulty of access. The captains in charge of the gates of Peking, in 1831, presented a memorial upon the subject, in which they attribute the number of appeals to the obstinacy of many persons in pressing their cases and the remissness of local officers, so that even women and girls of ten years of age take long journeys to Peking to state their cases. The memorialists recommend that an order be issued requiring the two high provincial officers to adjudicate all cases, either themselves or by a court of errors, and not send the complainants back to the district magistrates. These official porters must have been much troubled with young ladies coming to see his majesty, or perhaps were advised to present such a paper to afford a text for the emperor to preach from; for, to confer such power upon the governor and his associates, would almost make them the irresponsible sovereigns of the provinces. Appeals frequently arise out of delay in obtaining justice, owing to the amount of business in the courts; for the calender may be expected to increase when the magistrate leaves his post to curry favor with his superiors. The almost utter impossibility of learning the truth of the case brought before them, either from the principal parties or the witnesses, must be borne in mind when deciding upon the oppressive proceedings of the magistrates to elicit the truth. Mention is made of one officer being promoted for deciding three hundred cases in a year; and another, a district magistrate, had tried upwards of a thousand within the same period; while a third revised and decided more than six hundred in which the parties had appealed. What becomes of the appeals in such cases, or whose decision stands, does not appear; but if such proceedings are common, it accounts for the constant practice of sending appeals back to be revised, probably after a change in the incumbent.

Few or no civil cases are reported in the Gazettes as being carried up to higher courts, and it is likely that only a small proportion of them are brought before the authorities, the rest being settled by reference. Appeals to court receive attention, and it may be inferred, too, that many of them are mentioned in the Gazette, in order that the carefulness of the supreme government in revising the unjust decrees against the people should be known through the country, and this additional check to malversation on the part of the lower courts be of some use. Many cases

are reported of widows and daughters, sons and nephews, of murdered persons, to whom the revenge of kindred rightly belongs, appealing against the wicked decrees of the local magistrates, and then sent back to the place they came from, which, of course, was tantamount to a *nolle prosequi*. At other times, the unjust judges have been degraded and banished. One case is reported of a man who found his way to the capital from Fuhkien to complain against the magistracy and police, who protected a clan by whom his only son had been shot, in consideration of a bribe of $2,000. His case could not be understood at Peking in consequence of his local pronunciation, which indicates that all cases are not reported in writing. One appeal is reported against the governor of a province for not carrying into execution the sentence of death passed on two convicted murderers; and another appellant requests that two persons, who were bribed to undergo the sentence of the law instead of the real murderers, might not be substituted—he, perhaps, fearing their subsequent vengeance.

All officers of government are supposed to be accessible at any time, and the door of justice to be open to all who claim a hearing; and in fact, courts are held at all hours of night and day, though the regular time is from sunrise to noonday. The style of address varies according to the rank; *tajin*, or magnate, for the highest, *ta lauyé*, or great Sir, and *lauyé*, Sir, for the lower grade, are the most common. A drum is said to be placed at the inferior tribunals, as well as before the Court of Representation in Peking, which the plaintiff strikes in order to make his presence known, though from the number of hangers-on about the doors of official residences, the necessity of employing this mode of attracting notice is rare. At the gate of the governor's palace are placed six tablets, having appropriate inscriptions for those who have been wronged by wicked officers; for those who have suffered from thieves; for persons falsely accused; for those who have been swindled; for such as have been grieved by other parties; and lastly, for those who have secret information to impart. The people seldom inscribe their appeals upon these tablets, but draw them out in writing, and carry them up to his excellency; the same mode is adopted also, when approaching the lieutenant-governor and judge.

Magistrates are not allowed to go abroad in ordinary dress, and without their official retinue, which varies for the different

grades of rank. The usual attendants of the district magistrates consist of lictors with whips and chains, significant of the punishments they inflict; they are preceded by two gong-bearers, who every few moments strike a certain number of raps to intimate their master's rank, and by two avant-couriers who howl out an order for all to make room for the great man. A clerk runs by the side of his sedan, and his secretary and messengers, seated in more ordinary chairs or following on foot, make up the cortége.

Mode of carrying high officers in sedan .

The highest officers are carried by eight bearers, others by four, and the lowest by two; this and every other particular being regulated by laws. Lanterns are used at night, and red tablets in the daytime, to show his rank. Officers of higher ranks are attended by a few soldiers in addition. The number and attire of these various attendants are regulated by sumptuary laws. When in court, the officer sits behind a desk with writing materials before him, his secretaries, clerks, and interpreters, being in waiting, and the lictors with their instruments of punishment and torture, standing around. Persons who are brought before him kneel in front of the tribunal. His official seal, and cups containing tallies which are thrown down to indicate the number of blows to be given the culprits, stand upon the table, and behind his seat, a *kîlin* or unicorn, is depicted on the wall. There are inscriptions hanging around the room, one of which exhorts him to be merciful. There is little pomp or show, either in the office or attendants, compared with our notions of what is usual in such

Prisoner suffering Torture in a Court, and his son requesting to take his place

matters among Asiatics. The former is a dirty, unswept, tawdry room, and the latter are beggarly and impertinent.

No counsel is allowed to plead, but the written accusations, pleas, or statements required, must be prepared by licensed notaries, who may also read them in court, and who, no doubt, take opportunity to explain circumstances in favor of their client. These notaries buy their situations, and repay themselves by a fee upon the documents; they are the only persons in Chinese courts analogous to the lawyers in western countries, and most of them have the reputation of extorting largely for their services. Of course, there is no such thing as a jury, or the chief justice stating the case to his associate judges to learn their opinion; nor is anything like an oath required of the witnesses.

The presiding officer can call in others to assist him in the trial, to any extent he pleases. In one Canton court circular, it is stated that no less than sixteen officers assisted the govefnor and fuyuen in the trial of one criminal. The report of the trial is as summary as the recital of the bench of judges is minute. "H. E. gov. Tăng arrived to join the fuyuen in examining a criminal; and at 8 A.M., under a salute of guns the doors of the great hall of audience were thrown open, and their excellencies took their seats, supported by all the other functionaries assembled for the occasion. The police officers of the judge were then directed to bring forward the prisoner Yeh Ashun, a native of Tsingyuen hien; he was forthwith brought in, tried, and led out. The fuyuen then requested the imperial death-warrant, and sent a deputation of officers to conduct the criminal to the market-place, and there decapitate him. Soon after the officers returned, restored the death-warrant to its place, and reported that they had executed the criminal." The prisoner, or his friends for him, are allowed to appear in every step of the inquiry prior to laying the case before the emperor, and punishment is threatened to all the magistrates through whose hands it passes if they neglect the appeal; but this extract shows the practice of the courts.

The general policy of officers is to quash cases and repress appeals, and probably they do so to a great degree, by bringing extorted confession of the accused party and the witnesses in proof of the verdict. Governor Lĭ of Canton issued a prohibition in 1834, against old men and women presenting petitions, com-

plaining of the nuisance of having his chair stopped in order to force a petition into it, and threatening to seize and punish the presumptuous intruders if they persisted in it. He instructs the district magistrates to examine such persons, to ascertain who pushed them forward, and punish the instigators, observing, "if the people are impressed with a due dread of punishment, they will return to respectful habits." It seems to be the constant effort on the part of the officers to evade the importunities of the injured, and shove by justice, and were it not owing to the perseverance of the people, a system of irremediable oppression would soon be induced. But the poor have little chance of being heard against the rich, and if they do appeal, they are in most cases remanded to the second judgment of the very officer against whom they complain; and of course as this is equivalent to a refusal from the high grades to right them at all, commotions gradually grow out of it, which are managed according to the exigencies of the case by those who are likely to be involved in their responsibility. The want of an irresistible police to compel obedience curbs the oppression of the rulers, knowing as they do that Lynch law may perhaps be retaliated upon them, if they exasperate the people too far. Amidst such enormities, it is no wonder if the peaceably disposed part of the community prefer to submit in silence to petty extortions and robberies, than risk the loss of all by unavailing complaints.

The Code contains many sections regulating the proceedings of courts, and provides heavy punishments for such officers as are guilty of illegalities or cruelty in their decisions, but the recorded cases prove that most of these laws are dead letters. Section ccccxvi. ordains "that after a prisoner has been tried and convicted of any offence punishable with temporary or perpetual banishment or death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offence whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence; their acknowledgment of its justice or protest against its injustice, as the case may be, shall then be taken down in writing: and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more particular investigation." All capital cases are required to be reviewed by the highest authorities at the metropo-

lis and in the provinces, and a final report of the case and decision submitted to the emperor's notice. Section ccccxv. requires that the law be quoted when deciding. The numerous wise and merciful provisions in the Code for the due administration of justice only place the conduct of its authorized executives in a less excusable light, and prove how impossible it is to procure an equitable magistracy by mere legal requirements and penalties.

The confusion of the civil and penal laws in the Code, and the union of both functions in the same person, together with the torture and imprisonment employed to elicit a confession, serve as an indication of the state of legislation and jurisprudence. The common sense of a truthful people would revolt against the infliction of torture to get out the true deposition of a witness, and their sense of horror would resist the disgraceful exposure of the cangue for not paying debts. As the want of truth among a people indicates a want of honor, the necessity of more stringent modes of procedure suggests the practice of torturing; its application is allowed and restricted by several sections of the Code, but in China, as elsewhere, it has always been abused. Further investigation is necessary to obtain a complete account of the extent of torture, but the universal dread among the people of coming before courts, and having anything to do with their magistrates, is owing in great measure to the illegal sufferings they endure in court and in prison. Neither imprisonment nor torture are ranked among the five punishments, but they cause more deaths, probably, among arrested persons, than all other means.

Among the modes of torture employed in court, and reported in the Gazette, are some revolting to humanity, but which of them are legal does not appear. The clauses under Section i. in the Code describe the legal instruments of torture; they consist of three boards with proper grooves for compressing the ankles, and five round sticks for squeezing the fingers, to which may be added the bamboo; besides these no instruments of torture are legally allowed, though other ways of putting the question are so common as to give the impression that some of them at least are sanctioned. Pulling or twisting the ears with roughened fingers, and keeping them in a bent position, while making the prisoner kneel on chains; or making him kneel for a long time, are among the illegal modes of torture. Striking the lips with sticks until they are nearly jellied, putting

the hands in stocks before or behind the back, suspending the body by the thumbs and fingers, tying the hands to a bar under the knees, so as to bend the body double, and chaining by the neck close to a stone, are resorted to when the prisoner is contumacious. One magistrate is accused in the Gazette of having fastened up two criminals to boards by nails driven through their palms; one of them tore his hands loose, and was nailed up again, which caused his death; using beds of iron, boiling water, red hot spikes, and cutting the tendon Achilles, are also charged against him, but the emperor exonerated him on account of the atrocious character of the criminals. Compelling them to kneel upon pounded glass, sand, and salt mixed together, until the knees become excoriated, or simply kneeling upon chains, is a lighter mode of the same infliction. Mr. Milne mentions seeing a wretch undergoing this torture, his hands tied behind his back to a stake held in its position by two policemen; if he swerved to relieve the agony of his position, a blow on his head compelled him to resume it. The agonies of the poor creature were evident from his quivering lips, his pallid and senseless countenance, and his tremulous voice imploring relief, which was refused with a cold mocking command, "Suffer or confess."

Flogging is one of the five authorized punishments, but it is used more than almost any other means to elicit confession; the bamboo, rattan, cudgel, and whip, are all employed. When death ensues from these tortures, the magistrate reports that the criminal died of sickness, or hushes it up by bribing his friends, few of whom are ever allowed access within the walls of the prison to see and comfort the sufferers. From the manner in which such a result is spoken of, it may be inferred that immediate death does not often take place from torture. A magistrate in Sz'chuen being abused by a man in court, who also struck the attendants, ordered him to be put into a coffin which happened to be near, when suffocation ensued; he was in consequence dismissed the service, punished one hundred blows, and transported three years. One check on outrageous torture is the fear that the report of their cruelty will come to the ears of their superiors, who are usually ready to avail of any mal-administration to get an officer removed, in order to fill the post with their own friends. In this case, as in other parts of Chinese government, the dread of one evil prevents the commission of another.

The five kinds of punishment mentioned in the Code, are, from ten to fifty blows with the lesser bamboo, from fifty to one hundred with the greater, transportation, perpetual banishment, and death, each of them modified in various ways. The small bamboo weighs about 2 *lbs.*, the larger 2⅔ *lbs.* Public exposure in the *kia*, or cangue, is considered rather a kind of censure or reprimand than a punishment, and carries no disgrace with it, nor comparatively much bodily suffering, if the person be fed and screened from the sun. The frame weighs between twenty and thirty pounds, and is so made as to rest upon the shoulders, without chafing the neck, but so broad as to prevent the person feeding himself. The name, residence, and offence of the delinquent are written upon it, for the information of every passer by,

Mode of exposure in the Cangue.

and a policeman is stationed over him to prevent escape. Branding is applied to deserters and banished persons. Imprisonment and fines are not regarded as legal punishments, but rather correctives; and flogging, as Le Comte says, "is never wanting,

there being no condemnation in China without this previous disposition, so that it is unnecessary to mention it in their condemnation; this being always understood to be their first dish." When a man is arrested, he is effectually prevented from breaking loose by putting a chain around his neck, and tying his hands.

Most punishments are redeemable by the payment of money, if the criminal is under fifteen, or over seventy years of age, and a table is given in the Code for the guidance of the magistrate in such cases. An act of grace enables a criminal condemned even to capital punishment to redeem himself, if the offence be not one of wilful malignity; but better legislation would have shown the good effects of not making the punishments so severe. It is also ordered in Section xviii, "that any offender under sentence of death for a crime not excluded from the contingent benefit of an act of grace, who shall have infirm parents or grandparents alive, over seventy years of age, and no other male child over sixteen to support them, shall be recommended to the mercy of his majesty; and if only condemned to banishment, shall receive one hundred blows and redeem himself by a fine." Many atrocious laws in the Chinese Code may be forgiven for one such exhibition of regard for the care of decrepid parents. Few governments exhibit such opposing principles of actions as the Chinese: a strange blending of cruelty to prisoners with a maudlin consideration of their condition, and a constant effort to coax the people to obedience, while exercising great oppression upon individuals, are everywhere manifest.

Banishment and slavery are punishments for minor official delinquencies, and few officers who live long in the emperor's employ, do not take an involuntary journey to Mongolia, Turkestan, or elsewhere, in the course of their lives. The fates and conduct of banished criminals are widely unlike; some doggedly serve out their time, others try to ingratiate themselves with their masters, in order to alleviate or shorten the time of service, while hundreds contrive to escape and return to their homes, though this subjects them to increased suffering and punishment. Persons banished for treason are severely dealt with if they return without leave and those convicted of crime in their place of banishment are increasingly punished; one man was sentenced to be outlawed for an offence at his place of banishment, but seeing that his aged mother had no other support than his labor, the

emperor ordered that a small sum should be paid for her living out of the public treasury. Whipping a man through the streets as a public example to others is frequently practised upon persons detected in robbery, assault, or some other minor offences. The man is manacled, and one policeman goes before him carrying a tablet, on which are written his name, crime, and punishment, accompanied by another holding a gong. In some cases, little sticks bearing flags are thrust through his ears as an additional punishment. The officer appointed to oversee the fulfilment of the sentence follows the executioner, who strikes the criminal with his whip as the rap on the gong denotes that the appointed number is not yet complete.

Publicly whipping a thief through the streets.

Decapitation and strangling are the legal modes of executing criminals, though Kí Kung, the governor-general of Canton, having taken several incendiaries in 1843, who were convicted of firing the city for purposes of plunder, starved them to death in the public squares of the city. The least disgraceful mode of execution is strangulation, which is performed by tying a man to a post, and tightening the cord which goes round his neck, by

a winch; the infliction is very speedy, and apparently less painful than hanging. The least crime for which death is awarded, appears to be a third and aggravated theft, and defacing the brand ing inflicted for former offences. Decollation is considered more disgraceful than strangling, owing to the dislike the Chinese have of dissevering the bodies which their parents gave them entire. There are two modes of decapitation, that of simple decollation being considered, again, as less disgraceful than being "cut into ten thousand pieces," as the phrase *ling chih* has been rendered. The military officer who superintends the execution is attended by a guard, to keep the populace from crowding upon the limits, and prevent resistance on the part of the prisoners. The bodies are given up to the friends, except when the head is exposed in a cage where the crime was committed, as a warning. If no one is present to claim the corpse, it is buried at public expense. The criminals are generally so far exhausted with the tortures and privations they have suffered, that they make no resistance, and submit to their fate without a groan;—much more, without a dying speech to the spectators. In ordinary cases, the executions are postponed until the autumnal assize, when the emperor revises and confirms the sentences of the provincial governors; criminals guilty of extraordinary offences, as robbery attended with murder, arson, rape, breaking into fortifications, highway robbery, and piracy, may be immediately beheaded without reference to court, and it is probable that criminals condemned for one or other of these crimes comprise the greater part of the unreferred executions in the provinces.

It is impossible to ascertain the number of persons executed in China, for the life of a condemned criminal is thought little of; in the court circular it is merely reported, that "the execution of the criminals was completed," without mentioning their crimes, residences, or names. At the autumnal revises at Peking, the number sentenced is given in the Gazettes; 935 were sentenced in 1817, of which 133 were from the province of Kwangtung; in 1826, there were 581; in 1828, the number was 789, and in the next year, 579 names were marked off, none of whose crimes it is inferrible, are included in the list of offences mentioned above. The condemnations are sent from the capital by express, and the executions take place immediately. Most of the persons condemned in a province are executed in its capital, and to hear

of the death of a score or more of felons on a single day is no uncommon thing. The trials are more summary than comports with our notions of justice, and the executions are performed in the most revolting manner; brutes could not be slaughtered with more indifference. It is reported on one occasion, that the governor of Canton ascended his judgment-seat, examined three prisoners brought before him, and having found them guilty, condemned them, asked himself for the death-warrant (for he temporarily filled the office of lieut.-governor), and having received it, had the three men carried away to execution in about two hours after they were first brought before him. A few days after, he granted the warrant to execute a hundred bandits in prison.

When led out to execution, the prisoners are clothed in new, clean clothes, and persons who commit suicide also dress themselves in their best, under the idea that in the next world they will always wear the same dress they died in. The number of persons annually executed in Kwangtung is reckoned at between one and five hundred, but the data are very incomplete. A military officer is present; and the criminals are brought on the ground in cages hardly large enough to hold them, and obliged to kneel towards the emperor's residence, or towards the death-warrant, which indicates his presence, as if thanking their sovereign for his care, when with a single stroke, the head is severed from the trunk. In the slow and ignominious execution, or *ling chih*, the criminal is tied to a post, and hacked to pieces, though the executioner is commonly hired to give the coup-de-grace at the first blow. It is not uncommon for him to cut out the gall-bladder of notorious robbers, and sell it, to be eaten as a specific for courage. There is an official executioner besides the real one, the latter being frequently a criminal taken out of the prisons.

Probably the number of persons who suffer by the sword of the executioner is not one half of those who die from the effects of torture and privations in prison. Not much is known of the internal arrangement of the *hells*, as prisons are called; they seem to be managed with a degree of kindness and attention to the comfort of the prisoners, so far as the intentions of government are concerned, but the cruelties of the turnkeys and older prisoners to exact money from the new comers are terrible. In Canton, there are jails in the city, under the control of four different officers,

the largest covering about an acre, and capable of holding upwards of five hundred prisoners. Since it is the practice of distant magistrates to send their worst prisoners up to the capital, these are not large enough, and jail distempers arise from overcrowding; two hundred deaths were reported in 1826, from this and other causes, and one hundred and seventeen cases in 1831. Private jails were hired to accommodate the number, and one lieut.-governor reports having found twenty-two such places in Canton, where every kind of cruelty was practised. The witnesses and accusers concerned in appellate causes had, he says, also been brought up to the city, and imprisoned along with the guilty party, where they were kept months, without any just reason. In one case, where a defendant and plaintiff were imprisoned together, the accuser fell upon the other and murdered him. Sometimes the officer is unable from press of business to attend to a case, and confines all the principals and witnesses concerned until he can examine them, but the government takes no means to provide for them during the interval, and many of the poorer ones die. No bail is obtainable on the word of a witness or his friends, so that if unable to fee the jailers, he is in nearly as bad a case as the criminal. Extending bail to an accused criminal is nearly unknown, but female prisoners are put in charge of their husbands or parents, who are held responsible for their appearance. The constant succession of criminals in the provincial head prison, renders the posts of jailers and turnkeys very lucrative.

The prisons are arranged somewhat on the plan of a large stable, having an open central court occupying nearly one fourth of the area, and small cribs or stalls covered by a roof extending nearly around it, so contrived that each company of prisoners shall be separated from each other night and day, though more by night than by day. The prisoners cook for themselves in the court, and are secured by manacles and gyves, and a chain joining the hands to the neck; one hand is liberated in the daytime in order to allow them to take care of themselves. Heinous criminals are more heavily ironed, and those in the prison attached to the judge's office are worse treated than the others. Each criminal should receive a daily ration of two pounds of rice, and about two cents to buy fuel, but the jailer starves them on half this allowance if they are unable to fee him; clothing is also

scantily provided, but those who have money can procure almost every convenience. Each crib full of criminals is under the control of a turnkey, who with a few old offenders spend much time torturing newly arrived persons to force money from them, by which many lose their lives, and all suffer far more than they do from the officers of government. Well may the people call their prisons *hells*, and say, when a man falls into the clutches of the jailers or police, "the flesh is under the cleaver."

There are many processes for the recovery of debts, and fulfilment of contracts, some legal and others customary; the latter depending upon many circumstances irrelevant to the merits of the case. The law allows that debtors be punished by bambooing according to the amount of the debt. A creditor often resorts to illegal means to recover his claim, which give rise to many excesses; sometimes he quarters himself upon the debtor's family or premises, at others seizes him or some of his family and keeps them prisoners; and in extreme cases, sells them. Debtors are liable, when three months have expired after the stipulated time of payment, to be bambooed, and their property attached by government. In most cases, however, disputes of this sort are settled without recourse to government, and if the debtor is really without property, he is not imprisoned till he can procure it. The effects of absconding debtors are seized, and divided by those who can get them. Long experience, moreover, of each other's characters has taught them, in contracting debts to have some security at the outset, and therefore in settling up, there is not so much loss as might be supposed considering the difficulty of collecting debts. Accusations for libel, slander, breach of marriage contract, and other civil or less criminal offences, are not all brought before the authorities, but are settled by force or arbitration among the people themselves and their elders.

The nominal salaries of Chinese officers have already been stated (p. 238). It is a common opinion among the people, that on an average they receive about ten times their salaries; in some cases they pay thirty, forty, and more thousand dollars beforehand for the situation. One encouragement to the harassing vexations of the official secretaries and police is the dislike of the people to carry their cases before officers whom they know are almost compelled to fleece and peel them; they think

it cheaper and safer to bear a small exaction from an underling than run the risk of a greater from his master. By degrees, much of the money finds its way again into the community, for the last spunge ere long sends it out into circulation in one shape or another.

If the preventatives against popular violence which the supreme government has placed around it, could be strengthened by an efficient military force, its power would be well secured, and become, by degrees, an intolerable tyranny. The troops are everywhere present, indeed, ostensibly to support the laws, protect the innocent, and punish the guilty; but such of them as are employed by the authorities as guards and policemen are rather instruments of oppression than means of protection, while the regiments in garrison are contemptible to both friend and foe. They are not altogether inefficient in maintaining order in case of commotion, for the people know that they must finally submit, yet it is hard to say whether they do not cause more riots than they quell.

The efficacy of the system of checks upon the high court and provincial officers is increased by their intrigues and conflicting ambition, and long experience has shown that the emperor's power has little to fear from proconsular rebellion. The inefficiency of the army is a serious evil to the people in one respect, for more power in that arm would repress banditti and pirates; while the sober part of the community would coöperate in a hearty effort to quell them. The greatest difficulty the emperor finds in upholding his authority lies in the general want of integrity in the officers he employs to carry into effect his ordinances; good laws may be made, but he has no upright agents to execute them. This has been abundantly manifested in the laws against opium and gambling; no one could be found to carry them into execution, though everybody assented to their propriety.

The chief security the people have against an unmitigated oppression, such as now exists in Egypt, besides those already pointed out, lies as much as anywhere in their general intelligence of the true principles on which the government is founded and should be executed. With public opinion on its side, the government is a strong one, but none is less able to execute its designs when it runs counter to that opinion, although those

designs may be excellent and well-intended. Elements of discord are found in the social system which would soon effect its ruin were they not counteracted by other influences, and the body politic goes on like a heavy, shackly, lumbering van, which every moment threatens a crashing, crumbling fall, yet goes on still tottering, owing to the original goodness of its construction. From the enormous population of this ancient van, it is evident that any attempt to remodel it must seriously affect one or the other of its parts, and that when once upset, it may be impossible to reconstruct it in its original form. There is encouragement to hope that the general intelligence and shrewdness of the government and people of China, their language, institutions, industry, and love of peace, will all act as powerful conservative influences in working out the changes which cannot now be long delayed; and that she will maintain her unity and industry while going through a thorough reform of her political, social, and religious systems.

It is very difficult to convey to the reader a fair view of the administration of the laws in China. Notwithstanding the cruelty of officers to the criminals before them, they are not all to be considered as tyrants; because insurrections arise, attended with great loss of life, it must not be supposed that society is everywhere disorganized; the Chinese are so prone to falsify, that it is difficult to ascertain the truth, yet it must not be inferred that every sentence is a lie; selfishness is a prime motive for their actions, yet charity, kindness, filial affection, and the unbought courtesies of life, still exist among them. Although there is an appaling amount of evil and crime in every shape, it is mixed with some redeeming traits; and in China, as elsewhere, good and bad are intermingled. Some of the evils in the social system arise from the operation of the principles of mutual responsibility, while this very feature produces some good effects in restraining people who have no higher motive than the fear of injuring the innocent. We hear so much of the shocking cruelties of courts and prisons, that the vast number of cases before the bench are all supposed to exhibit the same fatiguing reiteration of suffering, injustice, bribery and cruelty. One must live in the country to see how the antagonistic principles found in Chinese society act and reäct upon each other, and are affected by the wicked passions of the heart. Officers and people are bad almost beyond

belief to one conversant only with the courtesy, justice, purity, and sincerity of Christian governments and society; and yet we think they are equal to the old Greeks and Romans, and have no more injustice or torture in their courts, nor impurity or mendacity in their lives.

CHAPTER IX.

Education and Literary Examinations.

Among the conservative influences in the Chinese system, the general diffusion of education and respect paid to literary pursuits, growing out of the mode of obtaining office by literary examinations, holds an important place. Although the powers of mind exhibited by the greatest writers in China are confessedly inferior to those of Greece and Rome for genius and original conceptions, yet the good influence exerted by them over their countrymen is far greater, even at this day, than was ever obtained by western sages, as Plato, Seneca, or Aristotle. The thoroughness of Chinese education, the purity and effectiveness of the examinations, or the accuracy and excellency of the literature, must not be compared with those of modern Christian countries, for there is really no common measure between the two; they must be taken with other parts of Chinese character, and comparisons drawn, if necessary, with nations possessing similar opportunities. The importance of generally instructing the people was acknowledged even before the time of Confucius, and practised to a good degree at an age when other nations in the world had no such system; and although in his day feudal institutions prevailed, and offices and rank were not attainable in the same manner as at present, yet magistrates and noblemen deemed it necessary to be well acquainted with their ancient writings. In the Book of Rites is said, "that for the purposes of education among the ancients, villages had their schools, districts their academies, departments their colleges, and principalities their universities." This, so far as we know, was altogether superior to what obtained among the Jews, Persians, and Syrians of the same period.

The great stimulus to literary pursuits among the people generally is the hope thereby of obtaining office and honor, and the only course of education followed is the classical and historical

one prescribed by law. Owing to this undue attention to the classics, the minds of the scholars are not symmetrically trained, and they disparage other branches of literature which do not directly advance this great end. Every department of letters, except jurisprudence, history, and official statistics, is disesteemed in comparison; and the literary graduate of fourscore will be found deficient in most branches of general learning, ignorant of hundreds of common things and events in his national history, which the merest schoolboy in the western world would be ashamed not to know in his. This course of instruction does not form well balanced minds, but it imbues the future rulers of the land with a full understanding of the principles on which they are to govern, and the policy of the supreme power in using those principles to consolidate its own authority. The isolation of the people, the nature of the language, and the want of an aristocracy, combine to add efficiency to this system; and when the peculiarities of Chinese character, and the nature of the class-books which do so much to mould that character, are considered, it is impossible to devise a better plan for insuring the perpetuity of the government, or the contentment of the people under that government.

It was about A. D. 600, that Taitsung of the Tang dynasty, instituted the present plan of preparing and selecting civilians by means of study and degrees, but education has always been highly esteemed, and exerted a dominant influence on the manners and tastes of the people. According to native historians, the rulers of ancient times made ample provision for the cultivation of literature and promotion of education in all its branches. They supply some details to enable us to understand the mode and the materials of this instruction, and glorify it as they do everything ancient, but probably from the want of authentic accounts in their own hands, they do not clearly describe it. The essays of M. Édouard Biot on the History of Public Instruction in China, contains all the information extant on this interesting subject, digested in a very lucid manner. Education is probably as good now as it ever was, and its ability to maintain and develop the character of the people as great as at any time; and it is remarkable how much it really has done to form, elevate, and consolidate their national institutions. The present monarchs were not at first favorably disposed to the system of examinations, and

frowned upon the literary hierarchy who claimed all honors as their right; but the spirit of the people prevailed under Kienlung to procure their restoration.

Boys commence their studies at the age of six or seven with a teacher; for, even if the father be a literary man he seldom instructs his sons, and very few mothers are able to teach their offspring even to read. Maternal training is supposed to consist in giving a right direction to the morals, and enforcing the obedience of the child; but as there are few mothers who do more than compel obedience by commands, or by the rod, so there are none who can teach the infantile mind to look up to its God in prayer and praise. On the contrary, the example of both parents is bad, and through the conversation of all around it, the mind of the child is debilitated by the polluting influences in which it grows up, and its heart and passions become thoroughly debased.

The general plan and purposes of education may be learned from the Book of Rites. There are many compilations and treatises for the guidance of teachers and parents in the nurture of youth, one of which, called the *Siau Hioh*, or Juvenile Instructor, has exerted almost as much influence as the classics themselves. When establishing the first principles of education, it is recommended to fathers to "choose from among their concubines those who are fit for nurses, seeking such as are mild, indulgent, affectionate, benevolent, cheerful, kind, dignified, respectful, and reserved and careful in their conversation, and make them governesses over their children. When able to talk, lads must be instructed to answer in a quick, bold tone, and girls in a slow and gentle one. At the age of seven, they should be taught to count and name the cardinal points; but at this age, should not be allowed to sit on the same mat nor eat from the same table. At eight, they must be taught to wait for their superiors, and prefer others to themselves. At ten, the boys must be sent abroad to private tutors, and there remain day and night, studying writing and arithmetic, wearing plain apparel, learning to demean themselves in a manner becoming their age, and acting with sincerity of purpose. At thirteen, they must attend to music and poetry; at fifteen, they must practise archery and charioteering. At the age of twenty, they are in due form to be admitted to the rank of manhood, and learn

additional rules of propriety, be faithful in the performance of filial and fraternal duties, and though they possess extensive knowledge, must not affect to teach others. At thirty, they may marry and commence the management of business. At forty, they may enter the service of the state; and if their prince maintains the reign of reason, they must serve him, but otherwise not. At fifty, they may be promoted to the rank of ministers; and at seventy, they must retire from public life."

Another injunction is, "Let children always be taught to speak the simple truth; to stand erect and in their proper places, and listen with respectful attention." The way to become a student, "is, with gentleness and self-abasement, to receive implicitly every word the master utters. The pupil, when he sees virtuous people, must follow them, when he hears good maxims, conform to them. He must cherish no wicked designs, but always act uprightly; whether at home or abroad, he must have a fixed residence, and associate with the benevolent, carefully regulating his personal deportment, and controlling the feelings of his heart. He must keep his clothes in order. Every morning he must learn something new, and rehearse the same every evening." The great end of education, therefore, among the ancient Chinese, was not so much to fill the head with knowledge, as to discipline the heart and purify the affections. One of their writers says, "Those who respect the virtuous and put away unlawful pleasures, serve their parents and prince to the utmost of their ability, and are faithful to their word;—these, though they should be considered unlearned, we must pronounce to be educated men." Although such terms as purity, filial affection, learning, and truth, have higher meanings in a Christian education than are given them by Chinese masters, the inculcation of them in any degree certainly has no bad effects.

In their intercourse with their relatives, children are taught to attend to the minutest points of good breeding; and are instructed in everything relating to their personal appearance, making their toilet, saluting their parents, eating, visiting, and other acts of life. Many of these directions are trivial even to puerility, but they are perhaps none too minute for the Chinese, since they now form the only basis of good manners, as much as they did a score of centuries ago; and it can hardly be supposed that Confucius would have risked his influence and popu-

larity upon the grave publication of such trifles, if he had not been well acquainted with the character of his countrymen. If, with all the mint, anise, and cummin he taught, this remarkable man had known or inculcated the weightier matters of the law founded on the beginning of wisdom—the fear of the Lord—China would perhaps have been now the leading Christian nation in the world.*

Rules are laid down for students to observe in the prosecution of their studies, which reflect credit on those who set so high a standard for themselves. Dr. Morrison has given a synopsis of a treatise of this sort, called the Complete Collection of Family Jewels, in its general character like Watts' On the Mind, and containing a minute specification of duties to be performed by all who would be thorough students. The author directs the tyro to form a fixed resolution to press forward in his studies, setting his mark as high as possible, and thoroughly understanding everything as he goes along. "I have always seen that a man who covets much and devotes himself to universal knowledge, when he reads, he presumes on the quickness and celerity of his genius and perceptions, and chapters and volumes pass before his eyes, and issue from his mouth as fluently as water rolls away; but when does he ever apply his mind to rub and educe the essence of a subject? In this manner, although much be read, what is the use of it? Better little and fine, than much and coarse." He also advises persons to have two or three good volumes lying on their tables, which they can take up at odd moments, and to keep common-place books in which they can jot down such things as occur to them. They should get rid of distracting thoughts if they wish to advance in their studies; as "if a man's stomach has been filled by eating greens and other vegetables, although the most precious dainties with exquisite tastes should be given him, he cannot swallow them, he must first get rid of a few portions of the greens: so in reading, the same is true of the mixed thoughts which distract the mind, which are about the dusty affairs of a vulgar world." The rules given by these writers correspond remarkably to those laid down among ourselves, and corroborate the truth of the adage that there is no royal road to learning.†

* Chinese Repository, Vol. IV., pp. 83–87, 306–316.

† Morrison's Chinese Dictionary, Vol. I., Part I., pp. 749–758.

For all grades of scholars, there is but one mode of study; and the imitative, unprogressive nature of Chinese mind is strikingly apparent in the few attempts on the part of teachers to improve upon the stereotyped practice of their predecessors, although persons of as original minds as the country affords are constantly engaged in education. When the lad commences his studies, an impressive ceremony takes place, or did formerly, for it seems to have fallen into desuetude; the father leads his son to the teacher, who kneels down before the name or title of some one or other of the ancient sages, and supplicates their blessing upon his pupil; after which, seating himself, he receives the homage and petition of the lad to guide him in his lessons. A present is expected to accompany this introduction to literary pursuits. The furniture of the school merely consists of a desk and a stool for each pupil, and an elevated seat for the master; upon each desk are implements for writing and a few books. In one corner is placed a tablet or an inscription on the wall, dedicated to Confucius and the god of Letters; the sage is called the Teacher and Pattern for All Ages, and incense is constantly burned in honor of them both.

The location of school-rooms is usually such as would be considered bad elsewhere, but by comparison with other things in China, is not so. A mat shed which barely protects from the weather, the low, hot upper attic of a shop, a back-room in a temple, and rarely a house specially built for the purpose, are all used. The room is hired by the master, who regulates his expenses and furnishes his apartment according to the number and condition of his pupils; their average number is about twenty, ranging between ten and forty in day schools, and in private schools, seldom exceeding ten. The most thorough course of education is probably pursued in the latter, where a well qualified teacher is hired by four or five persons living in the same street or mutually related, to teach their children at a stipulated salary. In such cases the lads are placed in well aired apartments, superior to the common school-room. The majority of teachers are unsuccessful students or candidates for literary degrees, who having spent the prime of their days in fruitless attempts to attain office, or disliking manual labor, and unable to enter on mercantile life, turn pedagogues. Their remuneration depends on a variety of circumstances. In Canton, a teacher of twenty boys receives

from half a dollar to a dollar per month from each pupil; in country villages, three, four, or five dollars a year are given, with the addition, in most cases, of a small present of eatables from each scholar three or four times a year. Private tutors receive from $150 to $350 or more per annum, according to particular engagement. There are no boarding-schools, nor anything answering to infant schools; nor are public or charity schools established by government, or by private benevolence for the education of the poor.

The hours of study are from sunrise till ten A. M., when the boys go to breakfast; they reassemble in an hour or more, and continue at their books till about five P. M., when they disperse for the day. In summer, they have no lessons after dinner, but an evening session is often held in the winter, and evening schools are opened for mechanics and others who are occupied during the day. When a boy comes into school in the morning, he bows first before the tablet of Confucius, as an act of worship, and then salutes his teacher; after which he takes his seat. There are no vacations during the year, except at newyear's, at which time the engagement is completed, and the school closes, to be reopened after the teacher and parents have made a new arrangement. The common festivals, of which there are a dozen or more, are regarded as holydays, and form very necessary relaxations in a country destitute of the rest of the Sabbath. The requisite qualifications of a teacher are gravity, severity, and patience, and acquaintance with the classics; he has only to teach the same series of books he learned himself, and keep a good watch over his charge.

When the lads come together at the opening of the school, their attainments are ascertained; the teacher endeavors to have his pupils nearly equal in this respect, but as they all study the same books, a difference is not material. If the boys are beginners, they are brought up in a line before the desk, holding the *San-tsz' King*, or Trimetrical Classic, in their hands, and taught to read off the first lines after the teacher until they can repeat them without help. The teacher, for instance, reads off the first four lines as follows: *Jin chí tsu, sing pun shen; Sing siang kin, sih siang yuen;* when all his pupils simultaneously cry out, *Jin chí tsu, sing pun shen; Sing siang kin, sih siang yuen.* Mispronunciations are corrected until they can read the lesson accurately;

they are then sent to their seats to commit the sounds to memory. All the children study aloud, and when one is able to recite the task, he is required to *back* it,—come up to the master's desk, and stand with his back towards him while rehearsing it. In this way, the whole of the Trimetrical Classic is *backed*, after which the Millenary Classic, and parts of the Four Books and Five Classics are conned.

This hornbook was compiled by Wang Pihhau of the Sung dynasty for his private school, and from its great influence in Chinese education, requires a more extended notice. It contains in all 1068 words, and about half that number of separate characters, arranged in 178 double lines, and has been commented upon by several persons, one of whom calls it "a ford which the youthful inquirer may readily pass, and thereby reach the fountain-head of the higher courses of learning, or a passport into the regions of classical and historical literature." The worth of this encomium can be better judged by a summary of its contents, which, with a few extracts, are taken from Dr. Bridgman's translation.

The book begins with the nature of man, and the necessity and modes of education, and it is a little singular that the first sentence, the one quoted above, which a Chinese learns at school, contains one of the most disputed doctrines in the ancient heathen world.

"Men at their birth, are by nature radically good;
In this, all approximate, but in practice widely diverge.
If not educated, the natural character is changed;
A course of education is made valuable by close attention.
Of old, Măng's mother selected a residence,
And when her son did not learn, cut out the [half-wove] web.
To bring up and not educate is a father's error;
To educate without rigor shows a teacher's indolence.
That boys should not learn is an improper thing;
For if they do not learn in youth, what will they do when old?
Gems unwrought can form nothing useful;
So men untaught can never know the proprieties."

The importance of filial and fraternal duties are then inculcated by precept and example, to which succeeds a synopsis of the various branches of learning in an ascending series, under

the several heads of numbers; the three great powers, the four seasons and four cardinal points, the five elements and five constant virtues, the six kinds of grain and six domestic animals, the seven passions, the eight notes of music, nine degrees of kindred, and ten relative duties. A few extracts will exhibit the mode in which these subjects are treated.

"There are three powers,—heaven, earth, and man.
There are three lights,—the sun, moon, and stars.
There are three bonds,—between prince and minister, justice;
Between father and son, affection; between man and wife, concord

Humanity, justice, propriety, wisdom, and truth,—
These five cardinal virtues are not to be confused.
Rice, millet, pulse, wheat, rye, and barley,
Are six kinds of grain on which men subsist.

Mutual affection of father and son, concord of man and wife;
The older brother's kindness, and the younger one's respect;
Order between seniors and juniors, friendship among associates;
On the prince's part regard, and on the minister's fidelity;—
These ten moral duties are invariably binding among men."

To this technical summary, which the commentary illustrates and explains a little, succeed rules for a course of academical studies, with a list of the books to be used and a synopsis of the general history of China, with an enumeration of the successive dynasties. The work concludes with incidents and motives to learning drawn from the conduct of ancient sages and statesmen, and from considerations of interest and glory. The examples cited are curious instances of pursuit of knowledge under difficulties, and form the most inviting part of the treatise.

"Formerly Confucius had the young Hiang Toh for his teacher;
Even the sages of antiquity studied with diligence.
Chau, a minister of state, read the Confucian Dialogues,
And he too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
These, though destitute of books, eagerly sought knowledge.
[To vanquish sleep] one suspended his head [by the hair] from a beam,
and another pierced his thigh with an awl;
Though destitute of instruction, these were laborious in study.
One read by light of glowworms, another by reflection from snow;
These, though their families were poor, did not omit to study.

One carrying faggots, and another with his book tied to a cow's horn,
And while thus engaged in labor, studied with intensity.
So Lau'siuen, when he was twenty-seven years of age,
Commenced assiduous study, and applied his mind to books;
This man, when old, grieved that he commenced so late;
You who are young ought early to think of these things.
Behold Liang Hau, at the advanced age of eighty-two,
In the imperial hall, amongst many scholars, gains the first rank;
This he accomplished, and was by all regarded as a prodigy;
You youthful readers, should now resolve to be diligent.
Yung, when only eight years old, could recite the Odes;
And Pi, at the age of seven, understood the game of chess:
These displayed ability, and were by men deemed extraordinary;
And you my youthful scholars ought to imitate them.
Tsai Wánkí could play upon stringed instruments;
Sié Tauwăn, likewise, could sing and chant;
These two, though girls, were intelligent and well informed;
You, then, my lads, should surely rouse to diligence.
Liu Ngan of Tang, when only seven years old,
Showing himself a noble lad, was employed to correct writing:
He though very young, was thus highly promoted.
You, young learners should strive to follow his example,
And he who does so, will acquire similar honors.
"Dogs watch by night; the cock announces the morning;
If any refuse to learn, how can they be esteemed men?
The silkworm spins silk, the bee gathers honey;
If men neglect to learn, they are inferior to brutes.
He who learns in youth, and acts when of mature age,
Extends his influence to the prince, benefits the people,
Makes his name renowned, renders illustrious his parents,
Reflects glory on his ancestors, and enriches his posterity.
Some for their offspring, leave coffers filled with gold;
While I to teach children, leave but one little book.
Diligence has merit; play yields no profit;
Be ever on your guard! Rouse all your energies!"

Chi. Rep., vol. IV., pp. 105-118.

These quotations will illustrate the character of the Trimetrical Classic, and show its unfitness as a book for beginners; it being rather a syllabus of studies, than a book itself to be learned, and not at all calculated to encourage and instruct the youthful mind in its uninviting task.

The tedium of learning the task of unknown sounds is relieved by writing the characters on thin paper placed over copy-

slips. The writing and the reading lessons are the same, and both are continued for a year or two until the forms and sounds of a few thousand characters are made familiar, but no particular effort is taken to teach their meanings. It is after this that the teacher goes over the same ground, and with the help of the commentary, explains the meaning of the words and phrases one by one, until they are all understood. It is not usual for the beginner to attend at all to the meaning of what he is learning to read and write, and where the labor of committing arbitrary characters is so great and so irksome, experience has probably shown that it is not wise to learn too many things at once. No attempt, so far as we know, has been made to facilitate the mere acquisition of the characters by arranging them according to their component parts; they are learned one by one, as boys are taught the names and appearance of minerals in a cabinet, or as one would learn a list of residents in a street. The effects of a course of study like this, in which the powers of the tender mind are not developed by their proper nourishment of truthful knowledge, can hardly be otherwise than to stunt the genius, and drill the faculties of the mind into a slavish adherence to venerated usage and dictation, making the intellects of Chinese students like the trees which their gardeners so toilsomely dwarf into pots and jars —plants, whose unnaturalness is congruous to the insipidity of their fruit.

The number of years spent at school depends upon the position and prospects of the parents. Tradesmen, mechanics, and country gentlemen, endeavor to give their sons a competent knowledge of the usual series of books, so that they can creditably manage the common affairs of life. No other branches of study are pursued than the classics and histories, and practice in composing; no arithmetic or any department of mathematics, nothing of the geography of their own or other countries, of natural philosophy, natural history, or scientific arts, nor study of other languages, are attended to. Consequently, persons in these classes of society are obliged to put their sons into shops or counting-houses to obtain the routine of business with a knowledge of figures and the style of letter writing; they are not kept at school more than three or four years, nor as long as that if the family be poor. Working men, desirous of giving their sons at least a smattering, try to keep them at their books a year or two, bu myriads of the poor grow up in utter ignorance.

Besides the common schools, there are grammar or high schools and colleges, but they are far less effective. In Canton, there are fourteen grammar schools, but none of them are in good condition. There are also thirty colleges, some of which are quite ancient, but most of them are neglected. Three of the largest contain each about two hundred students and two or three professors. The chief object of these institutions is to instruct advanced scholars in composition and elegant writing; the tutors do a little to turn their attention to general literature, but have neither the genius nor the means to make many advances. In rural districts, students are encouraged to meet at stated times in the town-house, where the headman or president of the *sz'* examines them on themes previously proposed by him.* In large towns, too, the local officers, assisted by the gentry and graduates, hold annual examinations of students in the place, at which premiums are given to the best essayists. At such an examination in Amoy in March, 1845, there were about a thousand candidates, forty of whom received sums varying from sixty to sixteen cents. The *Kwoh-tsz' Kien*, or National College at Peking, is regarded as the highest collegiate institution in the land, but we have few notices of its actual condition. Officers of high rank are allowed to send a son to it at the expense of the government, where they attend to general literature and studies fitted for some particular service. One of the acts of grace at the present emperor's coronation was to extend this privilege to the sons of officers of the third and fourth rank. There are stated examinations of the students held, preparatory to their leaving the institution, but this does not supersede the necessity of their competing at the regular examinations.

How great a proportion of the people in China can read is a difficult question to answer. More of the men in cities can read than in the country, and more in some provinces than in others. In the district of Nanhai, which forms part of the city of Canton, an imperfect examination led to the belief that nearly all the men are able to read, except gardeners, fishermen, agriculturists,

* Chinese Repository, Vol. IV., page 414. See also Vol. VI., pp. 229-241; Vol. IV., pp. 1-10; Vol. XI., pp. 545-557; and Vol. XIII., pp. 626-641, for further notices of the modes and objects of education; and Biot's Essai sur l'Histoire de l'Instruction Publique en Chine.

coolies, boat-people, and fuelers, and two or three in ten devote their lives to literary pursuits. In less thickly settled districts, not more than four or five tenths, and even less, can read. In Macao, perhaps half of the men can read. From an examination of the patients in his hospital at Ningpo, one of the missionaries there estimated the readers to form not more than five per cent. of the men; while another missionary at the same place, who made inquiry in a higher grade of society, reckoned them at twenty per cent. The villagers about Amoy have been found to be deplorably ignorant; and probably throughout the empire, the ability to understand books is not commensurate with the ability to read the sounds of their characters, and both have been somewhat exaggerated. Owing to the manner in which education is commenced,—learning the form and names of characters before their meaning and connexion are understood, it comes to pass that many persons can run over the names of the characters on a page while they do not comprehend the meaning of what they read. They can pick out a word here and there which they know, it may be a phrase or a sentence, but they derive no clearer meaning from what they read than a lad who has just learned to scan, and had proceeded half through the Latin Reader, does from reading Virgil; while in both cases an intelligent audience, unacquainted with the circumstances, might justly infer that the reader understood what he was reading as well as his hearers did. Moreover, among the Chinese, different subjects demand the use of different characters; and although a man may be well versed in the classics or in legal writings, he may be easily posed by being asked to explain a simple treatise in medicine or in mathematics, in consequence of the many new or unfamiliar words on every page. This is a serious obstacle in the way of obtaining a general acquaintance with books. The mind becomes weary with the labor of study where its toil is neither rewarded by knowledge nor beguiled by wit; and there are, consequently, few Chinese well read in their national literature even among the most intelligent. Literature being generally pursued as a means of attaining an end, not for the instruction received or the pleasure conferred, or to maintain one's station in society, a man is less disposed to attend to general reading or turn author, when he has in a measure attained the object he had in view.

Wealthy or official parents, who wish their sons to compete for literary honors, give them the advantages of a full course in reading and rhetoric under the best masters. Composition is the most difficult part of the training of a Chinese student, and requires unwearied application, and a retentive memory. He who can most readily quote the classics, and approach the nearest to their terse, comprehensive, energetic diction and style, is, *cæteris paribus*, most likely to succeed; while the man who can most quickly throw off well rhythmed verses takes the palm from all competitors. In novels, the ability to compose elegant verses as fast as the pencil can fly is usually ascribed to the hero of the plot. How many of those who intend to compete for degrees attend at the district colleges or high schools is not known, but they are resorted to by students about the time of the examinations in order to make the acquaintance of those who are to compete with them. No public examinations take place in either day or private schools, nor do parents often visit them, but rewards to excite the ambition of the pupils are occasionally conferred. There is little gradation of studies, nor are any diplomas conferred on students to show that they have gone through a certain course. Punishments are severe, and the rattan or bamboo hangs conspicuously near the master, and its liberal use is considered necessary: "To educate without rigor, shows the teacher's indolence," is the doctrine, and by scolding, starving, castigation, and imprisonment, the master tries to instil habits of obedience, and compel his scholars to learn their distasteful task.

Notwithstanding the high opinion in which education is held, and the diffusion of knowledge to a greater or less extent, and the respect paid to learning in comparison with mere title and wealth, the defects of the tuition here briefly described, in extent, means, purposes, and results, are very great. Such, too, must unavoidably be the case until new principles and new information are infused into it. Considering it in its best point of view, this system of education has effected all it can in enlarging the understanding, purifying the heart, and strengthening the minds of the people; but in none of these, nor in any of the essential points which a sound education aims at, has it accomplished half that is needed. The stream never rises even as high as its source, and the teachings of Confucius and Mencius have done all they could to make their countrymen thinking, useful, and intelligent men.

In comparison with other Asiatic nations, the Chinese have made distinguished attainments in general intelligence, and in good government so far as security of life and property goes, and the tone of public opinion is more in favor of morality and sobriety than among their neighbors. The deficiencies consist mostly in those things which Christianity alone can supply, and until that comes to their aid they cannot be expected to advance. It is a remarkable thing that the writings of Confucius and his disciples should have been regarded with such reverence; and we are disposed to look upon their teachings as sustained and invigorated by the all-wise Governor of nations for his own gracious designs, more directly than perhaps second causes would lead us to conclude. "The Chinese student, not being secured from error by the light of revealed religion, can only derive his moral precepts from his school learning. He is certainly therefore fortunate in the possession of a body of ancient national literature, which, while it cultivates his taste and improves his understanding, contains nothing to influence his passions or corrupt his heart. The Chinese are not compelled, as we are, upon the authority of great names, and for the sake of the graces of style and language, to place in the hands of their youth, works containing passages which put modesty to the blush,—works in which the most admirable maxims of morality are mixed and confounded together in the same page with avowals and descriptions of the most disgusting licentiousness. The writings which the Chinese put into the hands of their youthful students are in this respect wholly unexceptionable." This testimony is unimpeachable; but he who receives the Bible as the only sure exposition of depraved human character, will still inquire, how is it that in China these writings have exerted so commanding an influence, when those of Seneca, Plato, Socrates, and others, decidedly superior to them for genius, and fully equal in moral elevation, so slightly improved the mass of their countrymen? Human nature there is no less impure, irritable, and debased than it was in Greece and Rome, and no answer so satisfactory can be obtained, when seeking an explanation of the influence these ancient works have exerted over the Chinese, as by considering them to have been granted from the Source of all wisdom for the end, by his blessing, of producing these effects.

Turn we now from this brief sketch of primary education among the Chinese, to a description of the mode of examining

students and conferring the degrees which have been made the passport to office, and learn what are the real merits of the system. Persons from almost every class of society may become candidates for degrees under the certificates of securities, but none are eligible for the second diploma who have not already received the first. It therefore happens that the republican license apparently allowed of almost every subject struggling for these academic honors is really confined to a few, and those usually the most talented or wealthy persons in the community. Most of the clever, restless, ambitious, and intelligent spirits in the land look forward to these examinations as the only field worthy of their efforts, and where they are most likely to find their equals and friends. How much better for the good of society, too, is this arena than the camp or the feudal court, the tournament or the monastery!

There are four literary degrees, the first of which is called *siu-tsai*, meaning flowering talent, because of the promise held out of the future success of the scholar. The examinations to obtain it are held under the supervision of the *chihien* in a public building erected in the district town; and the chief literary officer, called *hiohching*, "corrector of learning," or *kiau-yu*, "teacher of the commands," has the immediate control. When assembled at the hall of examination, the district magistrate selects the theme, and allows one day for writing the essays. The number of candidates depends upon the population and literary spirit of the district; in the districts of Nanhai and Pwanyu, upwards of 2,000 persons competed for the prize in 1832, while in Hiangshan not half of this number came together. When the essays are handed in, they are looked over by the board of examiners, and the names of the successful students entered on a roll, and pasted upon the walls of the magistrate's hall; this honor is called *hien ming*, i. e. "having a name in the village." Out of the 4000 candidates referred to above, only thirteen in one district, and fourteen in the other, obtained a name in the village; the entire population of these two districts is not much under a million and a half. Those who pass the first examination are entered as candidates for the second, which takes place in the chief town of the department before the literary chancellor and the prefect, assisted by a literary magistrate called the *kiau-shau*, "giver of instructions;" it is more rigorous than that held

before the *chihien*, though similar to it in nature. If the proportion given above of successful candidates at the district examinations hold for each district, there would not be more than 200 students assembled at the prefect's hall, but the number is somewhat increased by persons who have purchased the privilege; still the second trial is made among a small number in proportion to the first, and still more trifling compared with the amount of population. The names of the successful students at the second trial are exposed on the walls of the office, which is called *fu ming*, i. e. "having a name in the department," and these only are eligible as candidates for the third trial before the literary chancellor of the province. This dignitary exercises a superintendance over the previous examinations, and makes the circuit of the province to attend them in each department, twice in three years. At the third trial in the provincial capital, he confers the first degree of *siutsai*, which has been translated "bachelor of arts," upon those who are chosen out of the whole list as the best scholars.

There are several classes of bachelors, depending somewhat on the manner in which they obtained their degree; those who gèt it in the manner here described take the precedence. The possession of this degree protects the person from corporeal punishment, raises him above the common people, renders him a conspicuous man in his native place, and eligible to enter the triennial examination for the second degree. Those who have more money than learning, purchase this degree for sums varying from $200 up to $1000, and even higher; such are called *kiensăng*, and, as might be supposed, are looked upon somewhat contemptuously by those who have passed through the regular examinations, and "won the battle with their own lance." A degree called *kungsăng* is purchased by or bestowed upon the siutsai, which does not entitle them to the full honors of a kŭjin. What proportion of scholars are rewarded by degrees is not known, but it is a small number compared with the candidates. A graduate of considerable intelligence at Ningpo estimated the number of siutsai in that city at 400, and in the department at nearly a thousand. In Canton city, the number of *shinkin*, or gentry, who are allowed to wear the sash of honor, and have obtained literary degrees, is not over 300; but in the whole province there are about 12,000 bachelors.

The candidates for this degree are narrowly examined when they enter the hall, their pockets, shoes, wadded robes, and inkstones, all being searched, lest precomposed essays or other aids to composition be smuggled in. When they are all seated in the hall in their proper places, the wickets, doors, windows, and other entrances are all guarded by men, and pasted over with strips of paper. The room is filled with anxious competitors arranged in long seats, pencil in hand, and ready to begin. The theme is given out, and every one immediately writes off his essay, carefully noting how many characters he erases in composing it, and hands it up to the board of examiners; the whole day is allotted to the task, and a signal-gun announces the hour when the doors are thrown open, and the students can disperse. The first two trials thin off the crowd amazingly, and the examiners can easily reduce the number of hopeless competitors, so that not one-tenth of those who appear at the first struggle are seen at the third. A man is constantly liable to lose his acquired honor of siutsai, if at a subsequent inspection he is found to have discarded his studies, and he is therefore impelled to pursue them in order to escape disgrace, even if he does not reach the next degree.*

Since the first degree is sometimes procured by influence and money, it is the examination for the second, called *kŭ-jin*, or "promoted men," held triennially in the provincial capitals before two imperial commissioners, that separates the candidates into students and officers, though all the students who receive a diploma by no means become officers. This examination is held at the same time in all the eighteen provincial capitals, viz. on the 9th, 12th, and 15th days of the 8th moon, or about the middle of September; while it is going on, the city appears exceedingly animated, in consequence of the great number of relatives and friends assembled with the students. The persons who preside at the examination, besides the imperial commissioners, are ten provincial officers, with the fuyuen at their head, who jointly form a board of examiners, and decide upon the merits of the essays. The number of candidates who entered the lists at Canton in the two years 1828 and 1831, was 4800; in 1832, there were 6000, which is nearer the usual number. In

* Chinese Repository, Vol. II., p. 249; Vol. XVI., pp. 67–72.

the largest provinces it reaches as many as 7000, 8000, and upwards. The examinations are held in the *Kung yuen*, a large and spacious building built expressly for this purpose, and which contains a great number of cloisters and halls, where the candidates can write their essays, and the examiners look at them. The hall at Canton is capable of accommodating over ten thousand persons, and in some of the northern cities they are still larger, and generally filled with students, assistants, and other persons connected with the examinations.

Before a candidate can enter the hall, he must give in an account of himself to the chancellor, stating all the particulars of his lineage, residence, birthplace, age, &c., and where he received his first degree. He enters the establishment the night before, and is searched on entering, to see that no manuscript essay, or miniature edition of the classics, is secreted on his person, or anything which can assist in the task he is to undertake. If anything of the sort is discovered, he is punished with the cangue, degraded from his first degree, and forbidden again to compete at the examination; his father and tutor are likewise punished. The practice is, however, quite common, notwithstanding the penalties, and one censor requested a law to be passed forbidding small editions to be printed, and booksellers' shops to be searched for them.

The hall at Canton contains 7500 cells, measuring four feet by three, and high enough to stand up in; the furniture consists of two boards, one for sitting, and the other contrived to serve both for an eating-table and a writing-desk; all these things, as well as the writing materials, cooking apparatus, and every officer, porter, and menial about the establishment, are carefully searched. The cells are arranged around a number of open courts, receiving all their light and air from the central area, and exposed to the observation of the soldiers who guard the place, and watch that no one has the least intercourse with the imprisoned students. Confinement in this cramped position, where it is impossible to lie down, is exceedingly irksome, and is said to cause the death of many old students, who are unable to go through the fatigue, but who still enter the arena in hopes of at last succeeding. Cases have occurred where father, son, and grandson, appeared at the same time to compete for the same prize. The unpleasantness of the strait cell is much increased

by the smoke arising from the cooking, which is all done in the court, and by the heat of the weather. Whenever a student dies in his cell, the body is pulled through a hole made in the wall, and left there for his friends to carry away. Whenever a candidate breaks any of the prescribed regulations of the contest, his name and offence are reported, and his name is "pasted out" by placarding it on the outer door of the hall, after which he is not allowed to enter until another examination comes around. More than a hundred persons are thus "pasted out" each season, but no heavy disgrace seems to attach to them in consequence.

There are four themes given out on the first day, selected from the Four Books, one of which must be in poetry. The minimum length of the compositions is a hundred characters, and they must be written plainly and elegantly, and sent in without any names attached. In 1828, the acumen of 4800 candidates was exercised on the first day on these themes: "Tsängtsz' said, 'To possess ability, and yet ask of those who do not; to know much, and yet inquire of those who know little; to possess, and yet appear not to possess; to be full, and yet appear empty.' "—"He took hold of things by the two extremes, and in his treatment of the people maintained the golden medium." "A man from his youth studies eight principles, and when he arrives at manhood, he wishes to reduce them to practice."—The fourth essay, to be written in pentameters, had for its subject, "The sound of the oar, and the green of the hills and water." Among the themes given out in 1843, were these: "He who is sincere will be intelligent, and the intelligent man will be faithful."—"In carrying out benevolence, there are no rules." In 1835, one was, "He acts as he ought, both to the common people and official men, receives his revenue from heaven, and by it is protected and highly esteemed."

The three or five themes (for the number seems to be optional), selected from the Five Classics, are similar to these, but as those works are regarded as more recondite than the Four Books, so must the essayists try to take a higher style. An officer goes around and collects the compositions, and the students are dismissed the next morning till the second trial takes place. When they reassemble for the last time, five topics concerning doubtful matters of government, or upon such questions as might arise in

administering the affairs of state, are proposed by the examiners, and more freedom of observation is allowed in illustrating them. The questions proposed on this trial take a more extended range, including topics relating to the laws, history, geography, and customs of the empire in former times, doubtful points touching the classical works, and the interpretation of obscure passages, and biographical notices of statesmen. It is forbidden, however, to discuss any points relating to the policy of the present family, or the character and learning of living statesmen; but the conduct of their rulers is now and then alluded to by the candidates.

The manner in which these subjects are handled can be best illustrated by introducing a single essay written in 1818, upon this theme: "When persons in high stations are sincere in the performance of relative and domestic duties, the people generally will be stimulated to the practice of virtue." It is a fair specimen of the jejune style of Chinese essayists, and the mode of reasoning in a circle which pervades their writings.

"When the upper classes are really virtuous, the common people will inevitably become so. For, though the sincere performance of relative duties by superiors does not originate in a wish to stimulate the people, yet the people do become virtuous, which is a proof of the effect of sincerity. As benevolence is the radical principle of all good government in the world, so also benevolence is the radical principle of relative duties amongst the people. Traced back to its source, benevolent feeling refers to a first progenitor; traced forwards, it branches out to a hundred generations yet to come. The source of personal existence is one's parents, the relations which originate from heaven are most intimate; and that in which natural feeling blends is felt most deeply. That which is given by heaven and by natural feeling to all, is done without any distinction between noble or ignoble. One feeling pervades all. My thoughts now refer to him who is placed in a station of eminence, and who may be called a good man. The good man who is placed in an eminent station, ought to lead forward the practice of virtue; but the way to do so is to begin with his own relations, and perform his duties to them.

"In the middle ages of antiquity, the minds of the people were not yet dissipated—how came it that they were not humble and observant of relative duties, when they were taught the principles of the five social relations? This having been the case, makes it evident that the enlightening of the people must depend entirely on the cordial performance of immediate relative duties. The person in an eminent station who

may be called a good man, is he who appears at the head of all others in illustrating by his practice the relative duties. In ages nearer to our own, the manners of the people were not far removed from the dutiful; how came it that any were disobedient to parents, and without brotherly affection, and that it was yet necessary to restrain men by inflicting the eight forms of punishment? This having been the case, shows that in the various modes of obtaining promotion in the state, there is nothing regarded of more importance than filial and fraternal duties. The person in an eminent station who may be called a good man, is he who stands forth as an example of the performance of relative duties.

"The difference between a person filling a high station and one of the common people, consists in the department assigned them, not in their relation to heaven; it consists in a difference of rank, not in a difference of natural feeling; but the common people constantly observe the sincere performance of relative duties in people of high stations. In being at the head of a family and preserving order amongst the persons of which it is composed, there should be sincere attention to politeness and decorum. A good man placed in a high station says, 'Who of all these are not related to me, and shall I receive them with mere external forms?' The elegant entertainment, the neatly arranged tables, and the exhilarating song, some men esteem mere forms, but the good man esteems that which dictates them as a divinely instilled feeling, and attends to it with a truly benevolent heart. And who of the common people does not feel a share of the delight arising from fathers, and brothers, and kindred? Is this joy resigned entirely to princes and kings?

"In favors conferred to display the benignity of a sovereign, there should be sincerity in the kindness done. The good man says, 'Are not all these persons whom I love, and shall I merely enrich them by largesses?' He gives a branch as the sceptre of authority to a delicate younger brother, and to another he gives a kingdom with his best instructions. Some men deem this as merely extraordinary good fortune, but the good man esteems it the exercise of a virtue of the first order, and the effort of inexpressible benevolence. But have the common people no regard for the spring whence the water flows, nor for the root which gives life to the tree and its branches? Have they no regard for their kindred? It is necessary both to reprehend and to urge them to exercise these feelings. The good man in a high station is sincere in the performance of relative duties, because to do so is virtuous, and not on account of the common people. But the people, without knowing whence the impulse comes, with joy and delight are influenced to act with zeal in this career of virtue; the moral distillation proceeds with rapidity, and a vast change is effected.

"The rank of men is exceedingly different; some fill the imperial throne, but every one equally wishes to do his utmost to accomplish his

duty; and success depends on every individual himself. The upper classes begin and pour the wine into the rich goblet; the poor man sows his grain to maintain his parents: the men in high stations grasp the silver bowl, the poor present a pigeon; they rouse each other to unwearied cheerful efforts, and the principles implanted by heaven are moved to action. Some things are difficult to be done, except by those who possess the glory of national rule; but the kind feeling is what I myself possess, and may increase to an unlimited degree. The prince may write verses appropriate to his vine bower; the poor man can think of his gourd shelter: the prince may sing his classic odes on fraternal regards; the poor man can muse on his more simple allusions to the same subject, and asleep or awake indulge his recollections; for the feeling is instilled into his nature. When the people are aroused to relative virtues, they will be sincere; for where are there any of the common people that do not desire to perform relative duties? But without the upper classes performing relative duties, this virtuous desire would have no point from which to originate, and therefore it is said, 'Good men in high stations, as a general at the head of his armies, will lead forward the world to the practice of social virtues.' "

Twenty-five days are allowed for the examining board to look over the essays; and few tasks can be instanced more irksome to a board of honest examiners than the perusal of between fifty and seventy-five thousand papers on a dozen subjects, through which the most monotonous uniformity must necessarily run, and out of which they have to choose the seventy or eighty best —for the number of successful candidates cannot vary far from this, according to the size of the province. The examiners are of different ranks, and those in the lower board throw aside many of the essays, which consequently never reach the chancellors. If the number of students be five thousand, and each writes thirteen essays, there will be sixty-five thousand papers, which allots two hundred and sixty essays for each of the ten examiners to peruse daily. One of them, in 1832, who sought to invigorate his nerves or clear his intellects for the task, by a pipe of opium, fell asleep in consequence, and on awaking, found that many of the essays had caught fire and been consumed. It is generally supposed that hundreds of them are returned unread, but the excitement of the occasion, and the dread on the part of the examining board to irritate the body of students, acts as checks against gross omissions. Very slight errors are enough to condemn an essay, especially if the examiners have not been

gained to look upon it kindly. Section lii. of the Code regulates the conduct of the examiners, but the punishments are slight. One candidate, whose essay had been condemned without being read, printed it, which led to the punishment of the examiner, degradation of the graduate, and promulgation of a law forbidding this mode of appealing to the public. Another essay was rejected because the writer had abbreviated a single character.

When the graduates are decided upon, their names are published by a crier at midnight, on or before the 10th of the 9th moon; he mounts the highest tower in the city, and, after a salute, announces them to the expectant city; the next morning, lists of the lucky scholars are hawked about the streets, and rapidly sent to all parts of the province. The proclamation which contains their names is pasted upon the fuyuen's office under a salute of three guns; his excellency comes out and bows three times towards the names of the *promoted men*, and retires under another salute. The disappointed multitude must then rejoice in the success of the few, and solace themselves with the hope of better luck next time; while the successful ones are honored and feasted in a very distinguished manner, and are the objects of flattering attention from the whole city. On an appointed day, the governors, commissioners, and high provincial officers, banquet them all at the fuyuen's palace; inferior officers attend as servants, and two lads, fantastically dressed, and holding olive branches in their hands, grace the scene with this symbol of literary attainments. The number of licentiates, or *kŭjin*, who triennially receive their degrees in the empire, is upwards of thirteen hundred, and the expense of the examinations to the government in various ways, including the presents conferred on the graduates, can hardly be less than a third of a million of taels. Besides the triennial examination, special ones are held every ten years, and on extraordinary occasions; one was granted in 1835 because the empress dowager had reached her sixtieth year.

The third degree of *tsinsz'*, "entered scholars," or doctors, is conferred triennially at Peking upon the successful licentiates who compete for it, and only those among the *kŭjin*, who have not already taken office, are eligible as candidates. In some cases, their travelling expenses to court are paid, but it doubtless requires some interest to get the mileage granted, for many poor

scholars are detained from the metropolitan examination, or must beg or borrow to reach it. The procedure on this trial is the same as in the provinces, but the examiners are of higher rank; the themes are taken from the same works, and the essays are but little else than repetitions of the same train of thought and argument. After the degrees are conferred upon all who are deemed worthy, which varies from 150 to 400 each time, the doctors are introduced to the emperor, and do him reverence, the three highest receiving rewards from him. At this examination, candidates, instead of being promoted, are occasionally degraded from their acquired standing for incompetency, and forbidden to appear at them again. The graduates are all inscribed upon the list of candidates for promotion by the Board of Civil Office, to be appointed on the first vacancy; most of them do in fact enter on official life in some way or other, by attaching themselves to high dignitaries, or getting employment in some of the departments at the capital. One instance is recorded of a student taking all the degrees within nine months; and some become *hanlin* before entering office. Others try again and again, till grey hairs compel them to retire. There are many subordinate offices in the Academy, the Censorate, or the Boards, which seem almost to have been instituted for the employment of graduates, whose success has given them a partial claim upon the country. The emperor sometimes selects clever graduates to prepare works for the use of government, or nominates them upon special literary commissions;* for it would cause heart-burnings among them, if, after all their efforts, they were neglected.

The fourth and highest degree of *hanlin* is rather an office than a degree, for those who attain it are enrolled as members of the Imperial Academy, and receive salaries. The triennial examination for this distinction is held in the emperor's palace, and is conducted on much the same plan as all preceding ones, though being in the presence of the highest personages in the empire, it exceeds them in honor.† The Manchus and Mongols compete at these trials with the Chinese, but many facts show that they are generally favored at the expense of the latter; and

* Chinese Repository, Vol. IX., p. 541; Vol. III., p. 118.

† See Morrison's Chinese Dictionary, Vol. I., Part I., pp. 759–779, for the laws and usages of the several trials.

the large proportion of men belonging to these races filling high offices indicates who are the rulers of the land. The candidates are all examined at Peking, and one instance is recorded of a Chinese who passed himself off for a Manchu, but afterwards confessed the dissimulation; the head of the division was tried in consequence of his oversight. It is the professed policy of the government to discourage literary pursuits among them, in order to maintain the ancient energy of the race; but where the real power is lodged in the hands of civilians, it is impossible to prevent them striving for its possession.

The present dynasty introduced examinations and gradations among the troops on the same principles as obtain in the civil service; being held in public they attract great crowds, though the number of competitors is much less than for the civil degrees. They consist in trials of skill in horsemanship, archery, and strength, the last being shown by bending strong bows, wielding heavy swords, and lifting weights. The competitors are marshalled on the parade-ground near the provincial capital, and go through the prescribed exercises. The forty-nine successful candidates out of several thousands at the triennial examination for kŭjin in Canton, Nov. 1832, all hit the target on foot six times successively, and on horseback six times; once with the arrow they hit a ball lying on the ground as they passed it at a gallop; and all were of the first class in wielding the iron-handled battle-axe, and lifting the stone-loaded beam. The candidates are all persons of property, who find their own horses, dresses, arms, &c.; and Mr. Ellis, who describes one of the examinations, says they were handsomely dressed, the horses, trimmings, and accoutrements in good order, and the arrows without barbs, to prevent accidents. He says, "the marks at which they fired, covered with white paper, were about the height of a man and somewhat wider, placed at intervals of fifty yards; the object was to strike these marks successively with their three arrows, the horses being kept at full speed. Although the bull's-eye was not always hit, the target was never missed: the distance did not exceed fifteen or twenty feet."*

Since military honors depend so entirely on personal skill, it may partly account for the inferior rank the graduates hold in

* Embassy to China, p 87, Chinese Repository, Vol. XVI., p. 62; Vol. IV, p. 125.

comparison with civilians. No knowledge of tactics, gunnery, engineering, fortifications, or even letters in general, seems to be required of them; and this explains at once the inefficiency of the army, and the low estimation its officers are held in. Sir J. Davis mentions one military officer of enormous size and strength, whom he saw on the Pei ho, who had lately been promoted for his personal prowess; and speaks of another attached to the guard on one of the boats, who was such a foolish fellow that none of the civilians would associate with him.* All the classes eligible to civil promotion can enter the lists for military honors; the emperor is present at the examination for the highest, and awards prizes, such as a cap decorated with a peacock's feather; but no system of prizes or examinations can supply the want of knowledge and courage, and military distinctions not being much sought by the people, and conferring but little emolument or power, do not stand as high in public estimation as the present government wishes. The selection of officers for the naval service is made from the land force, and a man is considered quite as fit for that branch after his feats of archery, as if the trials had been in yacht-sailing or manning the yards.

Such is the outline of the remarkable system of examinations through which the civil and military services of the Chinese government are supplied, and the only part of their system not to be paralleled in one or other of the great monarchies of past or present times; though the counterpart of this may have also existed in ancient Egypt. "It is the only one of their inventions," as has been remarked, "which is perhaps worth preserving, and has not been adopted by other countries, and carried to greater perfection than they were equal to." But such a system would be unnecessary in an enlightened Christian country, where the people, pursuing study for its own sake, are able and willing to become as learned as their rulers desire without any such inducement. Nor would they submit, except in a country like China, to the trammels and trickery attendant on competition for office; and the ablest politicians are by no means found among the most learned scholars. The system could not well be transplanted; it is fitted for the genius of the Chinese, and they have become well satisfied with its workings. Its

* Davis' Sketches, Vol. I., pp 99, 101.

purification would do great good, doubtless, if the mass of the people are to be left in their present state of ignorance, but their elevation in knowledge would, erelong, revolutionize the whole. There can be no doubt as to the important and beneficial results it has accomplished, with all its defects, in perpetuating and strengthening the present government, and securing to the people a more equitable and vigorous body of magistrates than they could get in any other way. Most of the real benefits of Chinese education and this system of examinations, are reached before the conferment of the degree of *kŭjin*. These consist in diffusing a general respect and taste for letters among the people; in calling out the true talent of the country to the notice of the rulers in an honorable path of effort; in making all persons so thoroughly acquainted with the best moral books in the language that they cannot fail to exercise some salutary restraint; in elevating the general standard of education so much that every man is almost compelled to give his son a little learning in order that he may get along in life; and finally, through all these influences, powerfully contributing to uphold the existing institutions of the empire. Educated men form the only aristocracy in the land; and the attainment of the first degree, by introducing its owner into the class of *gentry*, is considered ample compensation for all the expense and study spent in getting it. On the whole, it may safely be asserted that these examinations do more to maintain the stability, and explain the continuance, of the Chinese government than any other single cause.

A few extracts from recorded documents and facts will exhibit the principal defects and malversations in the system, and show how China has stopped short of perfection in this as in all her sciences and arts. One great difficulty in the way of the graduated students attaining office according to their merits is the favor shown to those who can buy nominal and real honors. Two censors in 1822, laid a document before his majesty, in which the evils attendant on selling office are shown; viz., elevating priests, highwaymen, merchants, and other unworthy or uneducated men, to responsible stations, and placing insurmountable difficulties in the way of hard-working, worthy students attaining the reward of their toil. They state that the plan of selling offices commenced during the Han dynasty, but speak of the greater disgrâce attendant upon the plan at the

present time, because the avails all go into the privy purse instead of being applied to the public service; they recommend, therefore, a reduction in the disbursements of the imperial establishment. Among the items mentioned by these oriental Joseph Humes, which they consider extravagant, are a lac of taels (100,000) for flowers and rouge in the seraglio, and 120,000 in salaries to waiting-boys; two lacs were expended on the gardens of Yuenming, and almost half a million of taels upon the parks at Jeh ho, while the salaries to officers and presents to women at Yuenming were over four lacs. "If these few items of expense were abolished," they add, "there would be a saving of more than a million of taels of useless expenditure; talent might be brought forward to the service of the country, and the people's wealth be secured."

In consequence of the extensive sale of offices, they state that more than five thousand *tsinsz'* doctors, and more than twenty-seven thousand *kŭjin* licentiates, are waiting for employment; and those first on the list obtained their degrees thirty years ago, so that the probability is that when at last employed, they will be too old for service, and be declared superannuated in the first examination of official merits and demerits. The rules to be observed at the regular examinations are strict, but no questions are asked the buyers of office; and they enter too on their duties as soon as the money is paid. The censors quote three sales, whose united proceeds only amounted to a quarter of a million of taels, and state that the whole income from this source for twenty years was only a few lacs. Examples of the flagitious conduct of these purse-proud magistrates are quoted in proof of the bad results of the plan. "Thus the priest Siang Yang, prohibited from holding office, bought his way to one; the intendant at Ningpo, from being a mounted highwayman, bought his way to office; besides others of the vilest parentage. But the covetousness and cruelty of these men are denominated purity and intelligence; they inflict severe punishments, which make the people terrified, and their superiors point them out as possessing decision: these are our able officers!"

After animadverting on the general practice "of all officers, from governor-generals down to village magistrates, combining to gain their purposes by hiding the truth from the sovereign," and specifying the malversations of Tohtsin, the premier, in

particular, they close their paper with a protestation of their integrity: "If your majesty deems what we have now stated to be right, and will act thereon in the government, you will realize the designs of the souls of your sacred ancestors; and the army, the nation, and the poor people, will have cause for gladness of heart. Should we be subjected to the operation of the hatchet, or suffer death in the boiling caldron, we will not decline it."

These censors place the proceeds of "button scrip" far too low, for in 1826, the sale produced about six millions of taels, and was continued at intervals during the three following years. In 1831, one of the sons of Howqua was created a kŭjin by patent for having subscribed nearly $50,000 to repair the dikes near Canton; and upon another was conferred the rank and title of "director of the salt monopoly" for a lac of taels towards the war in Turkestan. Neither of these persons ever held any office of power, nor probably did they expect it; and such may be the case with many of those who are satisfied with the titles and buttons, feathers and robes, which their money procures. During the present dynasty, military men have been frequently appointed to magistracies, and the detail of their offices intrusted to needy scholars, which has tended, still further, to disgust and dishearten the Chinese from resorting to the literary arena.

Another evil which infects the system is the bribery practised to attain the degrees. By certain signs placed on the essays, the examiner can easily pick out those he is to approve; eight thousand dollars was said to be the price of a bachelor's degree in Canton, but this sum is within the reach of few out of the six thousand candidates. The poor scholars sell their services to the rich, and for a certain price will enter the hall of examination, and personate their employer, running the risk and penalties of a disgraceful exposure if detected; for a less sum they will drill them before examination, or write the essays entirely, which the rich booby must commit to memory. The purchase of forged diplomas is another mode of obtaining a graduate's honors, which, from some discoveries made at Peking, is so extensively practised, that when this and other corruptions are considered, it is surprising that any person can be so eager in his studies, or confident of his abilities, as ever to think he can get into office by them

alone. In 1830, the Gazettes contained some documents showing that an inferior officer, aided by some of the clerks in the Board of Revenue, during the successive superintendence of twenty presidents of the Board had sold 20,419 forged diplomas; and in the province of Nganhwui, the writers in the office attached to the Board of Revenue had carried on the same practice for four years, and forty-six persons in that province were convicted of possessing them. All the principal criminals convicted at this time were sentenced to decapitation, but these cases are enough to show that the real talent of the country does not often find its way into the magistrate's seat without the aid of money; nor is it likely that the tales of such delinquencies often appear in the Gazettes. Literary chancellors also sell bachelors' degrees to the exclusion of deserving poor scholars; the office of the *hiohching* of Kiangsí was searched in 1828 by a special commission, and four lacs of taels found in it; he hung himself to avoid further punishment, as did also the same dignitary in Canton in 1833, as was supposed, for a similar cause. It is in this way no doubt that the ill-gotten gains of most officers return to the general circulation.

Notwithstanding these startling corruptions, which seem to involve the principle on which the harmony and efficiency of the whole machinery of state stand, it cannot be denied, judging from the results, that the highest officers of the Chinese government do possess a very respectable rank of talent and knowledge, and carry on the unwieldy machine with a degree of integrity, patriotism, industry, and good order, which shows that the leading minds in it are well chosen. The person who has originally obtained his rank by a forged diploma, or by direct purchase, cannot hope to rise or to maintain even his first standing, without some knowledge and parts. One of the three commissioners whom Kíying associated with himself in his negotiations with the American minister in 1844, was a supernumerary *chíhien* of forbidding appearance, who could hardly write a common document, but it was easy to see the low estimation the ignoramus was held in. It may therefore be fairly inferred that enough large prizes are drawn to incite successive generations of scholars to compete for them, and thus to maintain the literary spirit of the people. Here too is a legitimate channel for the efforts and talents of every person, while their development tends to consolidate and not dis-

turb or overturn the existing order of things. At these examinations the superior minds of the country are brought together in large bodies, and thus they learn each other's views, and are able to check official oppressions with something like a public opinion. The enjoyment of no small degree of power and influence in their native village, is also to be considered in estimating the rewards of studious toil, whether the student get a diploma or not; and this local consideration is the most common reward attending the life of a scholar. In those villages where no governmental officer is specially appointed, such men are almost sure to become the headmen and most influential persons in the very spot where a Chinese loves to be distinguished. Graduates are likewise allowed to have a red sign over the door of their houses showing the degree they have obtained, which is both a harmless and gratifying reward of study; like the additions of *Cantab.* or *Oxon.*, D.D., or LL.D., in other lands.

The fortune attending the unsuccessful candidates is various. Thousands of them get employment as school-teachers, pettifogging notaries, and clerks in the public offices, and others who are rich return to their families. Some are reduced by degrees to beggary, and resort to medicine, fortune-telling, letter-writing, and other such shifts to eke out a living. Many turn their attention to learning the modes of drawing up deeds and forms used in dealings regarding property; others look to aiding military men in their duties, and a few turn authors, and thus in one way or another contrive to turn their learning to account.

During the period of the examinations, when the students are assembled in the capital, the officers of government are careful not to irritate them by punishment, or offend their esprit du corps, but rather, by admonitions and warnings, induce them to set a good example. The personal reputation of the officer himself has much to do with the influence he exerts over the students, and whether they will heed his caveats. One of the examiners in Chehkiang, irritated by the impertinence of a bachelor, who presumed upon his immunity from corporeal chastisement, twisted his ears to teach him better manners; soon after, the student and two others of equal degree were accused before the same magistrate for a libel, and one of them beaten forty strokes upon his palms. At the ensuing examination, ten of the *siutsai*, indignant at this unauthorized treatment, refused to appear, and all the

candidates, when they saw who was to preside, dispersed immediately. In his memorial upon the matter, the governor-general recommends this officer, and another one who talked much about the affair and produced a great effect upon the public mind, both to be degraded, and the bachelors to be stripped of their honors. A magistrate of Honan, having punished a student with twenty blows, the assembled body of students rose and threw their caps on the ground, and walked off leaving him alone. The prefect of Canton in 1842, having become obnoxious to the citizens from the part he took in ransoming the city, the students refused to receive him as their examiner, and when he appeared in the hall to take his seat, drove him out of the room by throwing their ink-stones at him; he soon after resigned his station. Perhaps the *siutsai* are more impatient than the *kŭjin* from being better acquainted with each other, and being examined by local officers, while the kŭjin are overawed by the rank of the commissioners, and, coming from distant parts of a large province, have little mutual sympathy or acquaintance. The examining boards, however, take pains to avoid displeasing any class of graduates, when thus assembled.

With regard to female education, it is a singular anomaly among Chinese writers, that while they lay great stress upon maternal instruction in forming the infant mind, and leading it on to excellence, no more of them should have turned their attention to the preparation of books for girls, and the establishment of female schools. There are some reasons for the absence of the latter to be found in the state of society; parents would feel unwilling to put their daughters at any age under the care of a male teacher, where they could not themselves exert a constant supervision; and it would be impossible to procure many qualified schoolmistresses. Added to this is the hazard of sending girls out into the streets alone, where they would run some risk of being stolen. The principal stimulus for boys to study—the hope and prospect of office—is taken away from girls, and Chinese literature offers little to repay them for the labor of learning it in addition to all the domestic duties which devolve upon them. Still literary attainments are considered creditable to a woman, more than is the case in India or Siam, and the names of authoresses mentioned in Chinese annals would make a long list. Yuen Yuen, the governor-general of Canton, in 1820, while in

office, published a volume of his deceased daughter's poetical effusions; and literary men are usually desirous of having their daughters accomplished in music and poetry, as well as in composition and classical lore. Such an education is considered befitting their station, and reflecting credit on the family.

One of the most celebrated female writers in China is Pan Hwuipan, who flourished about A. D. 80; she wrote a work entitled Female Precepts, which has formed the basis of many succeeding books on female education. The aim of her writings was to elevate female character, and make it virtuous. She says, "The virtue of a female does not consist altogether in extraordinary abilities or intelligence, but in being modestly grave and inviolably chaste, observing the requirements of virtuous widowhood, and in being tidy in her person and everything about her; in whatever she does to be unassuming, and whenever she moves or sits to be decorous. This is female virtue." Instruction in morals and the various branches of domestic economy are more insisted upon in the writings of this and other authoresses, than a knowledge of the classics or histories of the country.

One of the most distinguished Chinese essayists of modern times, Luhchau, published a work for the benefit of the sex, called the Female Instructor; an extract from his preface will show what ideas are generally entertained on female education by Chinese moralists.

"The basis of the government of the empire lies in the habits of the people, and the surety that their usages will be correct is in the orderly management of families, which last depends chiefly upon the females. In the good old times of Chau, the virtuous women set such an excellent example, that it influenced the customs of the empire—an influence that descended even to the times of the Ching and Wei states. If the curtain of the inner apartment gets thin, or is hung awry (i. e. if the sexes are not kept apart), disorder will enter the family, and ultimately pervade the empire. Females are doubtless the sources of good manners; from ancient times to the present this has been the case. The inclination to virtue and vice in women differs exceedingly; their dispositions incline contrary ways, and if it is wished to form them alike, there is nothing like education. In ancient times, youth of both sexes were instructed. According to the Ritual of Chau, 'the imperial wives regulated the law for educating females, in order to instruct the ladies of the palace in morals, conversation, manners, and work; and each led out their respective classes, at proper times, and arranged them for

examination in the imperial presence.' But these treatises have not reached us, and it cannot be distinctly ascertained what was their plan of arrangement. * * * * *

"The education of a woman and that of a man are very dissimilar. Thus, a man can study during his whole life; whether he is abroad or at home, he can always look into the classics and history, and become thoroughly acquainted with the whole range of authors. But a woman does not study more than ten years, when she takes upon her the management of a family, where a multiplicity of cares distract her attention, and having no leisure for undisturbed study, she cannot easily understand learned authors; not having obtained a thorough acquaintance with letters, she does not fully comprehend their principles; and like water that has flowed from its fountain, she cannot regulate her conduct by their guidance. How can it be said that a standard work on female education is not wanted! Every profession and trade has its appropriate master; and ought not those also who possess such an influence over manners [as females] to be taught their duties and their proper limits? It is a matter of regret, that in these books no extracts have been made from the works of Confucius in order to make them introductory to the writings on polite literature; and it is also to be regretted that selections have not been made from the commentaries of Ching, Chu, and other scholars, who have explained his writings clearly, as also from the whole range of writers, gathering from them all that which was appropriate, and omitting the rest. These are circulated among mankind, together with such books as the Juvenile Instructor; yet if they are put into the hands of females, they cause them to become like a blind man without a guide, wandering hither and thither without knowing where he is going. There has been this great deficiency from very remote times until now.

"Woman's influence is according to her moral character, therefore that point is largely explained. First, concerning her obedience to her husband and to his parents; then in regard to her complaisance to his brothers and sisters, and kindness to her sisters-in-law. If unmarried, she has duties towards her parents, and to the wives of her elder brothers; if a principal wife, a woman must have no jealous feelings; if in straitened circumstances, she must be contented with her lot; if rich and honorable, she must avoid extravagance and haughtiness. Then teach her, in times of trouble and in days of ease, how to maintain her purity, how to give importance to right principles, how to observe widowhood, and how to avenge the murder of a relative. Is she a mother, let her teach her children; is she a step-mother, let her love and cherish her husband's children; is her rank in life high, let her be condescending to her inferiors; let her wholly discard all sorcerers, superstitious nuns, and witches; in a word let her adhere to propriety, and avoid vice.

"In conversation, a female should not be froward and garrulous, but observe strictly what is correct, whether in suggesting advice to her husband, in remonstrating with him, or teaching her children; in maintaining etiquette, humbly imparting her experience, or in averting misfortune. The deportment of females should be strictly grave and sober, and yet adapted to the occasion; whether in waiting on her parents, receiving or reverencing her husband, rising up or sitting down, when pregnant, in times of mourning, or when fleeing in war, she should be perfectly decorous. Rearing the silkworm and working cloth are the most important of the employments of a female; preparing and serving up the food for the household, and setting in order the sacrifices, follow next, each of which must be attended to; after them, study and learning can fill up the time."—*Chi. Rep.*, vol. IX., p. 542.

The work thus prefaced, is a sort of Young Lady's Book, intended to be read rather than studied; and the time allowed them for literary pursuits, after other avocations have been attended to, is small indeed. Happy would it be for the country, however, it can be truly said, if the instructions given by this moralist were followed; and it is a credit to a pagan to write such sentiments as the following: "During infancy, a child ardently loves its mother, who knows all its traits of goodness; while the father, perhaps, cannot know about it, there is nothing which the mother does not see. Wherefore the mother teaches more effectually, and only by her unwise fondness does her son become more and more proud (as must by age becomes sourer and stronger), and is thereby nearly ruined."—"Heavenly order is to bless the good and curse the vile; he who sins against it will certainly receive his punishment sooner or later: from lucid instruction springs the happiness of the world. If females are unlearned, they will be like one looking at a wall, they will know nothing: if they are taught, they will know, and knowing they will imitate their examples."

It is vain to expect, however, that any change in the standing of females, or extent of their education, will take place until influences from abroad are brought to bear upon them, until the same work that is elsewhere elevating them to their proper place in society by teaching them the principles on which that elevation is founded, and how they can themselves maintain it, is begun. The Chinese do not, by any means, make slaves of their females and if a comparison be made between their condition

in China and other modern unevangelized countries, or even with ancient ones, it will in many points acquit them of much of the obloquy they have received on this behalf. There are some things which tend to show that more of the sex read and write sufficiently for the ordinary purposes of life, than a slight examination would at first indicate. Among these may be mentioned, the letter-writers compiled for their use, in which instructions are given for every variety of note and epistle, except, perhaps, love letters. The works just mentioned, intended for their improvement, form an additional fact. The pride taken by girls in showing their knowledge of letters is evidence that it is not common, while the general respect in which literary ladies are held, proves them not be so very rare; though for all practical good, it may be said that half of the Chinese people know nothing of books. The fact that female education is so favorably regarded is encouraging to those philanthropic persons and ladies who are endeavoring to establish female schools at the mission stations, since they have not prejudice to contend with in addition to ignorance.

CHAPTER X.

Structure of the Chinese Language.

It might reasonably be inferred, judging from the attention paid to learning, and the honors conferred upon its successful votaries, that the literature of the Chinese would contain much to repay investigation. Such is not the case, however, to one already acquainted with the treasures of western science, though it still has claims to the regard of the general student, from its being the literature of so vast a portion of the human species, and the result of the labors of its wisest and wittiest minds during many successive ages. The fact that it has been developed under a peculiar civilization, and breathes a spirit so totally different from the writings of western sages and philosophers, perhaps increases the curiosity to learn what are its excellences and defects, and obtain some criteria by which to compare it with the literature of other Asiatic or even European nations. The language in which it is written—one peculiarly mystical and diverse from all other media of thought—has also added to its singular reputation, for it has been surmised that what is "wrapped up" in such complex characters must be preëminently valuable for matter or elegant for manner, and not less curious than profound. Although a candid examination of it will divest it of all its supposed extraordinary qualities, and disclose its real mediocrity in points of research, learning, and genius, still there remains enough to render it worthy th. attention of the oriental or general student.

Some of its peculiarities are owing to the nature of the language, and the mode of instruction, both which have affected the style and the thoughts of writers: for, having, when young, been taught to form their sentences upon the models of antiquity, their efforts to do so have moulded their thoughts in the same channel. Imitation, from being a duty, soon became a necessity; and the Chinese scholar, forsaking nature and the leadings of his

own genius, soon learned to regard his models much as the schoolmen did the Bible and its scholiasts, as not only being all truth themselves, but that everything not in them was vulgar or doubtful. The intractable nature of the language, making it difficult to study other tongues through the medium of his own, and to naturalize their words and expressions, moreover tended to repress all desire to become acquainted with books in them; and as he knew nothing of them or their authors, it was easy to conclude that there was nothing worth knowing in them, nothing to repay the toil of study, or make amends for the condescension of ascertaining. The neighbors of the Chinese have unquestionably been their inferiors in civilization, good government, learning, and wealth; and this fact has nourished their conceit, and repressed the wish to travel beyond them, and ascertain what there was in remoter regions. In judging of the character of Chinese literature, therefore, these circumstances among others under which it has risen to its present bulk, must not be overlooked; and we shall conclude that the uniformity running through it is perhaps owing as much to the isolation of the people and servile imitation of their models, as to their genius: each has, in fact, mutually acted upon and influenced the other.

In this short account of the Chinese tongue, it will be sufficient to give such notices of the origin and construction of the characters, and of the idioms and sounds of the written and spoken language, as shall convey a general notion of all its parts, and tend to remove the misapprehension regarding its structure, and the difficulty attending its acquisition. Upon these points there has, apparently, been a want of clearness, arising in some measure from the different or imperfect sources of information, available to those who have written upon the subject.

Chinese writers, unable to trace the gradual formation of their characters (for, of course, there could be no intelligible historical data until long after their formation), have ascribed them to Hwangti, one of their primeval monarchs, or to Tsangkieh, a statesman of the same period, which according to Chinese chronology was about 2700 years before Christ. He is said to have derived the first ideas which led to this important invention from careful observation of the varied forms in nature, which he endeavored to imitate, in order to contrive a better mode of recording facts than the knotted cords then in use. At this crisis, when

a medium for conveying and giving permanency to ideas was formed, Chinese historians say, "the heavens, the earth, and the gods, were all agitated. The inhabitants of hades wept at night; and the heavens, as an expression of joy, rained down ripe grain. From the invention of writing, the machinations of the human heart began to operate; stories false and erroneous daily increased, litigations and imprisonments sprang up; hence, also, specious and artful language, which causes so much confusion in the world. It was for these reasons that the shades of the departed wept at night. But from the invention of writing, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated, and laws became fixed. Governors had rules to refer to; scholars had authorities to venerate; and hence, the heavens, delighted, rained down ripe grain. The classical scholar, the historian, the mathematician, and the astronomer, can none of them do without writing; were there no written language to afford proof of passing events, the shades might weep at noonday, and the heavens rain down blood."

The date of the origin of this language, like that of the letters of western alphabets, is lost in the earliest periods of postdiluvian history, but there can be no doubt that it is the most ancient language now spoken, and perhaps, with the single exception of the Hebrew, the oldest written language used by man. The Ethiopic and Coptic, the Sanscrit and Pali, the Syriac and Pehlvic, have all become dead languages; and the Greek, Latin, and Persian, now spoken, differ so much from the ancient style, as to require special study to understand the books in them: while during successive eras, the written and spoken language of the Chinese has undergone few alterations, and done much to deepen the broad line of demarkation between them and other branches of the human race. The languages abovementioned, although spoken by powerful and learned nations, and containing treasures of learning and wit to attract admiring students, were spoken simultaneously by only a few millions of people; but at a moderate estimate, the Chinese language is now understood by all the learned men among four hundred millions of people, including not only all the races subject to the emperor, but also the Cochinchinese, Coreans, Lewchewans, and Japanese, the former of whom have no other written medium.

The primitive characters of the Chinese language are derived from the natural or artificial objects, of which they were at first the rude outlines. Most of the original forms are preserved in the treatises of native philologists, where the changes they have gradually undergone are shown. The number of objects chosen at first was not great; among them were symbols for the sun, moon, hills, objects in nature, animals, parts of the body, &c.; and in drawing them the limners seem to have proposed to themselves nothing further than an outline sketch, which, by the aid of a little explanation, would be intelligible. Thus the picture would probably be recognised by all who saw it as representing the *moon;* that of as a *fish;* and so of others. It is apparent that the number of pictures which could be made in this manner would bear no proportion to the wants and uses of a language, and therefore recourse must soon be had to more complicated symbols, to combining those already understood, or to the adoption of arbitrary or phonetic signs. All these modes have been more or less employed.

Chinese philologists arrange all the characters in their language into six classes, called *luh shu*, or six writings. The first, called *siang hing*, or imitative symbols, are those in which a plain resemblance can be traced between the original form and the object represented; they are among the first characters invented, although the 608 placed in this class do not include all the original symbols. These pristine forms have since been modified so much that the resemblance has disappeared in most of them, caused chiefly by the use of paper, ink, and pencils, for writing instead of the iron style and bamboo tablets formerly in use; for circular strokes can be more distinctly made with an iron point upon the hard wood than they can with a hair pencil upon thin paper; angular strokes and square forms therefore gradually took the place of round or curved ones, and contracted characters came into use in place of the original imitative symbols. In this class such characters as the following are given.

muh, the eye; now written

shan, a hill; now written

tsz', a child; now written

ché, a chariot; now written

The second class, only 107 in number, is called *chí sz'*, i. e.

symbols indicating thought; which differ from the preceding chiefly in that the characters are formed by combining previously formed symbols in such a way as to indicate some idea easily deducible from their position or combination, and pointing out some property or relative circumstance belonging to them. Chinese philologists consider these two classes as comprising all the ideographics in the language, that is, all those characters which depict objects either in whole or in part, and whose meaning is apparent from the resemblance to the object, or from the position of the parts. Among those placed in this class are,

moon half appearing, signifies evening; now written

sun above the horizon, denotes morning; now written

something in the mouth, meaning sweet; now written

The third class, amounting to 740 characters, is called *hwui* 會, i. e. combined ideas, and comprises characters made up of two or three symbols to form a single idea, whose meanings are deducible either from their position, or supposed relative influence upon each other. Thus the union of the sun and moon, *ming*, expresses brightness; *kien*, a piece of wood in a doorway, denotes obstruction; two trees stand for a forest, as *lin*; and three for a thicket, as *sān*; two men upon the ground conveys the idea of sitting; a *mouth* in a *door* signifies to ask; *heart* and *death* imports forgetfulness; *dog* and *mouth* means to bark; *woman* and *broom* denotes a wife, referring to her household duties; *pencil* and *to speak* is a book, or to write. But in none of these compounded characters is there anything like that perfection of picture writing stated by some writers to belong to the Chinese language, which will enable one unacquainted with the meaning of the separate symbols to decide upon the signification of the combined group. On the contrary, it is in most cases certain that the third idea made by combining two already known symbols, usually required more or less explanation to fix its precise meaning, and remove the doubt which would otherwise arise. For instance, the combination of the sun and moon might as readily mean a solar or lunar eclipse, or denote the idea of time, as brightness. A piece of wood in a doorway would almost as naturally suggest a *threshold* as an *obstruction*; and so of others. A bar or straight line in a doorway would more readily suggest a closed or bolted door, which is the signification of

shan, anciently written ; but the idea intended to be conveyed by these combinations would need prior explanation as much as the primitive symbol, though it would thenceforth readily recur to mind when noticing the construction.

It is somewhat singular that the opinion should have obtained so much credence, that Du Ponceau deemed it worth while in an elaborate dissertation to refute the idea that Chinese characters addressed themselves so plainly to the eye that their meaning was easily deducible from their shape and construction. It might almost be said, that not a single character can be accurately defined from a mere inspection of its parts; and the meanings now given of some of those which come under this class are so arbitrary and far fetched, as to show that Chinese characters have not been formed by rule and plummet more than words in other languages. The mistake which Du Ponceau so learnedly combats arose, probably, from confounding *sound* with *construction*, and inferring that because persons of different nations who used this as their written language could understand it when written, though mutually unintelligible when speaking, that it addressed itself so entirely to the eye, as to need no previous explanation.

The fourth class, called *chuen chu*, "inverted significations," includes only 372 characters, being such as by some inversion, contraction, or alteration of their parts, acquire different meanings. This class is not large, but these and other modifications of the original symbols to express abstract and new ideas show that those who used the Chinese language either soon saw how cumbrous it would become if they went on forming imitative signs, or else their invention failed, and they resorted to changes more or less arbitrary in characters already known to furnish distinctive signs for different ideas. Thus *yu* the *hand* turning towards the right means the right; inclined in the other direction, as *tso* it means the left. The *heart* placed beneath *slave*, signifies anger; *threads obstructed*, as , means to sunder; but turned the other way, as , signifies continuous.

The fifth class, called *kiai shing*, i. e. uniting sound symbols, contains 21,810 characters, or nearly all in the language. They are formed of a picture or imitative symbol united to one which merely imparts its sound to the compound; the former usually partakes more or less of the new idea, while the latter

loses its own meaning, and gives only its name. In this respect, Chinese characters differ from, and are superior to the Arabic numerals to which they have often been likened, for combinations like 25, 101, &c., although conveying the same meaning to all nations using them, can *never* indicate sound. This plan of forming new combinations by the union of symbols expressing idea and sound, enables the Chinese to increase the number of their characters to any extent, without multiplying the original symbols; and it is to this class that the term *lexigraphic* used by Du Ponceau is properly applicable. The probable mode in which this arose is easily explained. Supposing a new insect was to be described, whose name had never yet been written but which was well known in its native localities by the term *nan*. It would be sufficient to designate this insect to all persons living where it was found by selecting a well understood character, like 南 "south," but without reference to its meaning, only having the exact sound *nan*, such as the insect itself was called in that place, and joining it to the symbol *chung*, 虫 meaning insect; it would then signify, to every one who knew the sound and meaning of the component parts, the *insect nan;* and be read *nan*, meaning an insect. Some would perhaps call it the *insect south*, i. e. the southern insect, but the design of the new combination would be the guide, and the number of such ideophonous compounds direct as to the mode of interpretation. If this new combination of two known characters was carried to a distant part of the country, where the insect itself was unknown, it would convey no more information to the Chinese who *saw* the united symbol, than the sounds *insect nan* would to an Englishman who *heard* them; to both persons a meaning must be given by describing the insect. If, however, the people living in this region of the country called the phonetic part of the new character by another sound, as *nam*, *nem*, or *lam*, they would attach the same name to the whole combination when they saw it; and the people on the spot would, perhaps, not understand them when they spoke of it by that name, until they had written it, when both would give it the same signification, but a different sound. In this way, and the example of the *insect nan* here cited is not a supposed case, most Chinese characters have probably originated. This rule of sounding them according to the phonetic part is not in all cases certain; for in the lapse of

time, the sounds of many characters have changed, while those of the parts themselves have not altered; in other cases, the parts have altered, and the sounds remained; so that now only a great degree of probability as to the correct sound can be obtained by inspecting the component parts. The similarity in sound between most of the characters having the same phonetic part or primitive is a great assistance in reading Chinese, though very little in understanding it; while the large proportion of characters formed on this principle has induced some sinologues to arrange the whole language according to the phonetic part, but there are too many exceptions to make it a very useful arrangement in practice. The most elaborate work of the kind is the Systema Phoneticum of Callery. There are a few instances of an almost inadvertent arrival at a true syllabic system, by which the initial consonant of one part when joined to the final vowel of the other, gives the sound of the character; as *ma* and *fi*, in the character 麽, when united in this way, make *mí*. The meanings of the components are *hemp* and *not*, that of the compound is *extravagant, wasteful*, &c., showing little or no relation to the primary signification. The number of such characters is very small, and the syllabic composition here noticed is probably fortuitous, and not intentional.

The sixth class, called *kia tsié*, i. e. borrowed uses, includes metaphoric symbols and combinations, in which the meaning is deduced by a somewhat fanciful accommodation; the total number of such characters is 598. They differ but little from the second class of indicative symbols. For instance, the symbol 字 or 𡥈, meaning a written character, is composed of *á child* under a *shelter*,—characters being considered as the well nurtured offspring of hieroglyphics. The character for *hall* means also *mother*, because she constantly abides there. The word for *mind* or *heart* is *sin* 心, originally intended to represent that organ, but now used entirely in a metaphorical sense. Chinese grammarians find abundant scope for the display of their fancy in explaining the etymology and origin of the characters, but the aid which their researches give towards understanding the language as at present used is small. This classification under six heads is modern, and was devised as a means of arranging what existed already, for they confess that their characters were not

formed according to fixed rules, and have gradually undergone many changes.

The total number in the six classes is 24,235, being many less than are found in Kanghi's Dictionary, which amount to 44,449; but in the larger sum are included the obsolete and synonymous characters, which, if deducted, would reduce it to nearly the same number. It is probable that the total of really different characters in the language sanctioned by good usage, does not vary greatly from 25,000, though authors have stated them at from 54,409, as Magaillans does, up to 260,899, as Montucci. The Chinese editor of the large lexicon on which Dr. Morrison founded his Dictionary, gives it as his opinion that there are fifty thousand characters, including synonyms and different forms; and taking in every variety of tones given to the words, and sounds for which no characters exist, that there are five thousand different words. But even the sum of 25,000 different characters contains thousands of unusual ones which are seldom met with, and which, as is the case with old words in English, are not often learned. The burden of remembering so many complicated symbols, whose form, sound, and meanings are all necessary to enable the student to read and write intelligibly, is so great that the literati have abridged those in common use, and increased their meanings, by which they save no little toil. This course of procedure really occurs in most languages, and in the Chinese greatly reduces the labor of acquiring it, though it cannot be ascertained how many are indispensable to enable the student to read common books. It may, however, be safely said that a good knowledge of ten thousand characters will enable one to read any work in Chinese, and write intelligibly on any subject; and Prémare says a good knowledge of four or five thousand characters is sufficient for all common purposes, and two thirds of that number might in fact suffice. The nine canonical works contain altogether only 4601 *different* characters, while in the Five Classics alone there are over two hundred thousand words. The entire number of different characters in the code of laws translated by Staunton is under two thousand.

The invention of printing and the compilation of dictionaries have given to the form of modern characters a greater degree of certainty than they had in ancient times. The variants of some of the most common ones were exceedingly numerous before this

period; Callery gives 42 different modes of writing *pau*, "precious;" and 41 for writing *tsun*, "honorable;" this shows both the absence of an acknowledged standard, and the slight intercourse there was between learned men. The best mode of arranging the characters so as to find them easily, has been a subject of considerable trouble to Chinese lexicographers, and the various methods they have adopted renders it somewhat difficult to consult their dictionaries without considerable previous knowledge of the language. In some of them, those having the same sound have been grouped together, so that it is necessary to know what a character is called before it can be found; and this arrangement has been followed in several small vocabularies designed principally for the use of the common people. One well-known vocabulary used at Canton, called the *Făn Yun*, or Divider of Sounds, is arranged on this plan, the words being placed under thirty-three orders, according to their terminations. Each order is subdivided into three or four classes according to the tones, and all the characters having the same tone and termination are placed together, as *kam*, *lam*, *tam*, *nam*, &c. As might be readily supposed, it requires considerable time to find a character whose tone is not exactly known; and even when the tone is known, the uncertainty is equally troublesome if the termination is not familiar: for singular as it may seem to those who are acquainted with phonetic languages only, a Chinese can, if anything, more readily distinguish between two words *#ming* and b*ming*, whose tones are unlike, than he can between *#ming* and *#meng*, *#ming* or *#bing*, where the initial or final differs a little, and the tones are the same.

An improvement on this plan of arrangement was made by adopting the mode of expressing the sounds of Chinese characters introduced by the Budhists, which was to take the initial of the sound of one character and the final of another, and combine them to indicate the sound of the given character; as from *li*-en and y-*ing* to form *ling*. The inhabitants of Amoy use a small lexicon called the *Shih-wu Yin*, or Fifteen Sounds, in which the characters are ingeniously classified on this principle, by first arranging them all under fifty finals, and then placing all those having the same termination in a regular series under fifteen initials. Common, well-known characters are selected to indicate both the initials and finals. Supposing a new character,

chien, is seen, whose sound is given, or the word is heard in conversation and its meanings are wanted, the person turns to the part of the book containing the final *ien*, which is designated perhaps by the character *kien*, and looks along the initials until he comes to *ch*, which is indicated by the character *chang*. In this column, all the words in the book read or spoken *chien*, of whatever tone they may be, are placed together according to their tones; and a little practice readily enables a person speaking the dialect to use this manual. It is, however, of little or no avail to persons speaking other dialects, or to those whose vernacular differs much from that of the compiler, whose own ear was his only guide. Complete dictionaries have been published on the phonetic plan, the largest of which, the *Wu Ché Yun Fu*, is arranged with so much minuteness of intonation as to puzzle even the best educated natives, and consequently abridge its usefulness as an expounder of words.

The unfitness of either of these modes of arrangement to find a new character, led to another classification according to their composition, by selecting the most prominent parts of each character as its key, and placing those together in which the same key occurred, totally irrespective of their sounds. It is not certain that this plan was adopted subsequently to that of arranging the characters according to the sounds, for the objects aimed at are apparently unlike; the latter being designed for the use of natives speaking the language, while the classification under keys is intended for the benefit of those who, like the Manchus, are ignorant of its sounds. Lexicographers differ as to the number of keys, some having more than 500, others about 300, but the dictionary called *Kanghí Tsz' Tien*, arranges all characters under 214 keys, or radicals. This number is entirely arbitrary, and could have been advantageously reduced, as has been shown by Gonçalves; but its universal adoption, more than anything else, renders it the best system now in use. All characters found under the same radical are placed consecutively, according to the number of strokes necessary to write them, but no regularity is observed in placing those having the same number of strokes. The term *primitive* has been technically applied to the remaining part of the character, which, though perhaps no older than the radical, is conveniently denoted by this word. The characters selected for the 214 radicals are all common ones,

and among the most ancient in the language; they are here grouped according to their meanings in order to show something of the leading ideas followed in combination.

Parts of bodies.—Body, corpse, head, hair, down, whiskers, face, eye, ear, nose, mouth, teeth, tusk, tongue, hand, heart, foot, hide, leather, skin, wings, feathers, blood, flesh, talons, horn, bones.

Zoological radicals.—Man, woman, child; horse, sheep, tiger, dog, ox, hog, hog's head, deer; tortoise, dragon, reptile, mouse, toad; bird, gallinaceous fowls; fish; insect.

Botanical.—Herb, grain, rice, wheat, millet, hemp, leeks, melon pulse, bamboo, sacrificial herb; wood, branch, sprout, petal.

Mineral.—Metal, stone, gems, salt, earth.

Meteorological.—Rain, wind, fire, water, icicle, vapor, sound; sun, moon, evening; time.

Utensils.—A chest, a measure, a mortar, spoon, knife, bench, couch, crockery, clothes, tiles, dishes, napkin, net, plough, vase, tripod, boat, carriage, pencil; bow, halberd, arrow, dart, ax, musical reed, drum, seal.

Qualities.—Black, white, yellow, azure, carnation, sombre; color; high, long, sweet, square, large, small, strong, lame, slender, old, fragrant, acrid, perverse, base, opposed.

Actions.—To enter, to follow, to walk slowly, to arrive at, to stride, to walk, to run, to reach to, to touch, to stop, to fly, to overspread, to envelop, to encircle, to establish, to overshadow, to adjust, to distinguish, to divine, to see, to eat, to speak, to kill, to fight, to oppose, to stop, to embroider, to owe, to compare, to imitate, to bring forth, to use, to promulge.

Parts of the world, and dwellings; figures; miscellaneous.—A desert, cave, field, den, mound, hill, valley, rivulet, cliff, retreat. A city; roof, gate, door, portico. One, two, eight, ten. Demon; an inch, mile; without, not, false; a scholar, statesman, letters; art, wealth; motion; self, myself, father; a point; again; wine; silk; joined hands; a long journey; print of a bear's foot; a surname; classifier of cloth.

The number of characters found under each of these radicals in Kanghi's Dictionary varies from five up to 1354. The radical is not uniformly placed in the character, but its usual position is on the left of the primitive. Some radicals occur on the top, others on the bottom; some inclose the primitive, and many have no fixed place, making it evident that no uniform plan was adopted in the original construction. The 214 radicals must be thoroughly learned before the dictionary can be readily used, and

some practice had before a character can be quickly found, even by this method.* This arrangement is not arbitrary, and the groups found under a majority of the radicals are more or less natural in their general meaning, a feature of the language which has already been noticed (page 292). Some of the radicals are interchanged, and characters having the same meaning sometimes occur under two or three different ones—variations which seem to have arisen from the little importance which of two or three similar radicals was taken. Thus the same word *tsien*, "a small cup," is written under the three radicals *gem*, *porcelain*, and *horn*, originally, no doubt, referring to the material for making it. This interchange of radicals adds greatly to the number of duplicate forms, which are still further increased by a similar interchange of primitives having precisely the same sound. These two changes very seldom occur in the same character, but there are numerous instances of synonymous forms under almost every radical, arising from an interchange of primitives, and also under analogous radicals caused by their reciprocal use. Thus, from both these causes, there are, under the radical *ma*, "a horse," 118 duplicate forms, leaving 293 different words; of the 204 characters under *niu*, "an ox," 39 are synonymous forms; and so under other radicals. These characters do not differ in meaning more than *favor* and *favour*, or *lady* and *ladye;* they are mere variations in the form of writing, and though apparently adding greatly to the number of characters, do not seriously increase the difficulty of learning the language.

Variants of other descriptions frequently occur in books, which do, however, needlessly add to the labor of learning the language. They arise from various causes. Ancient forms are sometimes adopted by pedantic writers to show their learning, while ignorant and careless writers use abridged or vulgar forms, because they either do not know the correct form, or are too heedless in using it. When such is the case, and the character cannot be found in the dictionary, the reader is entirely at fault, especially if he be a foreigner, though in China itself he would not experience much difficulty where the natives were at hand to refer to. Vulgar forms are very common in cheap

* Easy Lessons in Chinese, pp. 3–29; Chinese Repository, Vol. III., pp. 1–37.

books and letters, which are as unsanctioned by the dictionaries and good use, as cockney phrases or miner's slang are in pure English. They arise, either from a desire on the part of the writer to save time by making a contracted form of few strokes instead of the correct character of many strokes; or he uses common words to express an energetic vulgar phrase, for which there are no authorized characters, but which will be easily understood phonetically by his readers. These characters would perchance not be understood at all at a distance by any Chinese, because the phrase itself was new; their individual meaning, indeed, has nothing to do with the sense of the sentence, for in this case they are merely signs of sound, like words in other languages, and lose their lexigraphic character. For instance, the words *kia-fi* for coffee, *kap-tan* for *captain*, *mí-sz'* for *Mr.*, *hum-pa-lang* for *all*, &c., however they were written at Canton, would be intelligible to a native of that city if they expressed those sounds, because he was familiar with the words themselves; but a native of Shensí would not understand them, because, not knowing the things intended, he would naturally refer to the characters themselves for the meaning of the phrase, and thus be wholly misled. Thus *kia-fi*, or coffee, is usually written to mean a *frame* and *not*; *Mr.*, when analysed in this way, means *beautiful scholar*, neither of which, of course, indicates the idea of those words. In such cases, the characters become mere syllables of a phonetic word. Purely phonetic phrases or characters are, however, seldom met with in other than the most common books, for the language is fully competent to express all the ideas of its employers; when used they are frequently designated by adding the radical *mouth* on the left side to show that their sounds only are to be taken, and not their meanings.

In addition to the variations in the forms of characters, the Chinese have six different styles of writing them, which correspond to black-letter, script, italic, roman, &c., in English, but are much more unlike than those. The first is called *Chuen shu*, from the name of the person who invented it, but foreigners usually call it the *seal character*, from its most common use in seals and ornamental inscriptions. It is the most ancient style of writing next to the picture hieroglyphics, and has undergone many changes in the course of ages. It is studied by those who cut seals or inscriptions, but no books are ever printed in it.

The second is the *lí shu*, or style of official attendants, which was introduced about the Christian era, as an elegant style to be employed in engrossing documents. It is now seen in prefaces and formal inscriptions, though to a small extent, and requires little or no special study to read it, as it differs but slightly from the following.

The third is the *kiai shu*, or pattern style, and has been gradually formed by the improvements in good writing. It is the usual form of Chinese characters, and no one can claim a literary name among his countrymen if he cannot write neatly and correctly in this style; books are sometimes printed in it.

The fourth is called *hing shu*, or running hand, and is the common hand of a neat writer. It is frequently used in prefaces and inscriptions, scrolls and tablets, and there are books prepared in parallel columns having this and the pattern style arranged for school-boys to learn to write both at the same time. The two differ so much that the running hand cannot be read without a special study; and although this labor is not very serious when the language of books is familiar, still to become well acquainted with both of them withdraws many days and months of the pupil from progress in acquiring knowledge to learning two modes of writing the same word. Shopmen use the running hand, and are sometimes better acquainted with its abridged forms than they are with the fuller one of books.

The fifth style is called *tsau tsz'*, or plant character, and is a freer description of running hand than the preceding, being full of abbreviations, and the pencil runs from character to character, without taking it from the paper, almost at the writer's fancy. It is more difficult to read than the preceding, but as the abbreviations are somewhat optional, the *tsau tsz'* varies considerably, and more or less resembles the running-hand according to the will of the writer. The fancy of the Chinese for a "flowing pencil," and a mode of writing where the elegance and freedom of the caligraphy can be admired as much or more than the style or sentiment of the writing, as well as the desire to contract their multangular characters as much as possible, has contributed to introduce and perpetuate these two styles of writing. How much all these varieties of form superadd to the difficulty of learning the mere apparatus of knowledge need hardly be stated.

The sixth style is called *Sung shu*, and was introduced under

書有六體曰篆曰隸曰楷曰行曰艸曰宋

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書有六體曰篆曰隸曰楷曰行曰草曰宋

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the Sung dynasty in the tenth century, soon after printing on wooden blocks was invented, and still continues to be more used than any other in well printed books. It differs from the *kiai shu*, or pattern style, merely in a certain squareness of shape and angularity of stroke, which transcribers for the press only are obliged to learn. Of these six forms of writing, the pattern style and running hand are the only two which the people learn to any great extent, although many acquire the knowledge of some words in the seal character, and the running hand of every person, especially those engaged in business, approaches more or less to the plant character. But it is not necessary to learn more than one style of writing, to be able to read and communicate on all occasions, and foreigners will seldom find it worth their while to learn to write the *hing shu*.

Besides these six styles of characters, there are a few fanciful forms, which are found in books and inscriptions, but are not commonly learned. Kienlung brought together all the known forms when printing his Éloge du Moukden, and that work probably contains the most complete collection extant. No better evidence of the effete condition of the national mind of China could be demanded, than the toilsome study and childish pains bestowed by her scholars upon the mere insignia and representations of thought, instead of turning their attention to independent original investigation, and thus enlarging the bounds of knowledge. If they had done so, the cumbrous vehicle they now use to express their ideas would perhaps have been materially modified and simplified, and the literature of other tongues been studied and availed of to enrich it; nor is there any means so likely to induce them to reduce the labor of learning the characters as to teach them the treasures of thought contained in other languages, now almost inaccessible to them. The degree to which punning upon the forms, construction, and sounds of characters is carried is very great, and is only another exemplification of the same waste of mind and study.

The Chinese regard their characters as highly elegant, and take unwearied pains to learn to write them in a beautiful, uniform, well-proportioned manner. Students are generally provided with a painted board upon which they practise with a brush dipped in blackened water, until they acquire the easy style and symmetrical shape, so difficult to attain in writing

Chinese. The articles used in writing, collectively called *wăn fang sz' pau*, or four precious things of the library, are the pencil, ink, paper, and ink-stone. The best pencils are made of the bristly hair of the sable and fox, and cheaper ones from the deer, cat, wolf, and rabbit. A combination of softness and elasticity is required in the pencils, and those who are skilled in their use discern a difference and an excellence altogether imperceptible to a novice. The hairs are laid in a regular manner, and when tied up are brought to a delicate tip; the handle is made of the twigs of a bamboo cultivated for the purpose. The ink, usually known as India ink, is made from the soot of burning oil, pine, fir, and other substances, mixed with glue or isinglass, and scented. It is cast or pressed into small oblong cakes or cylinders, usually inscribed with a name and advertisement, and the best kinds are put up in a very tasteful manner. A singular error formerly obtained credence regarding this ink, that it was inspissated from the fluid found in the cuttle-fish. When used, the ink is rubbed with water upon argillite, marble, or other stones, some of which are cut and ground in a beautiful manner. Most of the paper used is made from the bamboo, by triturating the woody fibre to a pulp in mortars after the pieces have been soaked in mud, and then taking it up in moulds; the pulp is sometimes mixed with a little cotton fibre, and inferior sorts are made entirely from cotton or from the bark of the paper tree (*Broussonetia*). The paper made from bamboo is soft and thin, of a yellow tint, and when wetted has little consistency; no sizing is put in it.

In the days of Confucius, pieces of bamboo pared thin, leaves, and reeds, were all used for writing upon with a sharp stick or stile. About the third century before Christ, silk and cloth were employed, and hair pencils made for writing upon them. Paper was invented about the first century, and India ink came into use during the seventh; and the present mode of printing upon blocks was adopted from the discovery of Fungtau in the tenth century, of taking impressions from engraved stones. In the style of their notes and letters; the Chinese show much neatness and elegance; narrow slips of tinted paper are employed, on which various emblematic designs are stamped in water lines, and inclosed in fanciful envelops. It is common to affix a cypher instead of the name, or to close with a periphrasis or

sentence well understood by the parties, and thereby avoid any signature; this, which originated no doubt in a fear of interception and unpleasant consequences, has gradually become a common mode of subscribing friendly epistles.

All the strokes in the characters are reduced to eight elementary ones by copy writers, which in their view are all contained in the single character 永 *yung*, eternal.

A dot, a line, a perpendicular, a hook, a spike, a sweep, a stroke, a dash-line.

Each of these is subdivided into many forms in copy-books, having particular names, with directions how to write them, and numerous examples introduced under each stroke.*

The mode of printing first adopted by the Chinese was so well fitted for their language that few improvements have since been made in its manipulations, while the cheapness with which books can be manufactured, brings them within reach of the poorest. Cutting the blocks, and writing the characters, form two distinct branches of the business, besides which, printing the sheets, binding the volumes, and publishing the books, furnish employment to other craftsmen. The first step in the manufacture is to write the characters upon thin paper, ruled with lines for the separation of the columns and the division of the pages, two pages always being cut upon one block, and a heavy double line surrounding them. The title of the work, chapter, and paging are cut in a column between the pages, and when the leaf is printed it is folded through this column so as to bring the characters on the edge and partly on both pages, which renders it easy to refer to a page or chapter. Marginal notes are placed on the top of the page; comments, when greatly extended, occupy the upper part, separated from the text by a heavy line, or when mere scholia, are interlined in the same column in characters of half the size. Sometimes two works are printed together, one running through the volume on the upper half of the leaves, and separated

* Chinese Chrestomathy, chap. I., Sects. 5 and 6, where the rules for writing Chinese are given in full with numerous examples; Easy Lessons in Chinese, page 59; Chinese Repository, Vol. III., page 37

from that occupying the lower half by a heavy line. Illustrations usually occupy separate pages at the commencement of the book, but there are a few works with wood cuts of a wretched description, inserted in the body of the page. In books printed by government, each page is sometimes surrounded with dragons, or the title-page is surmounted by this emblem of imperial authority.

When the leaf has been completely written out, just as it is to be printed, it is turned over and pasted upon the block, face downwards, to invert the whole page. The wood usually used by blockcutters is pear or plum; the boards are half or three-fourths of an inch thick, and planed for cutting on both sides, of various dimensions according to the size of the book. The paper, when dried upon the board, is carefully rubbed off with the wetted finger, leaving every character and stroke plainly delineated upon the block. The cutter then, with his chisels, cuts away all the blank spots in and around the characters, to the depth of a line or more, after which the block is ready for the printer. This new workman employs very simple machinery. Seated before a bench, he lays the block carefully on a bed of paper so that it will not move and chafe the under side. The pile of paper lies on one side, the pot of ink before him, and the pressing brush on the other. Taking the ink brush, he slightly rubs it across the block twice in such a way as to lay the ink equably over the whole surface; he then places a sheet of paper upon it, and over that another, which serves as a tympanum. The utensil with which the impression is taken, is the fibrous bark of the gomuti palm, and well fitted for the purpose; one or two sweeps of it across the block complete the impression, for only one side of the paper is printed. Besides printing from wooden blocks, there is also a cheaper way used for publishing slips of news, court circulars, &c., to cut the characters on hard wax, and print the impressions as long as they are legible. The ink used in printing is manufactured from lampblack mixed with cheap vegetable oil; the printers grind it up for themselves; they also cut the paper into such forms as they require from the long sheets obtained from the paper-makers.

The sheets are taken from the printer by the binder, who folds them through the middle by the line around the pages, and those across the sheet between them, so that the columns shall register

with each other, and then collates them into volumes, placing the leaves evenly in the book by their folded edge, when the whole are arranged, and the covers laid on each side. Two pieces of paper are merely run through the back, the book is trimmed, and sent forthwith to the bookseller. If required, it is stitched along the back with thread, which holds the leaves firmly together, but this part of the manufacture, as well as writing the title on the lower end of the volume, and making the pasteboard wrapper, are usually deferred till the taste of a purchaser is ascertained. Books made of such materials are not as durable as European books, and those who can afford the expense frequently have their valuable works inclosed in wooden boxes. They are printed of all sizes between small *sleeve* editions (as the Chinese call 24 and 32 mos.) up to quartos, 12 or 14 *in.* square, larger than which it is difficult to get blocks. The price varies according to the demand and character of the work, from twenty-five or thirty pages for a single cent up to a dollar and more a volume. The volumes seldom contain more than a hundred leaves, and their thickness is increased in fine books by inserting an extra sheet inside of each leaf. The *San Kwoh Chí*, or History of the Three States, may be cited as a cheap book; it is bound in twenty-one volumes 12 mo., printed on white paper, and is usually sold for seventy-five cents or a dollar. Kanghí's Dictionary in twenty-one volumes 8vo. on yellow paper sells for four dollars; and all the nine classics can be purchased for less than two. Books are hawked about the streets, circulating libraries are carried from house to house upon movable stands, and booksellers' shops are frequent in large towns. No censorship, other than a prohibition to write about the present dynasty, is exercised upon the press; nor are authors protected by a copyright law. Men of wealth sometimes show their literary taste by defraying the expense of getting the blocks of extensive works cut, and publishing them. Pwan Sz'ching, usually known by foreigners as Tingqua, lately published an edition of the *Pei Wăn Yun Fu*, a large thesaurus, in one hundred and thirty thick octavo volumes, the blocks for which must have cost him more than ten thousand dollars. The blocks for a small edition of the Chinese New Testament cost about $1100. The number of good impressions which can be obtained from a set of blocks is about 16,000, and by retouching the characters, ten thousand more can be struck off.

The principal disadvantages of this mode of printing are that other languages cannot easily be introduced into the page with the Chinese characters; the blocks occupy much room, and are easily spoiled or lost; and are incapable of correction without much expense. It possesses some compensatory advantages peculiar to the Chinese and its cognate languages, as Manchû, Corean, Japanese, &c., all of which are written with a brush and have few or no circular strokes; for these it is better fitted than it would be for European languages, but even for them, it is not so cheap in the long run as metallic movable types, and our common mode of printing by presses. At first, it requires a very small outlay to publish a book by block cutting, yet a million of volumes can be printed cheaper with types than by blocks, even including all the initiatory expense of cutting punches, driving matrices, casting type, and furnishing presses.

The experiment of printing Chinese books with metallic types has been tried with complete success in the missions established in the country, and there are now several fonts of type so far completed as to be used in the manufacture of books. The first font was made by Mr. P. P. Thoms, for printing Dr. Morrison's Dictionary, by cutting every separate character upon blocks of tin or lead with a chisel; the cost of the two sets he made in this tedious manner would have furnished matrices for a complete font far more uniform in style than it was possible to obtain in this way, though the font has been of great use. A small one was cast from matrices at Serampore, by Dr. Marshman, and is still in use. Mr. Dyer of Malacca turned his attention to the subject in 1833, and commenced the preparation of type from steel punches, which he completed sufficiently to be able to print simple tracts; he also undertook the manufacture of punches for a smaller font, both of them much more elegant than anything heretofore attempted, but his death suspended their completion for a time. Previous to this, a font had been made in Paris by casting a thick mass of metal from finely cut blocks, and then sawing it into separate types; the plan was a cheap one, but the type were rough and inelegant. Another plan was also adopted in that city of making divisible type for characters composed of a radical and primitive, by which the number of punches required is materially lessened; it is similar to that of making logotypes in English of the Latin prefixes *ad*, *con*, *dis*, &c., and

joining them to verbs, also cast solid, as *duce, vert,* &c., forming the words *adduce, deduce, educe, reduce, conduce, subvert, pervert,* &c. This mode of making type has been found to combine the qualities of cheapness and variety better than any other plan; and although the parts of some combined characters are so disproportionate as to be unseemly, still the number of such appearing on a page of printed matter is so small as not to detract at all from its general beauty. A second font of larger size is now making on the same plan in Berlin, under the direction of A. Beyerhaus. All these fonts, except that made in Paris from blocks, have been planned or completed by missionaries, and the type used chiefly in printing religious or philological works under their direction.*

Nothing has conduced more to a misapprehension of the nature of the Chinese language than the way in which its phonetic character has been spoken of by different authors. Some, describing the ancient, primitive symbols, and the modifications they have undergone, have conveyed the impression that the whole language consisted of hieroglyphic or ideographic signs, which depicted ideas, and conveyed their meaning entirely to the eye, irrespective of the sound. For instance, Rémusat says, "The character is not the delineation of the sound, nor the sound the expression of the character;" but yet every character has a sound as much as in alphabetic languages, and some have more than one to express their different meanings; so that although the character was not originally intended to delineate the sound of the thing it denoted, still the sound is the expression of the character. Others, as Mr. Lay (Chinese as They Are, chap XXXIV.), have dissected the characters as they are now found, and endeavored to trace back some analogy in the meanings of all those in which the same primitive is found, by a sort of analysis, something like determining the amount of profit and loss accruing to each individual stockholder in a bank or canal, to find out how much of the signification of the radical was infused into the primitive to form the present meaning. His plan, in general terms, is to take all the characters in the language containing a certain primitive, and find out how much of the meaning of that primitive is contained in each one; then he recon-

* Chinese Repository, Vol. III., pp. 246—252, 528; Vol. XIV., page 124

structs the series by defining the primitive, incidentally showing the intention of the framers of the characters in choosing that particular one, and apportioning so much of its aggregate meaning to each character as is needed, and adding the meaning of the radical to form its whole signification. If we understand his plan, he wishes to construct a formula for each group containing the same primitive, in which the signification of the primitive is a certain function in that of all the characters containing it; to add up the total of their meanings, and divide the amount among the characters, allotting a quotient to each one. Languages are not so formed, however, and the Chinese is no exception. Some of Mr. Lay's statements are correct, but his theory is unfounded. It is impossible to decide now what proportion of the characters were made by combining a radical and a primitive, with reference entirely to their meanings, according to Mr. Lay's theory, and how many of them are syllabic combinations, where the sound and not the sense of the latter has guided in its selection; the probability is that most of the compound characters have been constructed on the latter principle.

The fifth class of syllabic symbols were in most cases formed, as has been stated, by combining the symbolic and syllabic systems, so as to represent sound chiefly, but bearing in the construction of each one some reference to its general signification. The original hieroglyphics contained no sound, i. e. were not formed of phonetic constituents, though of course the object depicted had a name; but there was no clue to it. It was impossible to do both—depict the object, and write its name in the same character. At first, the number of people using these ideographic symbols being probably small, every one called them by the same name, as soon as he knew what they represented; but at no time could learning the name be dispensed with, any more than the infant's learning the alphabet from its mother's mouth. But when the ideas attempted to be written far exceeded in number the symbols, or what is more likely, the invention of the limners, recourse was had to the combination of the symbols already understood to express the new idea. This was done in several modes, as noticed above, but the syllabic system needs further explanation, from the extent to which it has been carried. The character 蝻 *nan*, to denote the chrysalis of the locust, has been adduced. The same principle would be applied

in *reading* every new character, of which the phonetic primitive merely was recognised, although its meaning might not be known. Probably all the characters in the fifth class were sounded in strict accordance with their phonetic primitives when constructed, but usage has changed some of their sounds, and many characters belonging to other classes, apparently containing the same primitive, are sounded quite differently; this tends to mislead those who infer the sound from the primitive. This mode of constructing and naming the characters also explains the reason why there are so few sounds in the Chinese language, compared with the number of characters; the phonetic primitive perpetuated its name in all its progeny.

Nearly seven eighths of all the characters in the language have been formed from less than 2000 symbols, and it is difficult to imagine how it could have been used to the extent it has, and for so long a period, without some such method to relieve the memory of the burden of retaining thousands of arbitrary marks. But, until the names and meanings of the original symbols are learned, neither the sound nor sense of the compound characters will be more apparent to a Chinese than they are to any one else; until those are known, their combinations cannot be understood, though even then the meaning cannot be wholly deduced; each character must be learned by itself, just as words in other languages. The sounds given the original symbols doubtless began to vary early after coming into use, although they have not, even to this day, lost their monosyllabic nature. Intercommunication between the people in different parts of the country was not so frequent as to prevent local dialects from arising; but that no character should have had a dissyllabic name is most probably referrible to the already well-known monosyllabic name of the primitive, contained in the character itself, and also the impossibility of joining two characters to make one word, even where they conveyed but one idea. If the characters could have coalesced, their names would soon have run together, and been modified as they are in other languages. But the sounds of the original must be learned by ear, and in this way the numerous patois now existing arose. The classics and other books, dictionaries, and the endless uses of a written language, maintained the same meaning to the characters, wherever these books were used or the language written; but as the sound must be learned

traditionally, endless variations gradually arose. Moreover, as new circumstances and increasing knowledge give rise to new words in all countries, so in China, new scenes and expressions would arise, requiring to be incorporated into the written language. Originally they were unwritten though well understood sounds; and when first written must be explained, as words like *tabu*, *ukase*, *vizier*, &c., are when introduced into English. Different writers might, however, employ different primitives to express the sound, not aware that it had already been written, and hence would arise synonyms; they might use dissimilar radicals, and this would also increase the modes of writing the sound. But the inconvenience of multiplying characters in this way would be soon perceived in the obscurity of the sentence, for if the new character was not in the dictionary, its sound and composition were not enough to explain the meaning. When the language had attained a certain copiousness, the mode of education and the style of literary works almost compelled scholars to employ such characters only as were sanctioned by good use, or run the risk of not being understood.

The unwritten sounds are, however, written by the people in any and all ways they choose, as is seen at Canton in the various modes of writing the names of foreigners, and of foreign countries and imports; but scholars are fastidious as to the introduction of merely phonetic words into their compositions, and prefer to translate everything they can. This is illustrated by the common terms *Hungmau jin*, or Red Bristled men, for Englishmen; *Hwakí*, or Flowery Flag, for Americans; *Hwangkí*, or Yellow Flag, for Danes, used instead of the proper names of those countries. Cause and effect have acted reciprocally upon each other in this instance: the effect of using unsanctioned characters to express unwritten sounds, would be to render a composition obscure, while the restriction to a set of characters compels their meaning to be sufficiently comprehensive to include all occasions. Local, unwritten phrases, and unauthorized characters, are so common, however, owing to the partial communication between distant parts of so great a country and mass of people, that it is evident, if this bond of union was removed by the substitution of an alphabetical language, the Chinese would soon be split into many small nations, as is the case in India. However desirable, therefore, the introduction of a medium of communica-

tion less difficult of acquisition, and more flexible, might be, in order to promote the diffusion of knowledge among the people, there are some reasons for wishing it to be delayed until more intelligence is diffused and juster principles of government obtain, and the people themselves feel the need of it.

The monosyllabic sound of the primitive being, as has been shown, imparted to the combined ideophonous compound, explains the existence of so many characters having the same sound. When these various characters were presented to the eye of the scholar, no trouble was felt in recognising their sense and sound, but confusion was experienced in speaking. This has been obviated in two ways. One is by repeating a word, or joining two of similar meanings but of different sounds, to convey a single idea; or else by adding a classifying word to express its nature. Both these modes do in fact form a real dissyllable, and would appear so in an alphabetical language. The first sort of these *hien-hioh sz'*, or clam-shell words as the Chinese call them, are not unfrequent in books, but they are much more common in conversation, and render the spoken more diffuse than the written language,—more so, perhaps, than is the case in other tongues. Similar combinations of three, four, and more characters occur, especially where a foreign article or term is translated, but the genius of the language is against the use of polysyllables. Such combinations in English as *household, housewarming, housewife, houseroom, houseleeks, hot-house, wood-house, household-stuff*, &c., illustrate these dissyllables in Chinese; but they are not so easily understood as those are, and such terms as *understand, courtship, withdraw, upright*, &c., present better analogies to the Chinese compounds. In some the real meaning is totally unlike either of the terms, as *tungkia* (lit. east house), for master; *tungsí* (lit. east west), for thing; *kungchu* (lit. lord ruler), for princess, &c. The classifiers partake of the nature of adjectives, and serve not only to sort different words, but the same word when used in different senses. They correspond to such words in English as *herd, fleet, troop*, &c.; and to say a fleet of cows, a troop of ships, or a herd of soldiers, would be ridiculous only in English, while a similar misapplication would confuse the sense in Chinese.

The other way of avoiding the confusion of homophonous monosyllables, which, notwithstanding the "clam-shell words," and

the extensive use of classifiers, are still liable to misapprehension, is by accurately marking its right sound or tone. The tones are eight, divided into an upper and lower series of four each, but as nothing analogous to them is found in European languages, it is rather difficult to describe them. In practice, they are often reduced to five, but only four are ever in fact marked, which is done by a semicircle attached to one corner of the character; this is, however, seldom seen in books, as every one who can read is supposed to know how to speak, and consequently to be familiar with the right tone. These four tones are called *ping*, *shang*, *kŭ*, and *jih*, meaning, respectively, the *even*, *ascending*, *departing*, and *entering* tone. The *ping* is divided into an upper and lower, making, with the other three, which are collectively called *tsih*, or deflected tones, the five; or by some, and more correctly, the upper and lower series of the four are distinguished, making eight in all. These tones are applied to every word, and have nothing to do either with accent or emphasis; in asking or answering, entreating or refusing, railing or flattering, soothing or recriminating, they remain ever the same. The unlettered natives, even children and females, who know almost nothing of the learned distinctions into four, five, seven, or eight tones, observe them closely in their speech, and detect a mispronunciation as soon as the learned man. A single illustration of them will suffice. The *even* tone is the natural expression of the voice, and native writers consider it the most important. In the sentence,

"When I asked him, 'Will you let me see it?' he said, 'No, I'll do no such thing,'"

the different cadence of the question and reply illustrate the upper and lower even tone. The *ascending* tone, or *shang shing*, is heard in exclamatory words as *ah! indeed!* It is a little like the crescendo in music, while the *departing tone*, or *kŭ shing*, corresponds in the same degree to the diminuendo. The drawling tone of repressed discontent, grumbling and eking out a reply, is not unlike the departing tone. The *juh shing*, or entering tone, is an abrupt ending, in the same modulation that the even tone is, but as if broken off; a man about to say *lock*, and taken with a hiccup in the middle so that he leaves off the last two letters, or the final consonant, pronounces the *juh shing*. The same character

frequently has two tones, which give different meanings to it; the even tone often denotes the substantive, and the *kü shing*, the verb, but there is no regularity in this respect.

The tones are observed by natives of all ranks, speaking all patois and dialects, and on all occasions, but they are much more marked in the dialects of Fuhkien and Canton than in other parts of the country, or than in the court dialect, though not the less important in this than in those. They present a serious difficulty to the adult foreigner of preaching or speaking acceptably to the natives, for although by a proper use of classifiers, observance of idioms, and multiplication of synonyms, he may be understood, his speech will be rude and his words distasteful, if he does not learn the tones accurately. In Amoy and Fuhchau, he will also run a risk of being wholly misunderstood. If the reader, in perusing the following sentence, will accent the italicized syllables, he will have an imperfect illustration of the confusion a wrong intonation produces. "The pre*sent* of that ob*ject* occasioned such a trans*port* as to *ab*stract my mind from all around." In Chinese, however, it is not *accent* upon one of two syllables which must be learned, but the integral tone of a single sound, as much as in the musical octave.

It is unnecessary here to enter into any detailed description or enumeration of the words in the Chinese language. One remarkable feature is the frequency of the termination *ng* preceded by all the vowels, which imparts a peculiar singing character to Chinese speech, as *Kwangtung*, *Yangtsz' kiang*, &c. In a list of sounds in the court dialect, about one-sixth of the syllables have this termination, but a far larger proportion of characters would be found under those syllables, than the mere list indicates. The total number of sounds in the court dialect as given in Morrison's Dictionary is 411, but if the aspirated syllables be distinguished, there are 533. In the Canton dialect, there are, including aspirated words, 646; and in that spoken at Amoy, according to Medhurst's Dictionary, 840. The largest part of the sounds are common to the three dialects, but the distinctions between them are such as to render it easy to detect each when spoken; the court dialect is the most mellifluous of the whole and easiest to acquire, though the others are not without euphony. For a comparative view of the sounds in the three dialects, see Williams' English and Chinese Vocabulary. All the consonants

in English are found in one or other of the dialects, besides many not occurring in that language, as *bw*, *chw*, *gw*, *jw*, *lw*, *mw*, *nw*, &c. There are also several imperfect vowel sounds not known in any European language, which are consequently hard to be expressed by Roman letters, as *hm* or *'m*, *hn* or *'n*, *^{ng}* (a high nasal sound), *sz'*, *'rh*, *ch'*, &c. The phrase *'m 'ng tăk* in the Canton dialect, meaning *cannot be pushed*, or *chai^{n} mai^{n} lang*, "a blind man," in the Fuhkien, cannot be so accurately expressed by these or any other letters that one can learn the sound from them. If it is difficult for us to express their sounds by Roman letters, it is still stranger for the Chinese to write English words. For instance, *baptize* in the Canton dialect becomes *pa-pí-tai-sz'*; *flannel* becomes *fat-lan-yin*; *stairs* becomes *sz'-ta-sz'*; *impregnable* becomes *ím-pí-luk-na-pu-lí*; &c. Such words as *Washington*, *midshipman*, *tongue*, &c., can be written nearer their true sound, but the indivisible words of Chinese offer a serious obstacle in the way of introducing foreign words and knowledge into the language.

The preceding observations explain how the numerous local variations from the general language found in all parts of China have arisen. Difficult as the spoken language is for a foreigner to acquire, from the brevity of the words and nicety of their tones, the variety of the local pronunciations given to the same character adds not a little to the labor, especially if the foreigner be situated where he is likely to come in contact with persons from different places. Amid such a diversity of pronunciation, and where one sound is really as correct as another, it is not easy to define what should constitute a dialect, a patois, or a corruption. A dialect in other languages is usually described as a local variation in pronunciation, or the use of peculiar words and expressions, not affecting the idiom or grammar of the tongue; but in the Chinese, where the written character unites the mass of people in one language, a dialect has been usually regarded by those who have written on the subject, as extending to variations in the idiom, and not restricted to differences in pronunciation and local expressions. According to this definition, there are only three principal dialects, which would in fact be as many languages if they were not united by the written character, but an endless variety of patois or local pronunciations. So far as is known the Chinese have published books to illustrate only

three, viz. the court, Canton, and Fuhkien dialects. The differences in the idioms and pronunciation are such as to render persons speaking them mutually unintelligible, but do not affect the style of writing, whose idioms are founded upon the usage of the best writers, and remain unchanged.

The court language, the *kwan hwa*, or mandarin dialect, is rather the proper language of the country, *the Chinese language*, than a dialect. It is studied and spoken by all educated men, and no one can make any pretence to learning or accomplishments who cannot converse in it in whatever part of the empire he may be born. It is the common language throughout five or six of the north-eastern provinces, especially Honan, Shantung, and Ngaĥhwui, though presenting more or less variations even in them from the standard of the court and capital. This speech is characterized by its soft and mellifluous tones, the absence of all harsh, consonantal endings, and the prevalence of liquids and labials. In parts of the provinces where it is spoken, as the eastern portions of Chehkiang and Kiangsu, gutturals are common, and the initials softened or changed.

This tongue is the most ancient speech now spoken in Asia, for stanzas of poetry written twenty-five centuries ago in the times previous to Confucius, are now read with the same rhymes as when penned. The expressions of the *kwan hwa*, although resembling the written language more than the other dialects, are still unlike it, being more diffuse and containing many synonyms and particles, not required to make the sense clear when it is addressed to the eye. The difference is such in this respect that two well educated Chinese speaking in the terse style of books would hardly understand each other, and be obliged to use more words to convey their meaning when speaking than they would consider elegant or necessary in an essay. This is, to be sure, more or less the case in all languages, but from the small variety of sounds and their monosyllabic brevity, it is unavoidable in Chinese, though it must not be inferred that the language cannot be written so as to be understood when read off; it can of course be written as diffusely as it is spoken, but such a style is not considered very elegant. There are books written in the colloquial, however, from which it is not difficult to learn the style of conversation, and such books are among the best to put into the hands of a foreigner when beginning the study.

The local patois of a place is called *tu tan* or *hiang tan*, i. e. local or village brogue, and there is an interpreter of it attached to almost every officer's court for the purpose of translating the peculiar phrases of witnesses and others brought before him. The term *dialect* cannot, strictly, in its previous definition, be applied to the *tu tan*, though it is usually so called; it is a patois or brogue. The Canton dialect is called by the citizens of that city *pak wa*, "the plain speech," because it is more intelligible to them than the court dialect. It is comparatively easy of acquisition, and differs less from the *kwan hwa*, in its pronunciation and idioms, than that of Amoy and its vicinity; but the diversity is still enough to render it unintelligible to people from the north. A very few books have been written in it, but none which can afford much assistance in learning it. A native scholar would consider his character for literary attainments almost degraded if he should write books in the provincial dialects, and forsake the style of the immortal classics. The principal feature in the pronunciation of the Canton dialect which distinguishes it from the general language, is the change of the abrupt vowel terminations, as *loh*, *kiah*, *pih*, into the well defined consonants *k*, *p*, and *t*, as *lok*, *kap*, *pŭt*; a change that considerably facilitates the discrimination of the syllables. The idioms of the two cannot well be illustrated without the help of the written character, but the differences between the sounds of two or three sentences can be exhibited. The phrase, *I do not understand what he says*, is in the

Court dialect. *Wo min puh tung teh ta kiang shim mo.*

Canton dialect. *Ngo 'm hiu kŭ kong măt yé.*

The rice contains sand in it.

Court dialect. *Na ko mí yu sha tsz'.*

Canton dialect. *Ko tik mai yau sha tsoi noi.*

None of the provincial patois differ so much from the *kwan hwa*, and afford so many peculiarities, as those spoken in the province of Fuhkien and eastern portions of Kwangtung, all of which have been collectively called the Fuhkien dialect. All of them are nasal, and compared with those spoken elsewhere, harsh and rough, and more difficult to acquire. This difficulty is not owing, however, so much to the nature and minute variations in the spoken language as to the large number of unwritten sounds in it, and to the different name given to the same character when it

is read or spoken. The number of characters which are called by one name when spoken, and by another when read, is but a small proportion of the whole language, indeed, but they are all in common use. This obstacle is, again, far less than that resulting from the great dissimilarity between the colloquial and the written languages in respect to their idioms, which is much more than in the court or Canton dialects, and really forms almost two distinct languages, requiring separate study. It is necessary to translate constantly from one into the other, and the foreigner is obliged to learn two parallel languages when studying this dialect, so intimate and yet so distinct are the two. The difference between them will be more apparent by quoting a sentence: "He first performed that which was difficult, and afterwards imitated what was easier." The corresponding words of the colloquial are placed underneath the reading sounds.

Sien	*k'i*	*su*	*chi*	*sé*	*lan,*	*ji*	*ko*	*k'i*		*hau*	*chi*	*sé*	*tak.*
Tsi seng	*chó i*	*é*	*su*	*é*	*sé*	*oh,*	*ji*	*tui au*	*k'w^{n}a i*	*é*	*hau*	*giem é*	*sé*	*tit tiôh.*

The colloquial in the Fuhkien dialects cannot be written with the character as the other two are, nor is a book when read off in the hearing of an illiterate peasant intelligible without a running translation into the colloquial. The changes from one into the other are exceedingly various both in sound and idiom. Thus, *bien chien,* "before one's face," becomes *bin chan* when spoken; while in the phrase *cheng jit,* "a former day," the same word *chien* becomes *cheng* and not *chan; bôé chu,* "pupil of the eye," becomes *ang a; sit hwan,* "to eat rice," becomes *chiah pui^{n}.* These four phrases in the court dialect are read *mien tsien, tsien jih, mau tsz',* and *chih hwan;* in the Canton, they are *mín tsín, tsín yat, mau tsz',* and *shik fan.* Their dialect, not less than their trafficking spirit, point out the Fuhkienese wherever they are met, and as they are usually found along the whole coast and in the Archipelago, and are not understood except by their provincial compatriots, they everywhere clan together, and form separate communities. This peculiar speech is found chiefly along the coast and in Formosa, for in the northern parts of Fuhkien and Kwangtung, the colloquial approaches nearer the general language. Dr. Medhurst has published a dictionary of the Fuhkien dialect, in which the sounds of the characters are given as they are read, but the vast vocabulary of sounds and phrases, both written and unwritten, used in the colloquial, has never

been collected. If the universal written character should be discarded, the people of this province would have perhaps the most extensive vocabulary of sounds, but they would also soon have the greatest number of different languages.

The extent to which the three dialects are used has not been ascertained, nor the degree of modification each undergoes in those parts where it is spoken; for villagers within a few miles, although able to understand each other perfectly, still give different sounds to a few characters, and have a few local phrases, enough to distinguish their several inhabitants, while towns one or two hundred miles apart are still more unlike. For instance, the citizen of Canton always says *shui* for water, and *tsz'* for child, but the native of Macao says *sui* and *chí* for these two words; and if his life depended upon his uttering them as they are spoken in Canton, they would prove a Shibboleth which he could not possibly enunciate. Strong peculiarities of speech also exist in the villages between Canton and Macao, which are found in neither of those places. Yet whatever sound they give to a character, these persons generally give it the same tone, and a Chinese would be much less surprised to hear water called **chwui*, than he would to hear it called *bshui* in the lower even tone, instead of its proper ascending tone. The Fuhkienese also frequently interchange the initials *l*, *m*, and *b*, in their words, but not the tones. It is by this nice discrimination, that the people are able to understand each other with less difficulty than when their pronunciation varies; and herein too they can easily detect a foreigner, for few adults can learn these delicate intonations so accurately as to deceive a native ear.

This accurate discrimination in the vowel sounds, and comparative indifference to consonants, which characterize the Chinese spoken languages, has arisen, no doubt, from the monosyllabic nature, and the constant though slight variations the names of characters undergo from the traditionary mode in which they must be learned. There being no integral sound in any character, each and all of them are, of course, equally correct, *per se*, though the Dictionary of Kanghí, the Divider of Sounds, and the Fifteen Sounds, have each tended somewhat to fix the pronunciation in their respective dialects. But the Chinese, no more than other nations, do not learn to pronounce their mother tongue from dictionaries, and the variations are but partially restrained

by them; the court dialect probably differs less than the others. It may, however, be said, that no two Chinese speak all words alike, while yet, through means of the universally understood character, the greatest mass of human beings ever collected under one government are enabled to express themselves without difficulty, and carry on all the business and concerns of life.

The grammar of the Chinese language is unique, but those writers who say it has no grammar at all must have overlooked the prime signification of the word; since no language can be understood without the interlocutors agree upon certain rules, and those rules, inflections, and changes, constitute its grammar. These rules the Chinese language possesses, and their right application, the proper collocation of words, and use of particles, which supply the place of inflection, constitute a difficult part in its acquisition. It has no etymology, properly speaking, for neither the characters nor their names undergo any change; whether used as verbs or nouns, adjectives or particles, they remain the same; number, gender, case, mood, tense, and voice, all are indicated by adjuncts, the character itself and its sound never alter. This imparts a peculiarity to the language, viz. that the same word may be a noun, a verb, an adverb, or any part of speech, nor can its character be certainly known till it is placed in a sentence, when its meaning becomes as definite as words in any language. Its grammar, therefore, is confined chiefly to its syntax and prosody. This feature of the Chinese language is paralleled in English by such words as *light*, used as a noun, adjective, and verb; *like*, used as a verb, adjective, and adverb; *sheep* and *deer* used both in the singular and plural; *read* used in the past, present, and future tenses; and in all cases without undergoing any change. But what is occasional and the exception in that tongue, becomes the rule in Chinese; nor is there any more confusion in the last than in the first.

A good summary of the principles of Chinese grammar is given by Rémusat, who says that generally,

"In every Chinese sentence, in which nothing is understood, the elements of which it is composed are arranged in the following order: the subject, the verb, the complement direct, and the complement indirect.

"Modifying expressions precede those to which they belong: thus, the adjective is placed before the substantive, subject, or complement; the substantive governed before the verb that governs it; the adverb

before the verb; the proposition incidental, circumstantial, or hypothetical, before the principal proposition, to which it attaches itself by a conjunction expressed or understood.

"The relative position of words and phrases thus determined, supplies the place often of every other mark intended to denote their mutual dependence, their character whether adjective or adverbial, positive, conditional, or circumstantial.

"If the subject be understood, it is because it is a personal pronoun, or that it is expressed above, and that the same substantive that is omitted is found in the preceding sentence, and in the same quality of subject, and not in any other.

"If the verb be wanting, it is because it is the substantive verb, or some other easily supplied, or one which has already found place in the preceding sentences, with a subject or complement not the same.

"If several substantives follow each other, either they are in construction with each other, or they form an enumeration, or they are synonyms which explain and determine each other.

"If several verbs succeed each other, which are not synonymous and are not employed as auxiliaries, the first ones should be taken as adverbs or verbal nouns, the subjects of those which follow; or these latter as verbal nouns, the complements of those which precede."

Chinese grammarians divide all words into *shih tsz'* and *hü tsz'*, i. e. essential words and particles. The former are subdivided into *sz' tsz'* and *kwoh tsz'*, i. e. nouns and verbs; the latter into initials or introductory words, conjunctions, exclamations, finals, transitive particles, &c. They furnish examples under each, and to assist the young student, there are model books, in which the principles of the language and all rhetorical terms are explained, which he is required to follow and observe in his exercises. The number and variety of grammatical and philological works prove that they have not neglected the elucidation and arrangement of their mother tongue, though a cursory glance plainly shows their ignorance of the general laws of language. The rules above cited are applicable chiefly to the written language, and the native treatises also refer entirely to that; the changes in the phraseology of the colloquial do not affect its grammar, however, which is formed upon the same rules.

Although the characters are, when isolated, somewhat indefinite, there are many ways of defining them in sentences. Nouns are often made by suffixing formative particles, as *nu ki*, "angry spirit," merely means *anger; i ki*, "righteous spirit," is

rectitude; chin 'rh, "needle child," is a needle, &c.; the suffix, in these cases, simply materializing the word. These formatives occur most frequently in works of light literature. Gender is formed by distinctive particles, prefixed or suffixed by appropriate words for each gender, or by denoting one gender always by a dissyllabic compound; as *male*-being, for the masculine; horse-*sire*, or horse-*mother*, for stallion or dam; *hero*, *heroine*, *emperor*, *empress*, &c.; and lastly as *wang-hau*, i. e. king-*queen*, for *queen*, while *wang* alone means *king*. Number is formed by prefixing a numeral, as "Yung, Tsin, *two* men;" by suffixing a formative, *mun*, *tăng*, and others, as *jin-tăng*, man-*sort*, or men; *ta-mun*, he-*s* or they; by repeating the word, as *jin-jin*, man-man or *men; chu-chu*, place-place, or places, i. e. everywhere; and lastly, by the scope of the passage. The nominative, accusative, and vocative cases are commonly known by their position; the genitive, dative, and ablative are formed by appropriate prepositions, expressed or understood. The vocative is quite common in Chinese, especially in light reading and historical stories.

Adjectives precede nouns, by which position they are usually determined. Comparisons are made in many ways. *Hau* is *gobd*, *kăng hau* is *better*, and *chí hau* is *best; hau hau* is *very good; hau hau tih* is *pretty good*, &c. The position of an adjective determines its comparison, as *chang yih chih* means *longer by one cubit; yih chih chang* is *a cubit long*. The comparison of ideas is made by placing the two sentences parallel to each other; for instance, "Entering the hills and seizing a tiger is easy, opening the mouth and getting men to lean to is difficult," is the way of expressing the comparison, "It is easier to seize a tiger in the hills, than to obtain the good offices of men." The proper use of antithesis and parallelism is considered one of the highest attainments in composition. The numerals are thirteen in number, and all amounts are written just as they are to be read, as *yih peh sz' shih san*, 一百四十三 i. e. one hundred four tens three. They are here introduced with their pronunciation in three dialects.

	1	2	3	4	5	6	7	8	9	10	100	1,000	10,000
	一	二	三	四	五	六	七	八	九	十	百	千	萬
Court Dialect.	*yih*	*'rh*	*san*	*sz'*	*wu*	*luh*	*tsih*	*pah*	*kiu*	*shih*	*peh*	*tsien*	*wan.*
Canton Dialect.	*yat*	*í*	*sam*	*sz'*	*'ng*	*luk*	*tsat*	*pat*	*kau*	*shap*	*pak*	*tsín*	*man.*
Fuhkien Dialect.	*it*	*jí*	*sam*	*su*	*ngou*	*liok*	*c'hit*	*pat*	*kiu*	*sip*	*pek*	*chien*	*ban.*

The Chinese, like the Greeks, enumerate only up to a myriad, expressing sums higher than that by stating how many myriads there are; the notation of 362,447,180 is three myriads, six thousand, two hundred and forty-four myriads, seven thousand, one hundred, and eighty. Pronouns are few in number, and their use is avoided whenever the sense is clear without them. The personal pronouns are three, *wo, ní,* and *ta,* but other pronouns can all be readily expressed by adjectives, by collocation, and by participial phrases. The classifiers sometimes partake of the nature of adjective pronouns, but usually are mere distributive or numerical adjectives.

Verbs, or "living characters," constitute the most important part of speech in the estimation of Chinese grammarians, and the *shun tuh,* or easy flow of expression, in their use, is carefully studied. The dissyllabic compounds, called *clam-shell words,* are usually verbs, and are made in many ways; by uniting two similar words, as *kwei-kien* (lit. peep-look), to spy; by doubling the verb, as *kien-kien,* meaning to look earnestly; by prefixing a formative denoting action, as *ta shwui* (lit. do sleep), to sleep; by suffixing a modifying word, as *grasp-halt,* means to grasp firmly; *think-arise* means to cogitate, &c. No part of the study of the language requires more attention than the right selection of these formatives in both nouns and verbs, and perfection in the *shun tuh* and use of antitheses, is the result only of years of study; children at school are taught to learn antithetic words and sentences in their copy-slips, and thus their style becomes formed.

The various accidents of voice, mood, tense, number, and person, can all be expressed by corresponding particles, but the genius of the language disfavors their frequent use. The passive voice is formed by prefixing particles indicative of agency, before the active verb, as "The villain *received* my sword's *cutting,*" for "The villain was wounded by my sword." The imperative, potential, and subjunctive moods are formed by particles or adjuncts, but the indicative and infinitive are not designated, nor are the number and person of verbs usually distinguished. The number of auxiliaries, particles, adjuncts, and suffixes of various kinds, employed to express what in other languages is denoted by inflections, is great, and the nice discrimination exhibited in their use indicates the finished scholar.*

* Chinese Repository, Vol. VIII., p. 347.

A defect in the Chinese language is the indistinct manner in which time is expressed; not that there is any want of terms to denote all its varieties, past, present, and future, but the terseness of expression admired by Chinese writers, leads them to discard every unessential word, and especially those relating to time. This defect is more noticed by the foreigner than the native, who has no knowledge of the precision of time expressed by inflection in other languages. The past tense is usually expressed by the suffix *liau*, as *sí-liau*, *wash-ed*; but if the connexion denotes that the act is past by or wholly completed, no attention is paid to this particular. Adverbs, prepositions, conjunctions, and interjections, are not distinguished by native grammarians; the former are classed with adjectives, of which indeed they are only a subdivision, while the others are collectively called *hŭ tsz'*, i. e. "empty words," or particles.

No distinction is made between proper and common names in writing Chinese, and as the number of strictly proper names is very small, they become a source of confusion to the translator; in some books a single line drawn on the side of characters denotes the names of persons, and a double line the names of places; important words are denoted by commencing a new line with them, raised one or two characters above the other columns, which answers to capitalizing them. In most books an entire absence of all marks of punctuation, and division into sentences and paragraphs, causes needless doubt in the mind of the reader. The great convenience experienced in European languages from the use of capital letters, to designate proper names, marks of punctuation, separation into sentences and paragraphs, and the distinction of time, is more plainly seen when a translation is to be made from languages like the Chinese and Japanese, in which they are generally disregarded. The Chinese possess these facilities, but a false taste prevents them from using them; they admire a page of plain characters so much that a student who should punctuate his essay, would run a risk of being ridiculed on that account.

The rules of syntax and prosody are taught solely by examples, for although native scholars have attentively studied their language, they have not deduced the general rules which govern it, nor philosophically classed the parts of speech which compose it. There are several distinct styles recognised by them: the

ku wăn, or the terse, antithetic style of the ancient classics, is considered as inimitable and unimprovable, and really possesses the qualities of energy, vivacity, and brevity in a superior degree; the *wăn chang*, or style of elevated composition, adopted in essays, histories, and grave works; and the *siau shwoh*, or colloquial style used in stories.

If there are serious defects in Chinese, the language also possesses some striking beauties. The expressive nature of the characters, after their component parts have become familiar, causes much of the meaning of a sentence to pass instantly before the eye, while the energy and life arising from the brevity attainable by the absence of all inflections and partial use of particles, add a vigor to the style, that cannot be reached by any alphabetic language. Dr. Morrison observes that "the Chinese fine writing darts upon the mind with a vivid flash, a force and a beauty, of which alphabetic language is incapable." It is also better fitted than any other language for becoming a universal medium of communication, and has actually become so to a much greater extent than any other; but the history of its diffusion, and the modifications it has undergone among the five nations who use it, though presenting a curious topic for philological inquiry, is one far too extensive to be discussed here. So general a use of one language, however, affords some peculiar facilities for the diffusion of knowledge by means of books as introductory to the general elevation of the people using it, and their preparation for substituting an alphabetic language for so laborious and unwieldy a vehicle of thought, which it seems impossible to avoid as Christian civilization and knowledge extend.

It is often asked, is the Chinese language hard to learn? The preceding account of it shows that to become familiar with its numerous characters, to be able to speak the delicately marked tones of its short monosyllables, and to compose in it with perspicuity and elegance, is the labor of years of close application. To do so in Greek, Latin, English, or indeed any settled tongue, is also a toilsome task, and excepting the barren labor of remembering so many different characters, it is not more so in Chinese than in others. But a partial knowledge, sufficient to talk intelligibly, to write perspicuously, and read with considerable ease, is not so herculean a task as some suppose, though this degree is

not to be attained without much hard study. Assistance can now be obtained from dictionaries, grammars, and translations, which materially diminish the labor.

The rules for studying Chinese cannot be laid down so that they will answer equally well for all persons. Some, having good ears, readily catch the most delicate inflections of the voice, and imitate and remember the words they hear without difficulty; such persons soon learn to speak and to preach to the people, and can make themselves understood on almost any common subject with merely the help of a vocabulary. Others prefer to sit down with a teacher and learn to read, and for most persons this is the best course at the commencement. At first, the principal labor should be directed to the characters, reading them over with a teacher and learning their form. Commence with the 214 radicals, and commit them to memory, so that they can be repeated and written in their order; then learn the primitives, or at least become familiar with the names and meaning of all the common ones, as given by Callery. The aid this preliminary study gives in remembering the composition of characters is worth all the time it takes, and almost every character acquired is in common use. Students, especially missionaries, make a mistake in beginning with the Testament or a tract, and at once proceeding to translate; they can learn more characters in the same period, and lay a better foundation for acquiring others, by commencing with the radicals and primitives. Meanwhile, they will also be learning sounds and becoming familiar with the tones, which should be most carefully attended to as a particular study from the living voice.

When these characters are learned, short sentences or reading lessons selected from good *Chinese* authors, should be taken up with a translation attached, and committed to memory. Phrases may also be learned at the same time, for using in conversation; a good way to do this is to learn one or two hundred common words, and then practise putting them together in sentences. The study of reading lessons and phrases, with practice in speaking and writing them—such as are given in the Chinese Chrestomathy, Easy Lessons in Chinese, Notitia Linguæ Sinicæ, Chinese Dialogues, &c., will prepare the way for commencing the regular study of the classics or other native authors; but Chinese books written by foreigners should never be *studied* by

those who wish to make satisfactory progress in the language. By the time the student has reached this point, he needs no further directions; the path he wishes thenceforth to pursue can easily be marked out by himself. It is not amiss here to remark that many persons, ardently desirous of fitting themselves soon for preaching or talking to the people, weary their minds and hinder their ultimate progress, by too hard study at first upon the dry characters; the student, intent upon his final aim, forgets that his mind requires variety in the subject of his pursuit, and ere he is aware, he has become disgusted with the continuous attention necessary to remember so many arbitrary signs. A slower progress, in many cases, will conduce to greater ultimate attainments.

Before translating into English, a knowledge of the principles of Chinese grammar is indispensable. Chinese sentences do not mean everything and anything, and in translating them but one definite idea is to be derived from them, viz. that which the author had in his mind when he wrote them. Translations from Chinese have often been obnoxious to the charges of rudeness and obscurity, owing partly to ignorance of the grammatical construction of the original, and partly to too close an adherence to its idiom. Knowledge of the meaning of the characters merely, is not sufficient to make a person a good translator; he must attend to the force of the word or phrase in its connexion, so as to select an apt expression to render it; and give the author an opportunity of appearing as well in his foreign garb as he does in his native costume, so far as the nature of the two languages will allow.

It is to be hoped that the study of Chinese will receive more attention than it has done, now that books to aid in learning it, and opportunities for using it, have multiplied. The merchant and the traveller, as well as the philologist and missionary, should attend to it, if their pursuits call them to that country; and we hazard little in saying, that had this been done, most of the ill-will between foreigners and natives, and many of the troubles which have jeoparded life and property at Canton, would have been avoided; and that the contempt which the people feel for their visitors, and the restricted intercourse which has been carried on for the past century, have been mainly owing to an ignorance of the Chinese language. The native traders there have managed to

pick up a meagre jargon of uncouth words, and comparing its scantiness with their own copious vocabulary, have inferred thence the ignorance and barbarism of those who use it, and judged of their civilization by this wretched scantling of words.* The writer once saw a good illustration of this feeling. He was returning home one evening on a narrow causeway running across the rice fields, when just ahead he saw an infant standing by the side of his father. The child began to whimper on seeing the ogre of a barbarian coming, but the parent instantly pacified it by saying, "Don't cry; he wo'nt hurt you, he can talk Chinese."

A knowledge of their language is a passport to the confidence of the people, and when foreigners generally learn it, the Chinese will begin to divest themselves of their prejudices and contempt. As an inducement to study it, the scholar and the philanthropist have the prospect of benefiting and informing through it vast numbers of their fellow-men, of imparting to them what will elevate their minds, purify their hearts, instruct their understandings, and strengthen their desire for more knowledge; they have an opportunity of doing much to counteract the tremendous evils of the opium trade by teaching the Chinese the only sure grounds on which they can be restrained, and at the same time of making them acquainted with the discoveries in science, medicine, and arts, among western nations. Far above all in importance, the missionary can show them the secrets of another world, and teach them their obligations to obey the commands of their Maker, and accept the proffered grace of their Redeemer. These benefits will amply repay the labor of acquiring this language to those who wish to aid in the Christianization of so vast a people, and even a partial knowledge of the language will enable one to do great good.

* Chinese Repository, Vol. VII, page 199.

CHAPTER XI.

Classical Literature of the Chinese.

THE literature contained in the language now briefly described, is very ample and discursive, but wanting in truthfulness, and unenlivened by genius. The books of the Chinese are the transcripts of their national taste; everything has conspired to produce a tedious uniformity; while the unbounded admiration felt for the classics and their immaculate authors, fostered by the examinations, has further tended to this result; and caused these writings, remarkable in many respects, considering the times and their authors, to become still more famous from the unequalled influence they have exerted.

In taking a general survey of this literature, the *Sz' Fu Tsiuen Shu Tsung-muh*, or Catalogue of all the Books in the Four Libraries, will be the best guide to follow, since it goes over the whole range of letters, and affords a complete and succinct synopsis of the contents of the best books in the language. It is itself a valuable work, especially to a foreigner, and one whose existence would hardly have been expected in a country so despotic; it is comprised in one hundred and twelve octavo volumes of about three hundred pages each, and probably contains the names of upwards of twenty thousand works. The books are arranged into four divisions, viz. Classical, Historical, and Professional writings, and Belles-lettres.

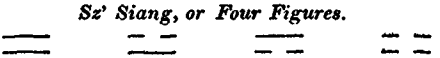
The works in the first division are ranged under nine sections; one is devoted to each of the five Classics, and with a subsidiary one on them as a whole, one to the memoir on Filial Duty, one to the Four Books, one to musical works, and the ninth includes treatises on education, dictionaries, &c.

At the head of the *Wu King*, or Five Classics, is placed the *Yih King*, or Book of Changes, which is held by the Chinese in great veneration for its antiquity and the occult wisdom, which only sages can understand, supposed to be contained in its mys-

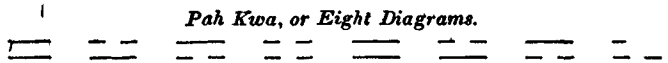
tic lines. It was composed in prison by Wăn wang, "the Literary prince," about B. C. 1150, and is doubtless one of the most ancient books extant in any language. The Yih King treats of general philosophy and the first cause as supposed to have been taught by Fuh-hí, whose institutes were founded upon the *pah kwa*, or eight diagrams, which he invented, and by subsequent combinations increased to sixty-four. These diagrams are merely trinities of straight lines, upon which have been founded a system of ethics, deduced by giving names to each diagram, and then associating the meanings of these names according to the changes which could be rung upon the sixty-four combinations. The evolution of the eight diagrams from two original principles is as follows:

Liang Í, or Two Principles.

Sz' Siang, or Four Figures.



Pah Kwa, or Eight Diagrams.



kien	*tui*	*lí*	*chin*	*siuen*	*kan*	*kăn*	*kwăn*
NW.	W.	S.	E.	SE.	N.	NE.	SW.

1. *Kien* is the *Yang* or expanse, celestial matter, that principle of things which generates; the fluid ether.
2. *Tui* is vapor, the ascending influence from water; lakes, fountains issuing from mountains.
3. *Lí*, fire, the beautiful element light, heat; actuating power.
4. *Chin*, thunder, igneous exhalation or the mover of sound and heat.
5. *Siuen*, wind, the moving action of wind.
3. *Kan*, the liquid element, water.
7. *Kăn*, mountains, solidity, quiet, what sustains motion.
8. *Kwăn* is the *Yin* or earth, terrestrial matter, the principle of change in things by generation and corruption.

The appellations *humid*, *light*, *hot*, *rigid*, *flexible*, *cold*, *heavy*, and *dry*, are also given to the eight diagrams, which, with the application of the eight points of the compass, altogether form the material for a cabalistic logomancy, peculiarly pleasing to Chinese habits of thought. They have also supplied the basis

for many species of divination by shells, lines, letters, &c., by which the mass of people are deluded into the belief of penetrating futurity, and still more wedded to their superstitions. By uniting two of the diagrams and ringing the changes around, sixty-four more are made, each of which has a name, and a chapter in the work of six sections to explain it, showing how principles of good and bad conduct are evolved from the original dual powers. The leading idea of this curious relic of antiquity seems to have been founded upon the Chinese notions of the creation of the world, according to which all material things proceeding from two great male and female vivifying elements, the *Yin* and *Yang*, were made in harmony, because acted upon by the same harmonious powers. Man being also formed by these same powers, would naturally come under their influence, and if nothing interfered, would likewise move in harmony, as did nature around him, of which he was originally a part. The deduction of principles of good action for human conduct, according to these notions, followed from observing the combinations and successive evolutions of the Yin and Yang in nature; the diagrams are the symbols of these multiform changes. Of course anything and everything could be deduced from such a fanciful groundwork, but the Chinese have taken up the discussion in the most serious manner, and endeavored to find the hidden meaning of the diagrams. Confucius spent years in the vain search; his object was also more fully to explain Wăn wang's commentary on them, and his observations, now incorporated with that commentary, constitute the chief value of the work. Those who study it depend entirely upon the explanations of Confucius and Chu Hí, for the meaning of its aphoristic expressions; about 1450 treatises on the Yih King alone, consisting of memoirs, digests, expositions, &c., are enumerated in the Catalogue.

The second section contains the treatises upon the second of the Five Classics, called the *Shu King*, or Book of Records. It consists of a series of dialogues designed to give a brief history of China from the times of Yau, about B. C. 2350, down to Ping wang, of the Chau dynasty, B. C. 770, including some documents explaining the principles upon which the early sovereigns conducted the affairs of state, and proclamations and addresses to the people. The internal evidence leads to the conclusion that Confucius acted principally as editor of documents existing

in his day, but the changes that this ancient work underwent in his hands cannot now be ascertained. It contains six different kinds of state papers, issued by the ancient monarchs, viz. imperial ordinances regarded as unalterable, plans drawn up by statesmen as guides for their sovereign, instructions prepared for the guidance of the prince, imperial proclamations to admonish the people, vows taken before Shangtí, the High Ruler, by the monarch when going out to battle, and lastly, mandates sent down from the throne to high ministers of state.

The morality of the Shu King, for a pagan work, is very good, and the principles of administration laid down in it, founded on a regard to the welfare of the people, would, if carried out, insure universal prosperity. A quotation from the answer of Kauyau o the monarch Yu, is expressive of a mild spirit: "If a prince punishes, the punishment passes not from the parents to the children, but if he bestow rewards, they reach to descendants. In regard to involuntary faults, he pardons them without inquiring whether they be great or small, but wilful offences, although apparently trifling, are punished. In the case of doubtful faults the punishment is light, but a service rendered, though doubtful, receives a large recompense. He will rather not execute the laws against criminals than punish an innocent person. A virtue that delights in preserving the lives of the subjects, gains the hearts of the people."*

The answer of Yu to Shun partakes of patriarchal simplicity: "Ah! Prince, think carefully! Virtue is the basis of good government: and this consists, first, in procuring to the people the things necessary for preservation, i. e. water, fire, metals, wood, and grain. The ruler must think also of rendering them virtuous, and preserving them from whatever can injure life and health. These nine points ought to be the subject of songs; when you would teach, employ eulogiums; when you would govern, employ authority. These nine songs serve to animate, and it is thus that the people are preserved."†

The Shu King contains the seeds of all things that are valuable in the estimation of the Chinese; it is at once the foundation of their political system, their history, and their religious rites, the basis of their tactics, music, and astronomy. The knowledge

* Gaubil's Chou King, page 26.

† Chou King, page 24.

of the true God under the appellation of Shangtí is not obscurely intimated in this work, and the precepts for governing a country scattered through its dialogues and proclamations do their writers credit, however little they may have been followed in practice. The astronomy of the Book of Records has attracted much investigation, but whether the remarks of the commentators are to be ascribed to the times they themselves flourished, or to the knowledge they had of the ancient state of the science, is doubtful.* The chronological series of kings is often interrupted in the Shu King, which has induced the belief that it has suffered mutilation since the days of its editor.

A list of commentators upon the *Shí King*, or Book of Odes, is contained in the third section; this is one of the most ancient collections of odes extant, though it is impossible to specify the dates of the several parts. They are arranged under four heads, viz. *Kwoh Fung*, or National Airs, *Siau Ya* and *Ta Ya*, or the Lesser and Greater Eulogies, and *Tsung*, or Songs of Praises used at the imperial sacrifices; each head is subdivided into canticles, with its appropriate name, and these again into stanzas. There is nothing of an epic character in this work, nor even any lengthened narrative; it is rather a collection of sonnets on various subjects, drawn either from the recesses of feeling, or descriptive of the state of public affairs. Many of the metaphors and illustrations are unexpected, but there are no high or sustained flights of imagination in the odes, while some border on puerility; their acknowledged antiquity is perhaps the most interesting circumstance connected with them. In the seventh ode of the third canticle in the National Airs, there seems to be a refrain, as if intended to be sung by two voices.

"The bland south wind breathes upon and cherishes the heartwood of these plants, hence the grove flourishes and seems renovated. But our mother is environed with cares and distressed with labors.

"The bland south wind cherishes, by its breath, the wood of this grove. Our mother excels in prudence and understanding, but we are men of no estimation.

"The cool fountain welling forth, waters the lower part of the region Tsun. We are seven sons, whose mother is burdened with various cares and labors.

* Chinese Repository, Vol. IX., p. 573; Vol. VIII., p. 385.

"Sweetly, tunefully, and with unbroken voice, sings the saffron colored phœnix. We seven sons are no solace to our parent."*

In the Lesser Eulogies is a complaint of severed friendship, similar in its construction.

"The soft and balmy wind brings with it the rain. I and thou were sharers in labors and privations, when, in truth, our minds were closely united; but after you became prosperous and happy, you changed your mind and deserted me.

"The soft and balmy wind as it rises in the whirlwind gradually becomes more vehement. When we shared our labors and poverty, you cherished me in your bosom; now, having become happy, you have left me and I am lost to you.

"The wind is soft and balmy, but when it blows over the mountain tops, no plant but withers, no tree but crackles. But you forget my acknowledged virtues, and remember my petty complaints."†

Many marriage songs are found in the collection, one of which describes a king's daughter with somewhat different metaphors than would occur in a Grecian epithalamium.

"Our high dame is of lofty stature, and wears splendid robes beneath others of a darker color. . . . . Her hands are like a budding and tender plant; the skin of her face resembles hardened lard. Her neck is comparable to the white larvæ of the sphinx; her teeth can be equalled to the seeds of the gourd. The temples of her head are like the cicada, her eyebrows to the winged silk-moth. She smiles most sweetly, and her laugh is agreeable. The pupil of her eye is black, and how well are the black and white distinguished."‡

* The metre of these ancient sonnets varies, some of the lines consisting of three, but most of them of four syllables. The following tetrameter exhibits the rhyme.

Kien kia tsang tsang, *Su hwui tsung chí,*
Pih lu wei shwang; *Tau tsu tsié chang;*
So wei í jin, *Su yu tsung chí,*
Tsai shwui yih fang; *Wan tsai shwui chung yang.*

"Green yet are the reeds and rushes,
Though the white dew congeals in hoar-frost;

* Lacharme's Shí King, p. 13. † Lacharme's Shí King, page 113.
‡ Shí King, page 25.

That man of whom I speak,
Is on the water's further shore;
Up the stream have I followed him,
Long and harassed was the voyage;
Down the river have I sought him,
Seeming to see him in the water's midst."

Most of them are remarkably simple in their construction, and are rather of a plaintive character.

"Even the solitary larch
Has leaves to form a green shade;
But I must wander alone and forlorn:
Do I say that there are no human beings?
No, but none to me as kindred.
Ah! ye who pass by,
Will none of you consort with me?
A man bereft of his brothers,
Alas, will none assist him!"

Some are, however, of a more martial character, and not destitute of animation corresponding to the subject.

"The royal legions, how numerous and ardent,
As if flying in winged crowds,
Or as the restless sea and bounding torrent;
They are firm as the mountain's base,
Resistless as the flowing stream.
In serried ranks they are marshalled well,
Their motions inscrutable, their prowess invincible;
Thus they passed over to conquer Sü."

The following refers to the queen of Yu wang, of the Chau dynasty, who lived B. C. 780.

"A talented man builds up the city,
But a shrewd woman throws it in ruins;
A beautiful and clever woman
Is like the owl and like the kite;
Women with long tongues,
Are stepping stones to misery.
Commotions come not from heaven alone,
They are produced by women.
Tongues which neither teach nor reprove,
Are those of women and eunuchs."

One more extract of a rural nature will be sufficient to exhibit the character of these odes.

"Crash, crash, resound the falling trees,
Chirp, chirp, respond the birds to their fellows.
They come from the shady dells,
Flitting upon the lofty trees,
Answering each other in their songs,
And seeking their friends with their notes:
Behold these songsters!
Like friends they ask for replies.
Shall it be then that men
Desire not their living friends?
The gods listen to those
Who to the end are peaceful and united."

These quotations partially exhibit the parallelism so generally observed in oriental poetry. Chinese scholars commit large portions of the work to memory, and their writers are fond of introducing its stanzas into their compositions, using them both for argument and illustration, for the sentiments are considered of much more weight with them than are the style and versification regarded as elegant. It is not unlikely, indeed, that the rhythm and form of some of these canticles are owing to the editor, or at least have been polished by him; and that Confucius, finding these expressions and sentiments current among his countrymen, collected and embellished or versified them, to a considerable extent.

The next section comprises writings upon the *Lí Kí*, "Ritual Remembrancer," or Book of Rites, the work which has perhaps had the most practical effect upon Chinese manners and life. It is the largest of the Five Classics, and was partly written by *Chau kung*, or lord Chau, the author of the Chau Ritual, upon which two brothers called Tai commented; the two form the present Book of Rites, which for the most part doubtless contains the teachings of Confucius. It gives directions for all actions of life, forming a code of etiquette upon the polite behavior of men, their sitting, standing, eating, sleeping, talking, weeping, walking, &c., in all circumstances and for all periods of life. These regulations do not refer only to the external conduct, but are interspersed with truly excellent observations regarding mutual forbearance and kindness in society, which is regarded as the

true principle of etiquette. The Board of Rites at Peking is established for the purpose of carrying out the instructions of this work, and in it, too, are found the models for the Six Boards. The religion of state is founded upon it, and children are early instructed in all the details it contains respecting their conduct towards parents. Reference has already been made to it (page 423), and one or two more extracts will suffice to exhibit the spirit and style of this remarkable work, singular in its object and scope among all the bequests of antiquity.

Affection between father and son.

In the Domestic Rules it is said, "Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone, they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub [the part affected]; and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder, the water, begging them to pour it and wash; and after they have washed, hand them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft; brush off the dust; tie on their bags, having them well supplied with perfumery: then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, they must assist their superiors in seeing that everything is duly made ready."

Of Reproving Parents.

"When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful towards them till they are pleased, and then he must again point out their error. But if he does not succeed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

Respect to be paid Parents in one's conduct.

"Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."—*Chi. Rep.*, Vol. V., pp. 306, 312.

These extracts are enough to show something of the moulding principles which operate on Chinese youth from earliest years. The lad is instructed in these precepts, and his parents, teachers, and seniors, can all refer to what he is studying for reasons for everything they may do in the way of education or coercion. The position of females, too, in that country, has remained, under these dogmas, much the same for hundreds of years. Nor is it difficult to account for the influence which they have had. Those who were most aware of their excellence, and had had some experience in the tortuous dealings of the human heart, as husbands, fathers, mothers, officers, and seniors, were those who had the power to enforce obedience upon wives, children, daughters, subjects, and juniors, as well as teach it to them. These must wait till increasing years brought about their turn to fill the upper rank in the social system, by which time habit would lead them to exercise their sway over the rising generation in the same manner. Thus it would be perpetuated, for the man could not depart from the way his childhood was trained;—though if the results had been different from what they are, it would have been easy for us to explain why, amid the ignorance, craft, ambition, and discontent found in a populous, uneducated, pagan country, such formal rules had failed of benefiting society to any

lasting extent. We must look higher for this result, and acknowledge the degree of wholesome restraint upon the passions of the Chinese which the Author of whatever is good in these tenets has seen fit to confer with them, in order to the preservation of society.

The fifth section includes commentaries upon the last of the Five Classics, the *Chun Tsiu*, or Spring and Autumn Annals, an historical work of Confucius, so called because "their commendations are life-giving like spring, and the censures life-withering like autumn." It contains a series of historical incidents extending through 242 years, from the reign of Ping wang to about B. C. 560, or near his own times; they were compiled from the records of his native state Lu, and the author intended to complete the Shu King, which ended with the reign of that monarch. It is but little better than a dry detail of facts, enlivened by few incidents, but containing many of those practical observations which distinguish the writings of the sage. His principal object in writing it seems to have been to compare the misgovernment and anarchy which characterized the feudal times of the Chau dynasty, with the better rule of the ancient kings, and thereby to enforce those principles of good government on which he considered the welfare of a state to depend. This and the Book of Records are regarded as the most authentic works the Chinese have upon the history of the times prior to Confucius, though the industry of subsequent historians has done something to supply their deficiencies by an examination of ancient inscriptions and records.

The seventh section in this division of the Catalogue contains a list of works written to elucidate the Five Classics as a whole, and if their character for originality of thought, variety of research, extent of illustration, and explanation of obscurities, was comparable to their size and numbers, no books in any language could boast of the aids possessed by the *Wu King* for their right comprehension. Of these commentators, Chu Hí of Kiangsí, who lived during the Sung dynasty, has so greatly exceeded all others in illustrating and expounding them, that his explanations are now considered of almost equal authority with the text, and are always given to the beginner to assist him in ascertaining its true meaning. The sixth section is devoted to works upon the *Hiau King*, or Memoir on Filial Duty, a collection of eight-

een short chapters consisting of the apothegms of Confucius, and his conversations with Tsăng Tsan, his disciple, upon this virtue. Its author is unknown, but it is highly revered and studied, and many commentators, among whom was the emperor Yuentsung of the Tang dynasty (A.D. 700), have opened out its meanings. A translation of it has been made by Dr. Bridgman,* from which one extract will suffice to show its character. It is the first section *On the origin and nature of filial duty.*

"Confucius sitting at leisure, with his pupil Tsăng Tsan by his side, said to him, 'Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill will existed between superiors and inferiors?' Tsăng Tsan, rising from his seat, replied, 'Destitute as I am of discernment, how can I understand the subject?' 'Filial duty,' said the sage, 'is the root of virtue, and the stem from which instruction in moral principles springs forth. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a series of services rendered to the prince; and is completed by the elevation of ourselves.' It is said in the Book of Odes,

'Think always of your ancestors;
Talk of and imitate their virtues.'"

The highest place in the list of virtues and obligations is accorded to filial duty, not only in this but in other writings of Confucius and those of his school. "There are," to quote from another section, "three thousand crimes to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated; and so those who disregard filial duty are as though they had no parents. These three evils prepare the way for universal rebellion."

This social virtue has been highly lauded by all Chinese

* Chinese Repository, Vol. V., pp. 345-353.

writers, and its observance inculcated upon youth and children by precept and example. Stories are written to show the good effects of obedience, and the bad results of its contrary sin, which are put into their hands, and form also subjects for pictorial illustration, stanzas for poetry, and materials for conversation. The following examples are taken from a toy-book of this sort, called the Twenty-four Filials, one of the most popular collections on the subject.

"During the Chau dynasty there lived a lad named Tsăng Tsan (also called Tsz'yu), who served his mother very dutifully. Tsăng was in the habit of going to the hills to collect faggots; and once, while he was thus absent, many guests came to his house, towards whom his mother was at a loss how to act. She, while expecting her son, who delayed his return, began to gnaw her fingers. Tsăng suddenly felt a pain in his heart, and took up his bundle of faggots in order to return home; and when he saw his mother, he kneeled and begged to know what was the cause of her anxiety. She replied, 'there have been some guests here, who came from a great distance, and I bit my finger in order to arouse you to return to me.'

"In the Chau dynasty lived Chung Yu, named also Tsz'lu, who, because his family was poor, usually ate herbs and coarse pulse; and he also went more than a hundred *lí* to procure rice for his parents. Afterwards, when they were dead, he went south to the country of Tsu, where he was made commander of a hundred companies of chariots; there he became rich, storing up grain in myriads of measures, reclining upon cushions, and eating food served to him in numerous dishes; but sighing, he said, 'although I should now desire to eat coarse herbs and bring rice for my parents, it cannot be!'

"In the Chau dynasty there flourished the venerable Lai, who was very obedient and reverential towards his parents, manifesting his dutifulness by exerting himself to provide them with every delicacy. Although upwards of seventy years of age, he declared that he was not yet old; and usually dressed himself in party-colored embroidered garments, and like a child would playfully stand by the side of his parents. He would also take up buckets of water, and try to carry them into the house; but feigning to slip, would fall to the ground, wailing and crying like a child: and all these things he did in order to divert his parents.

"During the Han dynasty lived Tung Yung, whose family was so very poor, that when his father died he was obliged to sell himself in order to procure money to bury his remains. After this he went to another place to gain the means of redeeming himself; and on his way he met a lady who desired to become his wife, and go with him to his

master's residence. She went with him, and wove three hundred pieces of silk, which being completed in two months, they returned home; on the way, having reached the shade of the cassia tree where they before met, the lady bowed and ascended upwards from his sight.

"During the Han dynasty lived Ting Lan, whose parents both died when he was young, before he could obey and support them; and he reflected that for all the trouble and anxiety he had caused them, no recompense had yet been given. He then carved wooden images of his parents, and served them as if they had been alive. For a long time his wife would not reverence them; but one day, taking a bodkin, she in derision pricked their fingers. Blood immediately flowed from the wound; and seeing Ting coming, the images wept. He examined into the circumstances, and forthwith divorced his wife.

"In the days of the Han dynasty lived Koh Kü, who was very poor. He had one child three years old; and such was his poverty that his mother usually divided her portion of food with this little one. Koh says to his wife, 'we are so poor that our mother cannot be supported, for the child divides with her the portion of food that belongs to her. Why not bury this child? Another child may be born to us, but a mother once gone will never return.' His wife did not venture to object to the proposal; and Koh immediately dug a hole of about three cubits deep, when suddenly he lighted upon a pot of gold, and on the metal read the following inscription: 'Heaven bestows this treasure upon Koh Kü, the dutiful son; the magistrate may not seize it, nor shall the neighbors take it from him.'

"Măng Tsung, who lived in the Tsin dynasty, when young lost his father. His mother was very sick; and one winter's day she longed to taste a soup made of bamboo sprouts, but Măng could not procure any. At last he went into the grove of bamboos, clasped the trees with his hands, and wept bitterly. His filial affection moved nature, and the ground slowly opened, sending forth several shoots, which he gathered and carried home. He made a soup with them, of which his mother ate and immediately recovered from her malady.

"Wu Măng, a lad eight years of age, who lived under the Tsin dynasty, was very dutiful to his parents. They were so poor that they could not afford to furnish their beds with mosquito-curtains; and every summer's night, myriads of mosquitoes attacked them unrestrainedly, feasting upon their flesh and blood. Although there were so many, yet Wu would not drive them away, lest they should go to his parents, and annoy them. Such was his affection."—*Chi. Rep.*, Vol. VI., p. 131.

The eighth section of the Catalogue comprises memoirs and comments upon the *Sz' Shu*, or Four Books, which have been nearly as influential in forming Chinese mind as the Wu King.

They are by different authors, and since their publication have perhaps undergone a few alterations and interpolations, but the changes either in these or the Five Classics cannot be very numerous or great, since the large body of disciples who followed and admired Confucius, and had copies of his writings, would carefully preserve uncorrupt those which he edited, and hand down unimpaired those which contained his sayings. None of the Four Books were actually written by Confucius himself, but three of them are considered to be a digest of his sentiments; they were arranged in their present form by Ching'futsz', who flourished about eight centuries ago.

The first of the Four Books is the *Ta Hioh*, i. e. Superior Lessons, or School of Adults, which originally formed one chapter of the comment of the brothers Tai upon the Ritual of Chau, in the Book of Rites. It is now divided into eleven sections, only the first of which is ascribed to the sage, and the remainder form the comment upon them; the whole does not contain two thousand words. The argument of the Superior Lessons is briefly summed up in four heads, "the improvement of one's self, the regulation of a family, the government of a state, and the rule of an empire." In the first section, this idea is thus developed in a circle peculiarly Chinese.

"The ancients, who wished to restore reason to its due lustre throughout the empire, first regulated the province which they each governed; desirous of governing well their own kingdoms, they previously established order and virtue in their own houses; for the sake of establishing domestic order, they began with self-renovation; to renovate their own minds, they first gave a right direction to their affections; wishing to direct their passions aright, they previously corrected their ideas and desires; and to rectify these, they enlarged their knowledge to the utmost. Now this enlargement of knowledge consists in a most thorough and minute acquaintance with the nature of things around us. A thorough acquaintance with the nature of things renders knowledge deep and consummate; from hence proceed just ideas and desires; erroneous ideas once corrected, the affections of the soul move in the right direction; the passions thus rectified, the mind naturally obeys reason, and the empire of reason restored in the soul, domestic order follows of course; from hence flows order throughout the whole province; and one province rightly governed may serve as a model for the whole empire."*

* Marshman's Ta Hioh, p 4.

The subsequent sections consist of the recorded remarks of ancient kings and statesmen upon this subject, most or all of which must be regarded, like Livy's orations, as put into their mouths. Among them is the following:—"The prince of Chin said, Had I but one minister sincere and upright! Though he possessed no other ability, yet did he possess a heart enlarged and generous; would he, when he found talents in another, regard them with the same satisfaction as though possessed by himself; if another manifest wisdom and ability, would he, not merely expressing a favorable opinion with the lips, cordially esteem him and employ him in affairs: such a minister might preserve my posterity and my people for ages to come. But an able minister, who, seeing a man of wisdom and integrity, would dislike him through envy; would prevent a man of known ability and integrity rising into notice, nor employ him in any business of importance: such a minister, however able, would be incapable of protecting my children and my people." It will be willingly allowed, when reading these extracts, that, destitute as they were of the high sanctions and animating hopes and promises of the word of God, these Chinese moralists began at the right place in their endeavors to reform and benefit their countrymen, and that they did not fully succeed was owing to causes beyond their reforming power.

The second of the Four Books is called *Chung Yung*, or the True Medium, and is, in some respects, the most elaborate treatise in the series. It was composed by Tsz'sz', the grandson of Confucius, and originally formed part of the Lí Kí; it consists of thirty-three sections, and a great number of commentators have spent much time in minute amplification of its pages. The plan of the Chung Yung is to illustrate the nature of human virtue, and to exhibit its conduct in the actions of an ideal *kiun tsz'*, or "princely man" of immaculate propriety, who always demeans himself correctly, without going to extremes. He carries out the advice of Hesiod:

> "Let every action prove a mean confess'd;
> A moderation is, in all, the best."

True virtue consists in never going to extremes, though it does not appear that by this the sage meant to repress active benevolence on the one hand, or encourage selfish stolidity on the other.

Ching, or uprightness, is said to be the basis of all things; and *ho*, harmony, the all-pervading principle of the universe; "extend uprightness and harmony to the utmost, and heaven and earth will be at rest, and all things be produced and nourished according to their nature." The general character of the work is monotonous, but relieved with some animated passages, among which the description of the *kiun tsz'*, or princely man, is one. "The princely man, in dealing with others, does not descend to anything low or improper. How unbending his valor! He stands in the middle, and leans not to either side. The princely man enters into no situation where he is not himself. If he holds a high situation, he does not treat with contempt those below him; if he occupies an inferior station, he uses no mean arts to gain the favor of his superiors. He corrects himself and blames not others; he feels no dissatisfaction. On the one hand, he murmurs not at heaven; nor, on the other, does he feel resentment towards man. Hence, the superior man dwells at ease, entirely waiting the will of heaven."—*Collie's Four Books*, pp. 6–10.

Chinese moralists divide mankind into three classes, on these principles:—"Men of the highest order, as sages, worthies, philanthropists, and heroes, are good without instruction; men of the middling classes are so after instruction, such as husbandmen, physicians, astrologers, soldiers, &c.; whilst those of the lowest are bad in spite of instruction, as playactors, pettifoggers, slaves, swindlers, &c." The first are the *shing*, or sages; the second are called *hien*, or worthies; the last are *yu*, or worthless; and Davis notices the similarity of this triplicate classification with that of Hesiod. The Just Medium thus describes the first character:—

"It is only the sage who is possessed of that clear discrimination and profound intelligence which fit him for filling a high station; who possesses that enlarged liberality and mild benignity which fit him for bearing with others; who manifests that firmness and magnanimity that enable him to hold fast good principles; who is actuated by that benevolence, justice, propriety, and knowledge, which command reverence; and who is so deeply learned in polite learning and good principles, as to qualify him rightly to discriminate. Vast and extensive are the effects of his virtue; it is like the deep and living stream which flows unceasingly; it is substantial and extensive as heaven, and profound as the

great abyss. Wherever ships sail or chariots run; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine, or frosts and dews fall, among all who have blood and breath, there is not one who does not honor and love him."—*Collie's Four Books*, p. 28.

Sincerity holds a high place among the attributes of the superior or princely man; but in translating the Chinese terms into English, it is sometimes puzzling enough to find those which will exhibit the exact idea of the original. For instance, sincerity is described "as the origin or consummation of all things; without it, there would be nothing. It is benevolence by which a man's self is perfected, and knowledge by which he perfects others." In another place, it is said "that one sincere wish would move heaven and earth." The completely superior man is supposed to possess these qualities. It is observable that Chinese moralists have placed the standard of excellence so high as to be absolutely unattainable without assistance from above, that they have invested virtue in robes so white, and characters so inviting, that none can unaided clothe themselves with the spotless mantle; a proof that they, like other men, knew better than they did.

The third of the Four Books called the *Lun Yu*, or Conversations of Confucius, is divided into twenty chapters, in which the collective body of his disciples recorded his words and actions, much in the same way that Boswell did those of Johnson. It has not however the merit of chronological arrangement, and parts of it are so sententious as to be obscure, if not almost unintelligible. The *Lun Yu*, however, contains many sayings which teach morality, and which have had great effect upon the Chinese mind. It shows the shrewd insight Confucius had of the character of his countrymen, and knowledge of the manner in which they could best be approached and influenced, when he began as a reformer and teacher by reviving the instructions of the ancients, and as he went on in his instructions, and found his influence strengthening, ingrafting his own ideas and tenets upon their authority. If propounded as his own, they would hardly have been received in his day, and, perhaps, through the contempt felt for him by his contemporaries, have been lost entirely.

Perhaps the most remarkable passages of the Four Books are the following. The first is the reply given to the question whether any *one word* could express the conduct most fitting for one's whole life, he replied, "Will not the word *shu* serve?"

which he explained as meaning, Do not unto others what you would not have them do to you. The other is quoted in the Imperial Dictionary; "The people of the west have sages," or "There is a sage (or holy man) among the people of the west." As Confucius was contemporary with Ezra, it is not impossible that he had heard something of the history of the Israelites scattered throughout the 127 provinces of the Persian monarchy, or of the writings of their prophets, though there is not the least historical evidence that he knew anything of the countries in western Asia, or of the books extant in their languages.

Some idea of the character of the Lun Yu may be gathered from a few detached sentences, selected from Marshman's translation.

"Grieve not that men know you not, but be grieved that you are ignorant of men.

"Governing with equity resembles the north star, which is fixed, and all the stars surround it.

"Have no friends unlike yourself.

"Learning without reflection will profit nothing; reflection without learning will leave the mind uneasy and miserable.

"Knowledge produces pleasure clear as water; complete virtue brings happiness solid as a mountain: knowledge pervades all things; virtue is tranquil and happy: knowledge is delight; virtue is long life.

"Without virtue, both riches and honor seem to me like the passing cloud.

"The sage's conduct is affection and benevolence in operation.

"The man who possesses complete virtue wishes to fix his own mind therein, and also to fix the minds of others; he wishes to be wise himself, and would fain render others equally wise.

"Those who, searching for virtue, refuse to stay among the virtuous, how can they obtain knowledge?

"The rich and honorable are those with whom men desire to associate; not obtaining their company in the paths of virtue, however, do not remain in it.

"In your appearance, to fall below decency would be to resemble a savage rustic, to exceed it would be to resemble a fop; let your appearance be decent and moderate, then you will resemble the honorable man.

"When I first began with men, I heard words and gave credit for conduct; now I hear words and observe conduct.

"I have found no man who esteems virtue, as men esteem pleasure.

"The perfect man loves all men; he is not governed by private affection or interest, but only regards the public good or right reason. The

wicked man, on the contrary, loves if you give, and likes if you commend him.

"The perfect man is never satisfied with himself. He that is satisfied with himself is not perfect.

"He that is sedulous and desires to improve in his studies, is not ashamed to stoop to ask of others.

"Sin in a virtuous man is like an eclipse of the sun and moon, all men gaze at and it passes away; the virtuous man mends, and the world stands in admiration of his fall.

"Patience is the most necessary thing to have in this world."

The Lun Yu furnishes many of the themes given at the examinations, and in the numerous comments upon it, the essayists have no lack of expressions to fill up their compositions. The words of the sage stand for them as the acts of Yau and Shun, and the sayings of king Wăn and lord Chau, did for him,—the embodiment of everything wise and good.

The last of the Four Books is nearly as large as the other three united, and consists entirely of the writings of Mencius, Măng tsz', or Măng futsz', as he is called by the Chinese. It may here be remarked, that the terms *tsz'* or *futsz'* do not properly form a part of the name, but are titles, meaning *rabbi* or *eminent teacher*, and are added to the surnames of some of the most distinguished writers, by way of peculiar distinction; and in the names of Mencius and Confucius have been Latinized with the names Măng and Kung of the persons themselves into one word. The names of other distinguished scholars as Chu futsz', Ching futsz', &c., have not undergone this change into Chufucius, Chingfucius. Custom has now brought the compellation into universal use as a distinctive title, somewhat like the term *venerable* applied to Bede. Mencius flourished about 80 years after the death of his master, and, although in estimating his character, it must not be forgotten that he had the advantages of his example, still in most respects he displayed an originality of thought, inflexibility of purpose, and extensive views, superior to Confucius, and must be regarded as one of the greatest men Asiatic nations have ever produced. An account of his life and writings has been drawn by Rémusat, in his usual clear manner, which will furnish all the data requisite.

Mencius was born about 400 B. C., in the city of Tsau, now in the province of Shantung. His father died a short time after

his son's birth, and left the guardianship of the boy to his widow Changshí. "The care of this prudent and attentive mother," to quote from Rémusat, "has been cited as a model for all virtuous parents. The house she occupied was near that of a butcher; she observed that at the first cry of the animals that were being slaughtered, the little Măng ran to be present at the sight, and that on his return he sought to imitate what he had seen. Fearful that his heart might become hardened, and be accustomed to the sight of blood, she removed to another house which was in the neighborhood of a cemetery. The relations of those who were buried there came often to weep upon their graves, and make the customary libations; Mencius soon took pleasure in their ceremonies, and amused himself in imitating them. This was a new subject of uneasiness to Changshí; she feared her son might come to consider as a jest what is of all things the most serious, and that he would acquire a habit of performing with levity, and as a matter of routine merely, ceremonies which demand the most exact attention and respect. Again, therefore, she anxiously changed her dwelling and went to live in the city, opposite to a school, where her son found examples the most worthy of imitation, and soon began to profit by them. I should not have spoken of this trifling anecdote, but for the allusion which the Chinese constantly make to it in the common proverb, 'Formerly the mother of Mencius chose out a neighborhood.'" On another occasion, her son, seeing persons slaughtering pigs, asked her why they did it. "To feed you," she replied, but reflecting that this was teaching her son to lightly regard the truth, went and bought some pork and gave him.

Mencius devoted himself early to the classics, and became the disciple of Tsz'sz', the grandson and not unworthy imitator of Confucius. After his studies were completed, he offered his services to the feudal princes of the country, and was received by Hwui wang, king of Wei, but though much respected by this ruler, his instructions were not regarded. He saw too, erelong, that among the numerous petty rulers and intriguing statesmen of the day, there was no prospect of restoring tranquillity to the empire, and that discourses upon the mild government and peaceful virtues of Yau and Shun, king Wăn and Chingtang, offered little to interest persons whose minds were engrossed with schemes of conquest or pleasure. He therefore, at length, re-

turned to his own country, and in concert with his disciples, employed himself in composing the work which bears his name, and in completing the editorial labors of his great predecessor. He died about 314 B. C., aged eighty-four years.

His own treatise on political morality is divided into two parts, which together contain fourteen short chapters. After his death, Mencius was honored, by public act, with the title of Holy Prince of the country of Tsau, and in the temple of the literati he receives the same honors as Confucius; his descendants bear the title of Masters of the Traditions concerning the Classics, and he himself is called *A-shing*, which signifies the Second Saint, Confucius being regarded as the first. His writings are in the form of dialogues held with the great personages of his time, and abound with irony and ridicule directed against vice and oppression, which only make his praises of virtue and integrity more weighty. He contests nothing with his adversaries, but while he grants their premises, he seeks to draw from them consequences the most absurd, which cover his opponents with confusion.

The king of Wei, one of the turbulent princes of the time, was complaining to Mencius how ill he succeeded in his endeavors to make his people happy and his kingdom flourishing. "Prince," said the philosopher, "you love war; permit me to draw a comparison from thence; two armies are in presence; the charge is sounded, the battle begins, one of the parties is conquered; half its soldiers have fled a hundred paces, the other half has stopped at fifty. Will the last have any right to mock at those who have fled further than themselves?"

"No," said the king, "they have equally taken flight, and the same disgrace must attend them both."

"Prince," says Mencius quickly, "cease then to boast of your efforts as greater than your neighbors. You have all deserved the same reproach, and not one has a right to take credit to himself over another." Pursuing then his bitter interrogations, he asked, "Is there a difference, O king! between killing a man with a club or with a sword?"—"No," said the prince.—"Between him who kills with the sword, or destroys by an inhuman tyranny?"—"No," again replied the prince.

"Well," said Mencius, "your kitchens are incumbered with food, your sheds are full of horses, while your subjects, with

emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields or the deserts. What is this but to breed animals to prey on men? And what is the difference between destroying them by the sword or by unfeeling conduct? If we detest those savage animals which mutually tear and devour each other, how much more should we abhor a prince who, instead of being a father to his people, does not hesitate to rear animals to destroy them. What kind of father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for?"

On one occasion, addressing the prince of Tsí, Mencius remarked, "It is not the ancient forests of a country which do it honor, but its families devoted for many generations to the duties of the magistracy. Oh king! in all your service there are none such; those whom you yesterday raised to honor, what are they to-day?"

"In what way," replied the king, "can I know beforehand that they are without virtue, and remove them?"

"In raising a sage to the highest dignities of the state," replied the philosopher, "a king acts only as he is of necessity bound to do. But to put a man of obscure condition over the nobles of his kingdom, or one of his remote kindred over princes more nearly connected with him, demands most careful deliberation. Do his courtiers unite in speaking of a man as wise: let him distrust them. If all the magistrates of his kingdom concur in the same assurance, let him not rest satisfied with their testimony, but if his subjects confirm the story, then let him convince himself; and if he finds that the individual is indeed a sage, let him raise him to office and honor. So also, if all his courtiers would oppose his placing confidence in a minister, let him not give heed to them; and if all the magistrates are of this opinion, let him be deaf to their solicitations; but if the people unite in the same request, then let him examine the object of their ill-will, and if guilty, remove him. In short, if all the courtiers think that a minister should suffer death, the prince must not content himself with their opinion merely. If all the high officers entertain the same sentiment, still he must not yield to their convictions; but if the people declare that such a man is unfit to live, then the prince, inquiring himself, and being satisfied that the charge is true, must condemn the guilty to

leath: in such a case, we may say that the people are his judges. In acting thus, a prince becomes the parent of his subjects."

The will of the people is always referred to as the supreme power in the state, and Mencius warns princes that they must both please and benefit their people, observing that "if the country is not subdued in heart, there will be no such thing as governing it;" and also, "He who gains the hearts of the people secures the throne, and he who loses the people's hearts loses the throne." A prince should "give and take what is pleasing to them, and not do that which they hate." "Good laws," he further remarks, "are not equal to winning the people by good instruction." Being consulted by a sovereign, whether he ought to attempt the conquest of a neighboring territory, he answered, "If the people of Yen are delighted, then take it; but if otherwise, not." He also countenances the dethroning of a king who does not rule his people with a regard to their happiness, and adduces the example of the founders of the Shang and Chau dynasties in proof of its propriety. "When the prince is guilty of great errors," is his doctrine, "the minister should reprove him; if, after doing so again and again, he does not listen, he ought to dethrone him, and put another in his place."

His estimate of human nature, like many of the Chinese sages, is high, believing it to be originally good, and "that all men are naturally virtuous, as all water flows downward. All men have compassionate hearts, all feel ashamed of vice." But he says also, "Shame is of great moment to men; it is only the designing and artful that find no use for shame." Yet human nature must be tried by suffering, and to form an energetic and virtuous character, a man must endure much; "when heaven was about to place Shun and others in important trusts, it first generally tried their minds, inured them to abstinence, exposed them to poverty and adversity; thus it moved their hearts and taught them patience." His own character presents traits widely differing from the servility and baseness usually ascribed to Asiatics, and especially to the Chinese; and he seems to have been ready to sacrifice everything to his principles. "I love life, and I love justice," he observes, "but if I cannot preserve both, I would give up life and hold fast justice. Although I love life, there is that which I love more than life: although I

hate death, there is that which I hate more than death." And as if referring to his own integrity, he elsewhere says, "The nature of the superior man is such that, although in a high and prosperous situation, it adds nothing to his virtue; and although in low and distressed circumstances, it impairs it in nothing." In many points, especially in the importance he gives to filial duty, his reverence for the ancient books and princes, and his adherence to old usages, Mencius imitated and upheld Confucius; in native vigor, and carelessness of the reproaches of his compatriots, he exceeded him.

A few facts respecting the life, and observations on the character, of the great sage of Chinese letters, may here be added, though the extracts already made from his writings, are sufficient to show his style. Confucius was born about B. C. 549, during the reign of Ling wang (the same year in which Cyrus became king of Persia), in the petty kingdom of Lu, now included in the province of Shantung. His father was a district magistrate, and dying when he was only three years old, left his care and education to his mother, who, although not so celebrated as the mother of Mencius, seems to have nurtured in him a respect for morality, and directed his studies. During his youth, he was remarkable for a grave demeanor and knowledge of ancient learning, which gained him the respect and admiration of his townsmen, so that at the age of seventeen he was intrusted with the duties of a subordinate office in the revenue department, and afterwards appointed a supervisor of fields and herds. In his twenty-fourth year, he lost his mother by death, and in conformity with the ancient usage, which had then fallen into disuse, immediately resigned all his employments to mourn for her three years, during which time he devoted himself to study. This practice has continued to the present day.

His examination of the ancient writings led him to resolve upon instructing his countrymen in them, and to revive the usages of the former kings; he also visited one of the neighboring princes by invitation, but declined remaining in his territories, and returned to Lu, where at the age of thirty he formally set himself up as a teacher. His scholars and admirers increased in numbers, and a corresponding extension of fame followed, so that erelong he had an invitation to the court of the prince of Tsi, but on arrival there, was mortified to learn that mere curiosity

had been the prevailing cause of the invitation, and not a desire to adopt his principles. He accordingly left him, and went elsewhere, actuated, it would seem, as much by a wish to see other countries and obtain office or extend his influence, as to propagate his doctrines. Many years of his life were spent in this manner, and about the age of forty-five he returned to his native country, and went into retirement. His own prince, lately come to the throne, at last afforded him the opportunity of carrying his principles of government into practice by appointing him to a judgeship, from which he soon after raised him to the head of affairs. He was not, according to the records of his life, found wanting, but administered the affairs of state with such a mixture of zeal, prudence, severity, and careful regard for the wants of all, that it soon bid fair to become the envy and dread of all other principalities. One, in particular, an usurper, excited by the advice of Confucius to his own sovereign to take up arms and depose him, sent an envoy and a conciliatory present to the king of Lu, consisting of thirty horses beautifully caparisoned, and a number of curious rarities, with a score of the most accomplished courtesans he could procure in his territories. This scheme of gaining the favor of the youthful monarch and driving the obnoxious cynic from his councils, succeeded, and Confucius soon after retired by compulsion into private life. He moved into the dominions of the prince of Wei, accompanied by such of his disciples as chose to follow him, where he employed himself in extending his doctrines, and travelling into the adjoining states.

He was at times applauded and patronized, but quite as often the object of persecution and contumely; more than once his life was endangered. He compared himself to a dog driven from his home; "I have the fidelity of that animal, and I am treated like it. But what matters the ingratitude of men? They cannot hinder me from doing all the good that has been appointed me. If my precepts are disregarded, I have the consolation of knowing in my own breast that I have faithfully performed my duty." He sometimes spoke in a manner that showed his own impression to be that heaven had conferred on him a special commission to instruct the world. On one or two occasions, when he was in jeopardy, he said, "If heaven means not to obliterate this doctrine from the earth, the men of Kwang can do nothing to me."

And, "as heaven has produced such a degree of virtue in me, what can Hwantui do to me?"

In his instructions, he improved passing events to afford useful lessons, and some of those recorded are at least ingenious. Observing a fowler one day sorting his birds into different cages, he said, "I do not see any old birds here, where have you put them?" "The old birds," replied the fowler, "are too wary to be caught; they are on the lookout, and if they see a net or cage, far from falling into the snare, they escape and never return. Those young ones which are in company with them likewise escape, but only such as separate into a flock by themselves and rashly approach are the birds I take. If perchance I catch an old bird it is because he follows the young ones." "You have heard him," observed the sage, turning to his disciples; "the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones, the old ones are taken when they follow the young: it is thus with mankind. Presumption, hardihood, want of forethought and inattention, are the principal reasons why young people are led astray. Inflated with their small attainments they have scarcely made a commencement in learning, before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression, they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to him, and thinking and acting with him, he is led astray by him and soon taken in the same snare. Do not forget the answer of the fowler." Once, when looking at a stream, he compared its ceaseless current to the transmission of good doctrine through succeeding generations, and as one race had received it, they should hand it down to others. "Do not imitate those isolated men (the Rationalists) who are wise only for themselves; to communicate the modicum of knowledge and virtue we possess to others, will never impoverish ourselves." He seems to have entertained only faint hopes of the general reception of his doctrine, though towards the latter end of his life he

had as much encouragement in the respect paid him personally and the increase of his scholars, as he could reasonably have wished.

Confucius returned to his native country at the age of sixty-eight, and devoted his time to the completion of his edition of the classics, and in teaching his now large band of both esoteric and exoteric disciples. This work being done, he collected them around him, and made a solemn dedication of his literary labors to heaven, as the concluding act of his life. "He assembled all his disciples, and led them out of the town to one of the hills where sacrifices had usually been offered for many years. Here he erected a table or altar, upon which he placed the books; and then turning his face to the north, adored heaven, and returned thanks upon his knees in a humble manner for having had life and strength granted him to enable him to accomplish this laborious undertaking; he implored heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting, and prayer. Chinese pictures represent the sage in the attitude of supplication, and a beam of light or a rainbow descending from the sky upon the books, while his scholars stand around in admiring wonder."*

A few days before his death he tottered about the house, sighing out,

Tai shan, ki tui hu!—Liang muh, ki hwai hu!—Chi jin, ki wei hu!

The great mountain is broken!
The strong beam is thrown down!
The wise man is decayed!

He died soon after, B. C. 479, æt. 73, leaving a single descendant, his grandson Tsz'sz', through whom the succession has been transmitted to the present day. During his life, the return of the Jews from Babylon, the invasion of Greece by Xerxes, and conquest of Egypt by the Persians, took place. Posthumous honors in great variety amounting to idolatrous worship, have been conferred upon him. His title is the most Holy Ancient Teacher Kung tsz', and the Holy Duke. In the reign of Kanghi, 2150 years after his death, there were eleven thousand males

* Chinese Repository, Vol XI, p. 421. Pauthier's China, pp. 121–184.

alive bearing his name, and most of them of the 74th generation, being undoubtedly one of the oldest families in the world. In the Sacrificial Ritual a short account of his life is given, which closes with the following pæan.

> Confucius! Confucius! How great is Confucius!
> Before Confucius there never was a Confucius!
> Since Confucius there never has been a Confucius!
> Confucius! Confucius! How great is Confucius!

The leading features of the philosophy of Confucius are subordination to superiors, and kind upright dealing with our fellowmen; destitute of all reference to an unseen Power to whom all men are accountable, they look only to this world for their sanctions, and make the monarch himself only partially amenable to a higher tribunal. From the duty, honor, and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, subjects to their prince, and ministers to their king, together with all the obligations arising from the various social relations. Political morality must be founded on private rectitude, and the beginning of all real advance in his opinion was comprised in *nosce teipsum*. It cannot be denied that among much that is commendable, there are a few exceptionable dogmas among his tenets, but compared with the precepts of Grecian and Roman sages, the general tendency of his writings is good, while in their general adaptation to the society in which he lived, and their eminently practical character, they exceed those of western philosophers. He did not deal much in sublime and unattainable descriptions of virtue, but rather taught how the common intercourse of life was to be maintained, how children should conduct themselves towards their parents, when a man should enter on office, when to marry, &c., &c., which, although they may seem somewhat trifling to us, were probably well calculated for the times and people among whom he lived.

If Confucius had transmitted to posterity such works as the Iliad, the De Officiis, or the Dialogues of Plato, he would no doubt have taken a higher rank among the commanding intellects of the world, but it may be reasonably doubted whether his influence among his own countrymen would have been as good or as lasting. The variety and minuteness of his instructions for the

nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries, who, comparatively speaking, gave small thought to the education of the young. The Four Books and the Five Classics would not, so far as regards their intrinsic character in comparison with other productions, be considered as anything more than curiosities in literature for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds; in this view they are invested with an interest which no book, besides the Bible, can claim. In concluding this very brief notice of the Chinese classics and their two principal authors, one redeeming quality they possess compared with the classical writings of Grecian and Roman genius must not be overlooked, which is their freedom from descriptions of impurity and licentiousness, and allusions to whatever debases and vitiates the heart. Chinese literature contains enough, indeed, to pollute even the mind of a heathen, but its scum has become the sediment; and little or nothing can be found in the writings which are most highly prized, which will not bear perusal by any person in any country. Every one in the least acquainted with the writings of Hindu, Greek, and Roman poets, know sthe glowing descriptions of the amours and obscenities of gods and goddesses which fill their pages, and the purity of the Chinese canonical books in this respect must be considered as remarkable.

The hornbooks put into the hands of schoolboys consist chiefly of digests of the classical writings, intermixed with exhortations to observe their instructions, and enforced by examples of eminent honors attained by persons who obeyed them and the bad reputation left by those who disregarded them. These works, though small and few in number, exert a powerful influence over the people from their constituting the primary books in tuition, hundreds and thousands of those who learn them by heart, never having the opportunity of proceeding any further in their studies. The one first put into the hands of children, the Trimetrical Classic, has already been noticed (page 428), and a short extract given from it. Next to it is the *Pih Kia Sing*, or Century of Surnames, though in fact it contains 454, thirty of which are double. The nature of the work forbids its being studied, for it

is a mere list of surnames, as Kung, Wei, Sz'ma, &c., like Lord, Richards, Younghusband, &c., in English, and though the usefulness of a list of the characters used for proper names, where they are likely to be mistaken for others having the same sound, is plain enough, it is not so easy to see why it should form one of a series of schoolbooks.

The third in the list is the *Tsien Tsz' Wăn*, or Millenary Classic, unique among all books in the Chinese language, and whose like could not probably be produced in any other, in that it consists of just a thousand characters, no two of which are alike in form or meaning. The author, Chau Hingtsz', flourished about A. D. 550, and according to an account given in the history of the Liang dynasty, wrote it at the emperor's request, who had ordered his minister Wang Híchí to write out a thousand characters, and give them to him, to see if he could make a connected ode with them. This he did, and presented his performance to his majesty, who rewarded him with rich presents in token of his approval. Some accounts, in order that so singular a work might not want for corresponding wonders, add that he did the task in a single night, under the fear of condign punishment if he failed, and the mental exertion was so great as to turn his hair white. It consists of 250 lines, in which rhyme and rhythm are both carefully observed, though there is no more poetry in it than in a multiplication-table. The contents of the book are similar but more discursive than those of the Trimetrical Classic. From the 1st to the 102d line, the productions of nature and virtues of the early monarchs, the power and capacities of man, his social duties and mode of conduct, with instructions as to the manner of living, are summarily treated. Thence to the 162d line, the splendor of the palace, and its high dignitaries, with other illustrious persons and places, are referred to. The last part of the work treats of private and literary life, the pursuits of agriculture, household government, and education, interspersed with some exhortations, and a few illustrations. A few disconnected extracts from Dr. Bridgman's faithful translation will show the mode in which these subjects are handled. The opening lines are,

"The heavens are of a sombre hue: the earth is yellow:
The whole universe [at the creation] was one wide waste;"

after which it takes a survey of the world and its products, and

Chinese history, in a very sententious manner, down to the 37th line, which opens a new subject.

"Now this our human body is endowed
With four great powers and five cardinal virtues:
Preserve with reverence what your parents nourished,—
How can you dare to destroy or injure it?
Let females guard their chastity and purity,
And let men imitate the talented and virtuous.
When you know your own errors then reform;
And when you have made acquisitions do not lose them.
Forbear to complain of the defects of other people,
And cease to rely [too much] on your own superiority.
Let your truth be such as may be verified,
Your capacities, as to be measured with difficulty.
"Observe and imitate the conduct of the virtuous,
And command your thoughts that you may be wise.
Your virtue once fixed, your reputation will be established;
Your habits once rectified, your example will be correct.
Sounds are reverberated in the deep valleys,
And are reëchoed through the vacant halls:
Even so misery is the reward of accumulated vice,
And happiness the reward of illustrious virtue.
A foot of precious jade stone is not to be valued,
But for an inch of time you ought earnestly to contend."
"Mencius esteemed plainness and simplicity;
And Yu the historian held firmly to rectitude.
These nearly approached the golden medium,
Being laborious, humble, diligent, and moderate.
Listen to what is said, and investigate the principles explained:
Examine men's conduct, that you may distinguish their characters.
Leave behind you none but purposes of good;
And strive to act in such a manner as to command respect.
When satirized and admonished examine yourself,
And do this more thoroughly when favors increase."
"Years fly away like arrows, one pushing on another;
The sun shines brightly through his whole course.
The planetarium where it is suspended constantly revolves;
And the bright moon also repeats her revolutions.
To support fire, add fuel; so cultivate the root of happiness,
And you will obtain eternal peace and endless felicity."

The commentary on the Thousand Character Classic contains many just observations and curious anecdotes in illustration of

the text, and if western scholars were as familiar with the acts and sayings of king Wăn, of Su Tsin, or of Kwan Chung, as they are with those of Sesostris, Pericles, or Horace, these incidents and places would be deemed more interesting than they now are. But where the power of genius, or the vivid pictures of a brilliant imagination, are wanting to illustrate or beautify a subject, there is comparatively little to interest Europeans in the authors and statesmen of a distant country and remote periods.

The fourth in this series, called the Odes for Children, is written in rhymed pentameters, and contains only thirty-four stanzas of four lines. A single extract will be enough to show its character, which is, in general, a brief description and praise of literary life, and allusion to the changes of the seasons, and the beauties of nature.

"It is of the utmost importance to educate children;
Do not say that your families are poor,
For those who can handle well the pencil,
Go where they will need never ask for favors.

"One at the age of seven, showed himself a divinely endowed youth,
'Heaven,' said he, 'gave me my intelligence:
Men of talent appear in the courts of the holy monarch,
Nor need they wait in attendance on lords and nobles.

"'In the morning I was an humble cottager,
In the evening I entered the court of the son of heaven:
Civil and military offices are not hereditary,
Men must, therefore, rely on their own efforts.

"'A passage for the sea has been cut through mountains,
And stones have been melted to repair the heavens;
In all the world there is nothing that is impossible;
It is the heart of man alone that is wanting resolution.

"'Once I myself was a poor indigent scholar,
Now I ride mounted in my four-horse chariot,
And all my fellow-villagers exclaim with surprise,'
Let those who have children thoroughly educate them."

The examples of intelligent youth rising to the highest offices of state are numerous in all the works designed for beginners, and stories illustrative of their precocity are sometimes given in toybooks and novels. One of the most common instances is here

quoted from the Eastern Garden's Miscellany, that of Confucius and Hiang Toh, which is as well known to every Chinese as the story of George Washington barking the cherry-tree with his hatchet is to American youth.

"The name of Confucius was Yu, and his style Chungní; he established himself as an instructor in the western part of the kingdom of Lu. One day, followed by all his disciples, riding in a carriage, he went out to ramble, and on the road, came across several children at their sports; among them was one who did not join in them. Confucius, stopping his carriage, asked him, saying, 'Why is it that you alone do not play?' The lad replied, 'All play is without any profit; one's clothes get torn, and they are not easily mended; above me, I disgrace my father and mother; below me, even to the lowest, there is fighting and altercation; so much toil and no reward, how can it be a good business? It is for these reasons that I do not play.' Then dropping his head, he began making a city out of pieces of tile.

"Confucius, reproving him, said, 'Why do you not turn out for the carriage?' The boy replied, 'From ancient times till now it has always been considered proper for a carriage to turn out for a city, and not for a city to turn out for a carriage.' Confucius then stopped his vehicle in order to discourse of reason. He got out of the carriage, and asked him, 'You are still young in years, how is it that you are so quick?' The boy replied, saying, 'A human being, at the age of three years, discriminates between his father and his mother; a hare, three days after it is born, runs over the ground and furrows of the fields; fish, three days after their birth, wander in rivers and lakes: what heaven thus produces naturally, how can it be called brisk?'

"Confucius added, 'In what village and neighborhood do you reside, what is your surname and name, and what your style?' The boy answered, 'I live in a mean village and in an insignificant land; my surname is Hiang, my name is Toh, and I have yet no style.'

"Confucius rejoined, 'I wish to have you come and ramble with me; what do you think of it?' The youth replied, 'A stern father is at home, whom I am bound to serve; an affectionate mother is there, whom it is my duty to cherish; a worthy elder brother is at home, whom it is proper for me to obey, with a tender younger brother whom I must teach; and an intelligent teacher is there from whom I am required to learn. How have I leisure to go a rambling with you?'

"Confucius said, 'I have in my carriage thirty-two chessmen; what do you say to having a game together?' The lad answered, 'If the emperor love gaming, the empire will not be governed; if the nobles love play, the government will be impeded; if scholars love it, learning and investigation will be lost and thrown by; if the lower classes are

fond of gambling, they will utterly lose the support of their families; if servants and slaves love to game, they will get a cudgeling; if farmers love it they miss the time for ploughing and sowing; for these reasons I shall not play with you.'

"Confucius rejoined, 'I wish to have you go with me, and fully equalize the empire; what do you think of this?' The lad replied, 'The empire cannot be equalized; here are high hills, there are lakes and rivers; either there are princes and nobles, or there are slaves and servants. If the high hills be levelled, the birds and beasts will have no resort; if the rivers and lakes be filled up, the fishes and the turtles will have nowhere to go; do away with kings and nobles, and the common people will have much dispute about right and wrong; obliterate slaves and servants, and who will there be to serve the prince! If the empire be so vast and unsettled, how can it be equalized?'

"Confucius again asked, 'Can you tell, under the whole sky, what fire has no smoke, what water no fish; what hill has no stones, what tree no branches; what man has no wife, what woman no husband; what cow has no calf, what mare no colt; what cock has no hen, what hen no cock; what constitutes an excellent man, and what an inferior man; what is that which has not enough, and what that which has an overplus; what city is without a market, and who is the man without a style?'

"The boy replied, 'A glowworm's fire has no smoke, and well-water no fish; a mound of earth has no stones, and a rotten tree no branches; genii have no wives, and fairies no husbands; earthen cows have no calves, nor wooden mares any colts; lonely cocks have no hens, and widowed hens no cocks; he who is worthy is an excellent man, and a fool is an inferior man; a winter's day is not long enough, and a summer's day is too long; the imperial city has no market, and little folks have no style.'

"Confucius inquiring said, 'Do you know what are the connecting bonds between heaven and earth, and what is the beginning and ending of the dual powers? What is left, and what is right; what is out, and what is in; who is father, and who is mother; who is husband, and who is wife? [Do you know] where the wind comes from, and from whence the rain? From whence the clouds issue, and the dew arises? And for how many tens of thousands of miles the sky and earth go parallel?'

"The youth answering said, 'Nine multiplied nine times make eighty-one, which is the controlling bond of heaven and earth; eight multiplied into nine makes seventy-two, the beginning and end of the dual powers. Heaven is father, and earth is mother; the sun is husband, and the moon is wife; east is left, and west is right; without is out, and inside is in; the winds come from Tsang-wu, and the rains proceed from wastes and wilds; the clouds issue from the hills, and the

dew rises from the ground. Sky and earth go parallel for ten thousand times ten thousand miles, and the four points of the compass have each their station.'

"Confucius asking, said, 'Which do you say is the nearest relation, father and mother, or husband and wife?' The boy responded, 'One's parents are near; husband and wife are not [so] near.'

"Confucius rejoined, 'While husband and wife are alive, they sleep under the same coverlet; when they are dead they lie in the same grave; how then can you say that they are not near?' The boy replied, 'A man without a wife is like a carriage without a wheel; if there be no wheel, another one is made, for he can doubtless get a new one; so, if one's wife die, he seeks again, for he also can obtain a new one. The daughter of a worthy family must certainly marry an honorable husband; a house having ten rooms always has a plate and a ridge-pole; three windows and six lattices do not give the light of a single door; the whole host of stars with all their sparkling brilliancy do not equal the splendor of the solitary moon: the affection of a father and mother—alas, if it be once lost!'

"Confucius sighing, said, 'How clever! how worthy!' The boy asking the sage said, 'You have just been giving me questions, which I have answered one by one; I now wish to seek information; will the teacher in one sentence afford me some plain instruction? I shall be much gratified if my request be not rejected.' He then said, 'Why is it that mallards and ducks are able to swim; how is it that wild geese and cranes sing; and why are firs and pines green through the winter?' Confucius replied, 'Mallards and ducks can swim because their feet are broad; wild geese and cranes can sing because they have long necks; firs and pines remain green throughout the winter, because they have strong hearts.' The youth rejoined, 'Not so; fishes and turtles can swim, is it because they all have broad feet? Frogs and toads can sing, is it because their necks are long? The green bamboo keeps fresh in winter, is it on account of its strong heart?'

"Again interrogating, he said, 'How many stars are there altogether in the sky?' Confucius replied, 'At this time inquire about the earth; how can we converse about the sky with certainty?' The boy said, 'Then how many houses in all are there on the earth?' The sage answered, 'Come now, speak about something that's before our eyes; why must you converse about heaven and earth?' The lad resumed, 'Well, speak about what's before our eyes—how many hairs are there in your eyebrows?'

"Confucius smiled, but did not answer, and turning round to his disciples called them and said, 'This boy is to be feared; for it is easy to see that the subsequent man will not be like the child.' He then got into his carriage and rode off."—*Chi. Rep., Vol. X., p.* 614.

The exhortations and examples these primary works contain, can hardly fail of powerfully impressing the youthful student with a respect for literary pursuits which must tend to restrain him somewhat from vicious habits, and implant a strong desire to emulate the conduct of these ensamples, and attain the same honorable stations they so worthily filled. Inculcated in every possible way, it produces and accounts for the general prevalence of literary habits among the Chinese, and the honorable preëminance accorded to that class which is exclusively devoted to literary pursuits. Amid all the alterations which have passed upon the government, the revolutions which have dismembered and reunited the empire, and changed the reigning families, and the commotions caused throughout society by foreign invasion or intestine strifes, the reverence of the government and people for the name of Confucius, and the close study of his writings, have survived every change. So deeply implanted in the minds and habits of the people is the respect paid to letters, that everything connected with or subservient to literary objects, is carried to a degree of refinement, and blended with other concerns of life in a way that seems extravagant or puerile, but which could hardly exist, without some regard for knowledge itself. If we are sometimes disposed to smile at the solemn nonsense and inconsequent reasoning of Chinese literati of the present day, it should be remembered that the same taste for reading and desire for knowledge only requires the proper aliment which we can give them to form intelligent and useful men ; and perhaps this devotion to their classical works will incite them to give the same careful study to the Sacred Scriptures when made known to them.

In addition to these books, and the nine classical works, there is, besides the Hiau King already referred to, another work by Chú Hí, which demands a passing notice. It is called *Siau Hioh*, Primary Lessons or Juvenile Instructor, and was intended by its compiler to be a counterpart to the *Ta Hioh* or Superior Lessons, one of the Four Books. None of the works of later scholars are so well calculated to show the ideas of the Chinese in all ages upon the principles of education, intercourse of life, and rules of conduct to be observed by all people as this ; precepts are illustrated by examples, and the examples referred back to precepts for their moving cause. One of its fifty commentators says, " We confide in the *Siau Hioh* as we do in the gods ; and revere

it as we do our parents." It is divided into two books, the first of which is the "fountain of learning," and the latter "the stream flowing from it." The first book is divided into four parts and 123 sections, and treats of the first principles of education; of the duties we owe our kindred, rulers, and fellow-men; of those we owe ourselves in regard to study, demeanor, food, and dress; and lastly gives numerous examples from ancient history confirmatory of the maxims inculcated, and the good effects resulting from their observance. The second book contains, in its first part, a collection of good sayings of eminent men who flourished after B. C. 200, succeeded by a series of examples of distinguished persons calculated to show the effects of good principles; these parts are designed to establish the truth of the teachings of the first book. From the celebrity of the compiler, and the plainness of the style, it is probable that the precepts of the higher classics have been more extensively diffused among the lower classes through means of the Siau Hioh, than they would otherwise have been. One or two quotations, themselves extracted from other works, will suffice to show something of its contents.

"Confucius said, 'Friends must sharply and frankly admonish each other, and brothers must be gentle towards one another.'"

"Tsz'kung, asking about friendship, Confucius said, 'Faithfully to inform and kindly to instruct another is the duty of a friend; if he is not tractable, desist; do not disgrace yourself.'"

"Whoever enters with his guests, yields precedence to them at every door; when they reach the innermost one, he begs leave to go in and arrange the seats, and then returns to receive the guests; and after they have repeatedly declined he bows to them and enters. He passes through the right door, they through the left. He ascends the eastern, they the western, steps. If a guest be of a lower grade, he must approach the steps of the host, while the latter must repeatedly decline this attention; then the guest may return to the western steps, he ascending, both host and guest must mutually yield precedence: then the host must ascend first, and the guests follow. From step to step they must bring their feet together, gradually ascending,—those on the east moving the right foot first, those on the west the left."

The examples of filial piety contained in it are more interesting to a foreigner than the minute directions about intercourse and behavior. Still these last all go to form Chinese character,

and give it that development which makes it the strange compound of ignorance and scholastic erudition, the union of cruelty and politeness, of condescension and contempt, of civilization and barbarism, which it really is. Their defect is in the absence of those powerful motives which the Bible contains as the sanctions of *its* precepts, and hence the result is such a medley as might be expected from the training given the mind in such morals under a despotic government, and where there was so little conscientious restraint.

The ninth section of this division in the catalogue contains a list of musical works, and a few on dancing or posture-making; they hold this distinguished place in the list from the importance attached to music as a branch of learning. The tenth gives the names of the principal grammars and dictionaries, most of them confined to the Chinese language, though a few are in Manchu. The Chinese government has excelled in the attention it has given to the compilation of lexicons and encyclopædias. The number of works of this sort, and the extent of quotation in them; the variety of separate disquisitions upon the form, origin, and composition of characters; and treatises upon subjects connected with the language, are very great, and indicate the careful labor native scholars have bestowed upon the elucidation of their own tongue.

One thesaurus, the *Pei Wăn Yun Fu*, or Treasury of compared Characters and Sounds, is so extensive and profound, as to deserve a short notice, which cannot be better made than by an extract from the preface of M. Callery to his prospectus to a translation of it. He says the emperor Kanghí, who planned its preparation, "assembled in his palace the most distinguished literati of the empire, and laying before them all the works that could be got, whether ancient or modern, commanded them carefully to collect all the words, allusions, forms, and figures of speech, of which examples might be found in the Chinese language of every style; to class the principal articles according to the pronunciation of the words; to devote a distinct paragraph to each expression; and to give in support of every paragraph several quotations from the original works. Stimulated by the munificence, as well as the example, of the emperor, who reviewed the performances of every day, seventy-six literati assembled at Peking, labored with such assiduity, and kept up

such an active correspondence with the learned in all parts of the empire, that at the end of eight years the work was completed (1711), and printed at the public expense, in 130 thick volumes." The somewhat peculiar nature of the Chinese language, in the formation of many dissyllabic compounds by combining two or more characters to express a third and new idea, renders such a work as this Thesaurus more necessary and useful, perhaps, than it would be in any other language. Under some of the common characters as many as 300, 400, and even up to 600 combinations are noticed, all of which modify its sense more or less, and form a complete monograph of the character, of the highest utility to the scholar in composing idiomatic Chinese. This magnificent monument of literary labor reflects great credit on the monarch who took so much interest in its compilation, as he remarks in his preface, to devote the leisure hours of every day, notwithstanding his manifold occupations, for eight years, to overlooking the labors of the scholars engaged upon it.

M. Callery notices many other lexicons of high repute among the Chinese,* one of which, the *Shwoh Wăn Kiai Tsz'*, or Treatise on the Meaning of Words, was published A. D. 150, and is still good authority. Two of them were issued under the Ming dynasty, and the one published A. D. 1397, formed the basis of Dr. Morrison's Syllabic Dictionary, printed 425 years afterwards; no stronger proof of the fixedness of the Chinese language could be adduced.

* Systema Phoneticum, Part I., p. 77 Chinese Repository, Vol. XII., p. 302

CHAPTER XII.

Polite Literature of the Chinese.

THE three remaining divisions of the Imperial Catalogue comprise lists of Historical, Professional, and Poetical works. With regard to their value it would be difficult to give a satisfactory decision, without furnishing very copious extracts; but Rémusat, Staunton, the two Morrisons, and others who have studied them the longest, speak of them with the most respect,—whether it arose from a higher appreciation of their worth as they learned more, or that the zealousness of their studies imparted a tinge of enthusiasm to their descriptions. A writer in the Quarterly Review places the polite literature of the Chinese first, for the insight it is likely to give Europeans into their habits of thought. "The Chinese stand eminently distinguished from other Asiatics, by their early possession and extensive use of the important art of printing,—of printing, too, in that particular shape, the stereotype, which is best calculated, by multiplying the copies and cheapening the price, to promote the circulation of every species of their literature. Hence they are, as might be expected, a reading people; a certain degree of education is common among even the lower classes, and among the higher it is superfluous to insist on the great estimation in which letters must be held under a system where learning forms the very threshold of the gate that conducts to fame, honors, and civil employment. Amid the vast mass of printed books, which is the natural offspring of such a state of things, we make no scruple to avow that the circle of their *belles-lettres*, comprised under the heads of drama, poetry, and novels, has always possessed the highest place in our esteem; and we must say, that there appears no readier or more agreeable mode of becoming intimately acquainted with a people from whom Europe can have so little to learn on the score of either moral or physical science, than by drawing largely on the inexhaustible stores of their ornamental

literature." This decision of the reviewer is equally applicable to the writings of all Asiatic nations, and although the histories, laws, and ethical works of the Chinese are not destitute of interest in illustrating their civilization, government, and religious opinions, as the translations of Mailla, Staunton, and Rémusat, in each of these departments prove, still it is true that their works of imagination are best fitted for showing their character.

The division of *Sz' Pu*, or Historical Writings, is subdivided into fifteen sections. These writings are very extensive; even their mere list conveys a high idea of the vast amount of labor expended upon them; and it is impossible to withhold respect, at least, to the industry displayed in compilations like the Seventeen Histories in two hundred and seventeen chapters, or volumes, and its continuation, the Twenty-two Histories, a still larger work. But the entertaining episodes and sketches of character found in Herodotus and other ancient European historians are wanting; they are little else than barren annals of the succession and demise of kings and emperors, stating the length of their reigns, the wars they engaged in, and the various names they took from their birth to their death. Instead of weighing the testimony presented to them, and considering the rise and fall of successive dynasties in a philosophical manner, and making the exhibition of the faults and wickedness of past monarchs a means of instruction to subsequent sovereigns, the majority of Chinese historians content themselves with collecting the statements of their predecessors, and placing them together in a chronological series. With them the emperor is everything, and common mortals are his servants, soldiers, and subjects,—mere puppets to be moved at the pleasure of the autocrat; the whole nation is represented by and absorbed in him. Among the immense mass of historical works, the *Tung Kien Kang-muh*, or General Mirror of History, and a compiled abridgment of it, the *Kang Kien I Chí*, or History made Easy, are the most useful.

The earliest historian among the Chinese is Sz'ma Tsien, who flourished about B.C. 104, in which year he commenced the *Sz' Kí*, or Historical Memoirs, in 130 chapters. In this great work, which, like the Muses of Herodotus in Greek, forms the commencement of credible modern history with the Chinese, the author relates the actions of the emperors in regular succession, and the principal events which happened during their reigns,

together with details and essays respecting music, astronomy, religious ceremonies, weights, public works, &c., and the changes they had undergone during the twenty-two centuries embraced in his Memoirs. It is stated by Rémusat that there are in the whole work 526,500 characters, for the Chinese, like the ancient Hebrews, number the words in their standard authors. The Sz' Kí is in five parts, and its arrangement has served as a model for subsequent historians, few of whom have equalled its author in the vivacity of their style, or carefulness of their research.

The General Mirror to aid in Governing, by Sz'ma Kwang of the Sung dynasty, in 294 chapters, is one of the best digested and most lucid annals that Chinese scholars have produced. Both the historians, Sz'ma Tsien and Sz'ma Kwàng, filled high offices in the state, were both of them alternately disgraced and honored, and were mixed up with all the political movements of the day. Rémusat speaks in terms of deserved commendation of their writings, and to a notice of their works adds some account of their lives. One or two incidents in the life of Sz'ma Kwang exhibit a readiness of action, and freedom in expressing his sentiments, which are more common among the Chinese than is usually supposed. In his youth he was standing with some companions near a large vase used to rear gold fish, when one of them fell in. Too terrified themselves to do anything, all but young Kwang ran to seek succor; he looked around for a stone with which to break the vase and let the water flow out, and thus saved the life of his companion. In subsequent life, the same common sense was joined with a boldness which led him to declare his sentiments on all occasions. Some southern people once sent a present to the emperor of a strange quadruped which his flatterers said was the kílin. Sz'ma Kwang, being consulted on the matter, replied, "I have never seen the kílin, therefore I cannot tell whether this be one or not. What I do know is that the real kílin could never be brought hither by foreigners; he appears of himself when the state is well governed."*

Few works in Chinese literature are more famous than a historical novel by Chin Shau, about A. D. 350, called the *San Kwoh Chí*, or History of the Three States; its scenes are laid in the northern parts of China, and include the period between A. D.

* Chinese Repository, Vol. IX., pages 210, 274.

170 to 317, when several ambitious chieftains conspired against the imbecile princes of the once famous Han dynasty, and after that was overthrown, fought among themselves, until the empire was again reconsolidated under the Tsin dynasty. This performance, from its double character, and the long period over which it extends, necessarily lacks that unity which a novel should have. Its charms, to a Chinese, consist in the animated descriptions of plots and counterplots, in the relations of battles, sieges, and retreats, and the admirable manner in which the characters are delineated, and their acts intermixed with entertaining episodes. The work opens with describing the distracted state of the empire under the misrule of Ling tí and Hiuen tí, the last two monarchs of the house of Han, who were entirely swayed by eunuchs, and left the administration of government to reckless oppressors, until ambitious men, taking advantage of the general discontent, raised the standard of rebellion. The leaders ordered their partisans to wear yellow headdresses, whence the rebellion was called that of the Yellow Caps, and was suppressed only after several years of hard struggle by a few distinguished generals who upheld the throne. Among these was Tung Choh, who, gradually drawing to himself all the power in the state, thereby arrayed against himself others equally as ambitious and unscrupulous. Disorganization had not yet proceeded so far that all hope of supporting the rightful throne had left the minds of its adherents, among whom was Wang Yun, a chancellor of the empire, who, seeing the danger of the state, devised a scheme to inveigle Tung Choh to his ruin, which is thus narrated:

"One day, Tung Choh gave a great entertainment to the officers of government. When the wine had circulated several times, Lü Pu (his adopted son) whispered something in his ear, whereupon he ordered the attendants to take Chang Wăn from the table into the hall below, and presently one of them returned, handing up his head in a charger. The spirits of all present left their bodies, but Tung, laughing, said, 'Pray, sirs, do not be alarmed. Chang Wăn has been leaguing with Yuen Shuh how to destroy me; a messenger just now brought a letter for him, and inadvertently gave it to my son; for which he has lost his life. You, gentlemen, have no cause for dread.' All the officers replied, Yes! yes!' and immediately separated.

"Chancellor Wang Yun returned home in deep thought: 'The proceedings of this day's feast are enough to make my seat an uneasy

one;' and taking his cane late at night he walked out in the moonlight into his rear garden, when standing near a rose arbor and weeping as he looked up, he heard a person sighing and groaning within the peony pavilion. Carefully stepping and watching, he saw it was Tiau Chen, a singing-girl belonging to the house, who had been taken into his family in early youth and taught to sing and dance; she was now sixteen, and both beautiful and accomplished, and Wang treated her as if she had been his own daughter.

"Listening some time, he spoke out, 'What underhand plot are you at now, insignificant menial?' Tiau Chen, much alarmed, kneeling, said, 'What treachery can your slave dare to devise?'—'If you have nothing secret, why then are you here late at night sighing in this manner?' Tiau replied, 'Permit your handmaid to declare her inmost thoughts. I am very grateful for your excellency's kind nurture, for teaching me singing and dancing, and for the treatment I have received. If my body should be crushed to powder [in your service], I could not requite a myriad to one [for these favors]. But lately I have seen your eyebrows anxiously knit, doubtless from some state affairs, though I presumed not to ask; this evening, too, I saw you restless in your seat. On this account I sighed, not imagining your honor was overlooking me. If I can be of the least use, I would not decline the sacrifice of a thousand lives.' Wang, striking his cane on the ground, exclaimed, 'Who would have thought the rule of Han was lodged in your hands! Come with me into the picture-gallery.' Tiau Chen following in, he ordered his females all to retire, and placing her in a seat, turned himself around and did her obeisance. She, much surprised, prostrated herself before him, and asked the reason of such conduct, to which he replied, 'You are able to compassionate all the people in the dominions of Han.' His words ended, the tears gushed like a fountain. She added, 'I just now said, if I can be of any service I will not decline, though I should lose my life.'

"Wang, kneeling, rejoined, 'The people are in most imminent danger, and the nobility in a hazard like that of eggs piled up; neither can be rescued without your assistance. The traitor Tung Choh wishes soon to seize the throne, and none of the civil or military officers have any practicable means of defence. He has an adopted son, Lü Pu, a remarkably daring and brave man, who, like himself, is the slave of lust. Now I wish to contrive a scheme to inveigle them both, by first promising to wed you to Lü, and then offering you to Tung, while you must seize the opportunity to raise suspicions in them, and slander one to the other so as to sever them, and cause Lü to kill Tung, whereby the present great evils will be terminated, the throne upheld, and the government re-established. All this is in your power, but I do not know how the plan strikes you.' Tiau answered, 'I have promised your excellency

my utmost service, and you may trust me that I will devise some good scheme when I am offered to them.'

" ' You must be aware that if this design leaks out, we shall all be utterly exterminated.'—' Your excellency need not be anxious, and if I do not aid in accomplishing your patriotic designs, let me die a thousand deaths.'

" Wang, bowing, thanked her. The next day, taking several of the brilliant pearls preserved in the family, he ordered a skilful workman to inlay them into a golden coronet, which he secretly sent as a present to Lü Pu. Highly gratified, Lü himself went to Wang's house to thank him, where a well-prepared feast of viands and wine awaited his arrival. Wang went out to meet him, and waiting upon him into the rear hall, invited him to sit at the top of the table, but Lü objected; ' I am only a general in the prime minister's department, while your excellency is a high minister in his majesty's court; why this mistaken respect?'

" Wang rejoined, ' There is no hero in the country now besides you; I do not pay this honor to your office, but to your talents.' Lü was excessively pleased. Wang ceased not in engaging him to drink, the while speaking of Tung Choh's high qualities, and praising his guest's virtues, who, on his side, wildly laughed for joy. Most of the attendants were ordered to retire, a few waiting maids stopping to serve out wine, when, being half drunk, he ordered them to tell the young child to come in. Shortly after, two pages led in Tiau Chen gorgeously dressed, and Lü, much astonished, asked, ' Who is this?'

" ' It is my little daughter, Tiau Chen, whom I have ordered to come in and see you, for I am very grateful for your honor's misapplied kindness to me, which has been like that to near relatives.' He then bade her present a goblet of wine to him, and as she did so, their eyes glanced to and from each other.

" Wang, feigning to be drunk, said, ' The child strongly requests your honor to drink many cups; my house entirely depends upon your excellency.' Lü requested her to be seated, but she acting as if about to retire, Wang remarked, ' The general is my intimate friend; be seated, my child; what are you afraid of?' She then sat down at his side, while Lü's eyes never strayed from their gaze upon her, drinking and looking.

" Wang, pointing to Tiau, said to Lü, ' I wish to give this girl to you as a concubine, but know not whether you will receive her?' Lü, leaving the table to thank him, said, ' If I could obtain such a girl as this, I would emulate the requital dogs and horses give for the care taken of them.'

" Wang rejoined, ' I will immediately select a lucky day, and send her to your house.' Lü was delighted beyond measure, and never took his eyes off her, while Tiau herself, with ogling glances, intimated her passion. The feast shortly after broke up, and Lü departed."

The scheme here devised was successful, and Tung Choh was assassinated by his son, when he was on his way to depose the monarch, although many evil omens were granted to deter him from his unlawful course. His death, however, brought no peace to the country, and three chieftains, Tsau Tsau, Liu Pí, and Sun Kiuen, soon distinguished themselves in their struggles for power, and afterwards divided the empire of the Han princes into the three states of Wu, Shuh, and Wei, from which the work derives its name. Many of the personages who figure in this work have since been deified, among whom are Liu Pí's sworn brother Kwan Yü, who is now the Mars, and Hwa To, since made the Esculapius, of Chinese mythology. Its scenes and characters have all been fruitful subjects for the pencil and the pen of artists and poetasters, while all classes delight to dwell upon and recount the exploits of its heroes. One commentator has thrown his remarks between the text itself in the shape of such expressions as "Wonderful speech! What rhodomontade! This man was a fool before, and shows himself one now!" Davis very appositely likens this work to the Iliad for its general arrangement and blustering character of the heroes; and like that work, it was composed when the scenes described and their leading actors existed chiefly in personal recollection, and the remembrances of both were fading away in the twilight of popular legends.

There are many other works catalogued in this division deserving notice, only a few of which can be referred to, and their names and design merely mentioned. Biographies of distinguished men and women are numerous, and their preparation forms a favorite branch of literary labor. It is noticeable to observe the consideration paid to literary women in these memoirs, and the praises bestowed upon discreet mothers whose talented children are considered to be the criteria of their careful training. There is one biographical work in 120 volumes, called *Sing Pu*, but it does not possess the incident and animation which are found in some less formal biographical dictionaries. The *Lieh Nü Chuen*, or Memoirs of Distinguished Ladies of ancient times by Liu Hiang, B. C. 125, is often cited by writers on female education, who wish to show how women were anciently trained to the practice of every virtue and accomplishment. If a Chinese author cannot quote a case to illustrate his position at least

eight or ten centuries old, he thinks half its force abated by its youth. Biographical works are almost as numerous as statistical, and afford one of the best sources for studying the national character; some of them, like the lives of Washington or Cromwell in our own literature, combine both history and biography.

Some of the statistical and geographical works mentioned in this division are noticed on page 43. Among those on the Constitution, is the Complete Antiquarian Researches of Ma Twanlin, who lived A. D. 1275. It is in 348 chapters, and forms a most extensive and profound work, containing researches upon every matter relating to government, and extending through a series of dynasties which held the throne nearly forty centuries. Rémusat goes so far as to say, "This excellent work is a library by itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone." No book has been more drawn upon by Europeans for information concerning matters relating to Eastern Asia than this; Visdelot and De Guignes took from it much of their information relating to the Tartars and Huns; and Pingsé extracted his account of the comets and aerolites from its pages, besides some geographical and ethnographical papers. Rémusat has drawn upon its stores, and remarks that many parts of Ma Twanlin's work merit an entire translation—which can be said, indeed, of few Chinese authors. A supplement to it has been prepared and published by the present dynasty, bringing it down to the present time.* It elevates our opinion of a nation whose literature can boast of a work like this, exhibiting such patient investigation and candid comparison of authorities, such varied research and just discrimination of what is truly important, and so extensive a mass of facts and opinions upon every subject of historic interest. Although there be no quotations in it from what we call classic authors, and the ignorance of the compiler of what was known upon the same subjects in other countries disqualified him from giving his remarks the completeness they would otherwise have had; yet, when the stores of knowledge from western lands are made known to a people whose scholars can produce such works as this, the Memoirs of Sz'ma Tsien, and others equally as good, it may reasonably be expected that they will not lack in industry or ability to carry on their researches.

* Mélanges Asiatiques; Chinese Repository, Vol IX., p. 143.

The third division of *Tsz' Pu*, Scholastic or Professional Writings, is arranged under fourteen sections, viz. Philosophical, Military, Legal, Agricultural, Medical, Mathematical, and Magical writings, works on the Liberal Arts, Collections, Miscellanies, Encyclopædias, Novels, and treatises on the tenets of the Budhists and Rationalists. The first section is called *Jü Kia Lui*, meaning the works of the Literary Family, under which name is included schoolmen, or followers of Chu Hí, who have specially treated upon mental and moral philosophy, and discussed the cause and continuation of things. A few extracts from a discussion by Chu Hí, the founder of the school, will show the way in which he reasons on the primum mobile.

"Under the whole heaven there is no primary matter (*lí*) without the immaterial principle (*kí*), and no immaterial principle apart from the primary matter. Subsequent to the existence of the immaterial principle is produced primary matter, which is deducible from the axiom that the one male and the one female principle of nature may be denominated *tau* or *logos* (the active principle from which all things emanate); thus nature is spontaneously possessed of benevolence and righteousness (which are included in the idea of *tau*).

"First of all existed *tien lí* (the celestial principle or soul of the universe), and then came primary matter; primary matter accumulated constituted *chih* (body, substance, or the accidents and qualities of matter), and nature was arranged.

"Should any ask whether the immaterial principle or primary matter existed first, I should say that the immaterial principle on assuming a figure ascended, and primary matter on assuming form descended; when we come to speak of assuming form and ascending or descending, how can we divest ourselves of the idea of priority and subsequence? When the immaterial principle does not assume a form, primary matter then becomes coarse, and forms a sediment.

"Originally, however, no priority or subsequence can be predicated of the immaterial principle and primary matter, and yet if you insist on carrying out the reasoning to the question of their origin, then you must say that the immaterial principle has the priority; but it is not a separate and distinct thing; it is just contained in the centre of the primary matter, so that were there no primary matter, then this immaterial principle would have no place of attachment. Primary matter consists, in fact, of the four elements of metal, wood, water, and fire, while the immaterial principle is no other than the four cardinal virtues of benevolence, righteousness, propriety, and wisdom. . . . . .

"Should any one ask for an explanation of the assertion that the im-

material principle has first existence, and after that comes primary matter, I say, it is not necessary to speak thus: but when we know that they are combined, is it that the immaterial principle holds the precedence, and the primary matter the subsequence; or is it that the immaterial principle is subsequent to the primary matter? We cannot thus carry our reasoning; but should we endeavor to form some idea of it, then we may suppose that the primary matter relies on the immaterial principle to come into action, and wherever the primary matter is coagulated, there the immaterial principle is present. For the primary matter can concrete and coagulate, act and do, but the immaterial principle has neither will nor wish, plan nor operation: but only where the primary matter is collected and coagulated, then the immaterial principle is in the midst of it. Just as in nature, men and things, grass and trees, birds and beasts, in their propagation invariably require seed, and certainly cannot without seed from nothingness produce anything; all this then is the primary matter, but the immaterial principle is merely a pure, empty, wide-stretched void, without form or footstep, and incapable of action or creation; but the primary matter can ferment and coagulate, collect and produce things. . . . . .

"Should any one ask, with regard to those expressions, 'The Supreme Ruler confers the due medium on the people, and when Heaven is about to send down a great trust upon men, out of regard to the people it sets up princes over them;' and, 'Heaven in producing things treats them according to their attainments; on those who do good, it sends down a hundred blessings, and on those who do evil, a hundred calamities;' and, 'When Heaven is about to send down some uncommon calamity upon a generation, it first produces some uncommon genius to determine it:' do these and such like expressions imply that above the azure sky there is a Lord and Ruler who acts thus; or is it still true that heaven has no mind, and men only carry out their reasonings in this style? I reply, these three things are but one idea; it is that the immaterial principle of order is thus. The primary matter in its evolutions hitherto, after one season of fulness has experienced one of decay; and after a period of decline it again flourishes; just as if things were going on in a circle. There never was a decay without a revival.

"When men blow out their breath their bellies puff out, and when they inhale their bellies sink in, while we should have thought that at each expiration the stomach would fall in and swell up at each inspiration; but the reason of it is that when men expire, though the mouthful of breath goes out, the second mouthful is again produced, therefore the belly is puffed up; and when men inspire, the breath which is introduced from within, drives the other out, so that the belly sinks in. Lautsz' said, nature is like an open pipe or bag; it moves, and yet is not compelled to stop, it is empty, and still more comes out; just like a fan-case open at both ends. . . . . .

"The great extreme (*tai kih*) is merely the immaterial principle. It is not an independent separate existence; it is found in the male and female principles of nature, in the five elements, in all things; it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the *great extreme*. If it were not for it, heaven and earth would not have been set afloat. . . . . From the time when the great extreme came into operation, all things were produced by transformation. This one doctrine includes the whole; it was not because this was first in existence and then that, but altogether there is only one great origin, which from the substance extends to the use, and from the subtle reaches to that which is manifest. Should one ask, because all things partake of it, is the great extreme split up and divided? I should reply, that originally there is only one great extreme (*anima mundi*) of which all things partake, so that each one is provided with a great extreme; just as the moon in the heavens is only one, and yet is dispersed over the hills and lakes, being seen from every place in succession; still you cannot say that the moon is divided.

"The great extreme has neither residence, nor form, nor place which you can assign to it. If you speak of it before its development, then previous to that emanation it was perfect stillness; motion and rest, with the male and female principles of nature, are only the embodiment and descent of this principle. Motion is the motion of the great extreme, and rest is its rest, but these same motion and rest are not to be considered the great extreme itself. . . . . Should any one ask, what is the great extreme? I should say, it is simply the principle of extreme goodness and extreme perfection. Every man has a great extreme, everything has one; that which Chautsz' called the great extreme is the exemplified virtue of everything that is extremely good and perfect in heaven and earth, men and things.

"The great extreme is simply the extreme point, beyond which one cannot go; that which is most elevated, most mysterious, most subtle, and most divine, beyond which there is no passing. Lienkí was afraid lest people should think that the great extreme possessed form, and therefore called it the boundless extreme, a principle centred in nothing, and having an infinite extent. . . . . It is the immaterial principle of the two powers, the four forms, and the eight changes of nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principles of nature, which are called the dual powers; the four forms and eight changes also proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea."*

* Chinese Repository, Vol. XIII., pages 552, 609, et seq.

And, it might be added, no one will ever be able to get hold of it himself. Such discussions as this have occupied the minds and pens of Chinese metaphysicians for centuries, and in their endeavors to explain the nonsensical notions of the Book of Changes, they have wandered far away from the road which would have led them in the path of true knowledge, namely, the observation and record of the works and operations of nature around them; and one after another have continued to roll this stone of Sisyphus until fatigue and bewilderment have come over them all.

Some works on female education are found in this section, which seems designed as much to include whatever philosophers wrote, as all they wrote on philosophy. The work of Luhchau, a modern writer on this subject, is noticed on page 454, and a translation of his compilation would not be unreadable to a person curious to learn how a Chinese, who is supposed to look upon woman as a mere slave to gratify the wants and appetites of men, discusses such a subject.

The second and third sections, on military and legal subjects, contain no books worthy of notice. Among the fourth, on Agricultural treatises, is the *Kăng Chih Tu Shí*, or Plates and Odes on Tillage and Weaving, in a thin quarto, which was written during the Sung dynasty, and has been widely circulated by the present government in order "to evince its regard for the people's support." The first half contains twenty-three plates on the various processes to be followed in raising rice, the last of which represents the husbandmen and their families returning thanks to the gods of the land for a good harvest, and offering a portion of the fruits of the earth; the last plate in the second part of the work, also represents a similar scene of returning thanks for a good crop of silk, and presenting an offering to the gods. The drawings in this work are among the best for perspective and general composition which Chinese art has produced; and probably their merit was the chief inducement to publish the work at governmental expense, for the odes are both too brief to contain much information, and too difficult to be generally understood.

Among all the numerous writings published for the improvement and instruction of the people by their rulers, none has been so celebrated as the *Shing Yu*, or Sacred Commands, a sort of

politico-moral treatise, which has been made known to English readers by the translation of Dr. Milne. The groundwork of the book consists of sixteen apothegms, written by the emperor Kanghí, containing general rules for the peace, prosperity, and wealth of all classes of his subjects. In order that none should plead ignorance in excuse for not knowing the Sacred Commands, it is by law required that they be proclaimed throughout the empire by the local officers on the first and fifteenth day of every month in a public hall set apart for the purpose, where the people are not only permitted, but requested and encouraged, to attend. In point of fact, however, this *political preaching*, as it has been called, is neglected except in large towns, though the design is not the less commendable. It is a somewhat singular fact, that monarchs, secure in their thrones as Kanghí and Yung-ching were, should take upon themselves the character of writers and teachers of morality to their subjects, and institute a special service every fortnight to have their precepts communicated to them. If too, it should soon be seen that their designs had utterly failed of all real good results from the mendacity of their officers and the ignorance or opposition of the people, still the merit due them is not diminished. The sixteen apothegms are as follows, each consisting of seven characters:—

1. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.
2. Respect kindred in order to display the excellence of harmony.
3. Let concord abound among those who dwell in the same neighborhood, thereby preventing litigations.
4. Give the chief place to husbandry and the culture of the mulberry, that adequate supplies of food and raiment be secured.
5. Esteem economy, that money be not lavishly wasted.
6. Magnify academical learning, in order to direct the scholar's progress.
7. Degrade strange religions, in order to exalt the orthodox doctrines.
8. Explain the laws, in order to warn the ignorant and obstinate.
9. Illustrate the principles of a polite and yielding carriage, in order to improve manners.

10. Attend to the essential employments, in order to give unvarying determination to the will of the people.

11. Instruct the youth, in order to restrain them from evil.

12. Suppress all false accusing, in order to secure protection to the innocent.

13. Warn those who hide deserters, that they may not be involved in their downfall.

14. Complete the payment of taxes in order to prevent frequent urging.

15. Unite the *pau* and *kia* in order to extirpate robbery and theft.

16. Settle animosities that lives may be duly valued.

The amplifications of these maxims by Yungching contain much information respecting the theory of his government, and the position of the writer entitles him to speak from knowledge; his amplification of the 14th maxim shows their character.

"From of old the country was divided into districts, and a tribute paid proportioned to the produce of the land. From hence arose revenues, upon which the expense of the five *li*, and the whole charges of government depended. These expenses a prince must receive from the people, and they are what inferiors should offer to superiors. Both in ancient and modern times this principle has been the same and cannot be changed. Again, the expenses of the salaries of magistrates that they may rule our people; of pay to the army that they may protect them; of preparing for years of scarcity that they may be fed; as all these are collected from the empire, so they are all employed for its use. How then can it be supposed that the granaries and treasury of the sovereign are intended to injure the people that he may nourish himself? Since the establishment of our dynasty till now, the proportions of the revenue have been fixed by an universally approved statute, and all unjust items completely cancelled, not a thread or hair too much has been demanded from the people. In the days of our sacred father, the emperor Pious, his abounding benevolence and liberal favor fed this people upwards of sixty years. Daily desirous to promote their abundance and happiness, he greatly diminished the revenue, not limiting the reduction to hundreds, thousands, myriads, or lacs of taels. The mean and the remote have experienced his favor; even now it enters the muscles, and penetrates to the marrow. To exact with moderation, diminish the revenue, and confer favors on the multitude, are the virtues of a prince: to serve superiors, and to give the first place to public service and second to their own, are the duties of a people. Soldiers and people should all understand this

Become not lazy and trifling, nor prodigally throw away your property. Linger not to pay in the revenue, looking and hoping for some unusual occurrence to avoid it, nor intrust your imposts to others, lest bad men appropriate them to their own use.

"Pay in at the terms, and wait not to be urged. Then with the overplus, you can nourish your parents, complete the marriages of your children, satisfy your daily wants, and provide for the annual feasts and sacrifices. District officers may then sleep at ease in their public halls, and villagers will no longer be vexed in the night by calls from the tax-gatherers; on neither hand will any be involved. Your wives and children will be easy and at rest, than which you have no greater joy. If unaware of the importance of the revenue to government, and that the laws must be enforced, perhaps you will positively refuse or deliberately put off the payment, when the magistrates, obliged to balance their accounts, and give in their reports at stated times, must be rigorously severe. The assessors, suffering the pain of the whip, cannot help indulging their rapacious demands on you; knocking and pecking at your doors like hungry hawks, they will devise numerous methods of getting their wants supplied. These nameless ways of spending will probably amount to more than the sum which ought to have been paid, and that sum, after all, cannot be dispensed with.

"We know not what benefit can accrue from this. Rather than give presents to satisfy the rapacity of policemen, how much better to clear off the just assessments! Rather than prove an obstinate race and refuse the payment of the revenue, would it not be better to keep the law? Every one, even the most stupid, knows this. Furthermore, when superiors display benevolence, inferiors should manifest justice; this belongs to the idea of their being one body. Reflect that the constant labors and cares of the palace are all to serve the people. When freshes occur, dikes must be raised to restrain them; if the demon of drought appear, prayer must be offered for rain; when the locusts come, they must be destroyed. If the calamities be averted, you reap the advantage; but if they overwhelm you, your taxes are forborne, and alms liberally expended for you. If it be thus, and the people still can suffer themselves to evade the payment of taxes and hinder the supply of government, how, I ask, can you be easy? Such conduct is like that of an undutiful son. We use these repeated admonitions, only wishing you, soldiers and people, to think of the army and nation, and also of your persons and families. Then abroad you will have the fame of faithfulness, and at home peacefully enjoy its fruits. Officers will not trouble you, nor their clerks vex you—what joy equal to this! O soldiers and people, meditate on these things in the silent night, and let all accord with our wishes."—*Sacred Edict*, pp. 254–259.

Wang Yupí, a high officer under Yungching, paraphrased the

amplifications in a colloquial manner. His remarks on the doctrines of the Budhists and Rationalists show his style and matter The quotation here given is found under the 7th maxim.

"You simple people know not how to discriminate; for even according to what the books of Budha say, he was the firstborn son of the king Fan; but retiring from the world he fled away alone to the top of the Snowy mountains in order to cultivate virtue. If he regarded not his own father, mother, wife, and children, are you such fools as to suppose that he regards the multitude of the living, or would deliver his laws and doctrines to you? The imperial residence, the queen's palace, the dragon's chamber, and halls of state—if he rejected these, is it not marvellous to suppose that he should delight in the nunneries, monasteries, temples, and religious houses, which you can build for him? As to the Gemmeous Emperor, the most honorable in heaven, if there be indeed such a god, it is strange to think he should not enjoy himself at his own ease in the high heavens, but must have you to give him a body of molten gold, and build him a house to dwell in!

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering, worthless priests and monks to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled, and faces painted, dressed in scarlet and trimmed with green, they go to burn incense in the temples, associating with the priests of Budha, doctors of Reason, and barestick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is; on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

"Further, there are some persons, who, fearing that their good boys and girls may not attain to maturity, take and give them to the temples to become priests and priestesses of Budha and Reason, supposing, that after having removed them from their own houses, and placed them at the foot of grandfather Fuh (Budha), they are then sure of prolonging life! Now I would ask you, if those who in this age are priests of these sects, all reach the age of 70 or 80, and that there is not a short-lived person among them?

"Again; there is another very stupid class of persons, who, because their parents are sick, pledge their own persons by a vow before the gods, that if their parents be restored to health, they will worship and burn incense on the hills, prostrating themselves at every step, till they arrive at the summit, whence they will dash themselves down? If they do not lose their lives, they are sure to break a leg or an arm. They say themselves, 'To give up our own lives to save our parents is the

highest display of filial duty.' Bystanders also praise them as dutiful children, but they do not consider that to slight the bodies received from their parents, in this manner, discovers an extreme want of filial duty.

"Moreover, you say that serving Fuh is a profitable service; that if you burn paper money, present offerings, and keep fasts before the face of your god Fuh, he will dissipate calamities, blot out your sins, increase your happiness, and prolong your age! Now reflect: from of old it has been said, 'The gods are intelligent and just.' Were Budha a god of this description, how could he avariciously desire your gilt paper, and your offerings to engage him to afford you protection? If you do not burn gilt paper to him, and spread offerings on his altar, the god Fuh will be displeased with you, and send down judgments on you! Then your god Fuh is a scoundrel! Take, for example, the district magistrate. Should you never go to compliment and flatter him, yet, if you are good people and attend to your duty, he will pay marked attention to you. But transgress the law, commit violence, or usurp the rights of others, and though you should use a thousand ways and means to flatter him, he will still be displeased with you, and will, without fail remove such pests from society.

"You say that worshipping Fuh atones for your sins. Suppose you have violated the law, and are hauled to the judgment-seat to be punished; if you should bawl out several thousand times, 'O your excellency! O your excellency!' do you think the magistrate would spare you? You will, however, at all risks, invite several Budhist and Rationalist priests to your houses to recite their canonical books and make confession, supposing that to chant their mummery drives away misery, secures peace and prolongs happiness and life. But suppose you rest satisfied with merely reading over the sections of these Sacred Commands several thousands or myriads of times without acting conformably thereto; would it not be vain to suppose that his imperial majesty should delight in you, reward you with money, and promote you to office?"—*Sacred Edict*, p. 146.

This ridicule of the popular superstitions has no doubt had some effect, repeated as it is in all parts of the country, but since the literati merely tear down and build up nothing, giving the people no substitute for what they take away, it has not destroyed the general respect. The *Shing Yu* has also been versified for the benefit of children, and colloquial explanations added. The paraphrase of the first maxim is thus rendered.

"The parents' tender care can be dispensed,
Not till three anxious years their child they 've nursed;
A father's watchful toil, a mother's love—
E'en with high Heaven equality demand.

"Let, then, the son his parents' board provide
With meat nutritious,—and from winter's cold
With warmest silk their feeble frames defend;
Nor with their downward years his efforts cease.

"When walking, let his arm their steps support;
When sitting, let him in attendance wait,
With tender care let him their comfort seek;
With fond affection all their wishes meet.

"When pain and sickness do their strength impair,
Be all his fears and all his love aroused;—
Let him with quickened steps good physic seek,
And the most skilled physicians' care invite.

"And when, at length, the great event doth come,
Be shroud and coffin carefully prepared.
Yea, throughout life, by offerings and by prayer,
Be parents present to his rev'rent thoughts.

"Ye children, who this Sacred Edict hear,
Obey its mandates, and your steps direct
Tow'rds duty's paths;—for whoso doth not thus,
How is he worthy of the name of man?

"The senior brother first, the junior next,
Such is the order in which men are born;
Let then the junior, with sincere respect,
Obey the sage's rule,—the lower station keep.

"Let him, in walking, to the elder yield;
At festive boards, to th' elder give first place;
Whether at home he stay, or walk abroad,
Ne'er let him treat the elder with neglect.

"Should some slight cause occasion angry strife,
Let each recall his thoughts once and again;
Nor act till ev'ry point he thrice hath turned,
Remembering whence they both at first have sprung.

"Though, like two twigs which from one stem diverge,
Their growth perhaps doth tend tow'rd different points:
Yet search unto the root, they still are joined;
One sap pervades the twigs,—one blood the brothers' veins.

"In boyish sports, how often have they joined!
Or played together round their parents' knee!
And now, when old, shall love quick turn to hate,
While but few days are left them yet to love?

"Hear, then, this Sacred Edict and obey;
Leave ev'ry unkind thought; what 's past forget.
While singing of fraternal union's joys,
Remember that there 's pleasure yet behind."

Chi. Rep. Vol. I., p. 245.

In the fifth section on medical writings, separate works are mentioned on the treatment of all domestic animals; among them is one on veterinary surgery, whose writers have versified most of their observations and prescriptions. Works on medicine and surgery are numerous, in which the surface of the body is minutely represented in pictures, together with drawings of the mode of performing various operations. Works on judicial astrology, chiromancy, and other modes of divination, on the rules for finding lucky spots for houses, graves, and temples, are exceedingly numerous, a large number of them written by Rationalists.

In the ninth section, entitled Collections or Memoirs, are found the names of books on natural history, among which are the Herbal of Lí Shíchin, noticed on page 288, and monographs on tea, bamboo, wine, diet, &c. Under the head of encyclopædias, a list of summaries, compends, and treasuries of knowledge is given, which for extent and bulkiness cannot be equalled in any language. Among them is the *Tai Tien*, or Great Classic of the emperor Yungloh of the Ming dynasty, A.D. 1403, in 22,877 chapters, and nearly that number of volumes. The *San Tsai Tu*, or plates illustrative of the Three Powers (i. e. heaven, earth, and man, by which is meant the entire universe), in 130 vols., is one of the most valuable compilations, by reason of the great number of plates it contains, which exhibit the ideas of the compilers much better than their descriptions. These works are not much read, for their compilers, contenting themselves with simply quoting the authors cited, have not digested their remarks into an entertaining form.

The twelfth section, containing novels and tales, called *Siau Shwoh*, or Trifling Talk, gives the titles of but few of the

thousands and myriads of works of this class in the language. Works of fiction are among the most popular and exceptionable books the Chinese have, the larger part of them being more or less demoralizing. The books on the stalls along the sides of the streets are chiefly of this class of writings, consisting of tales and stories generally destitute of all intricacy of plot, fertility of illustration, or elevation of sentiment. They form the common mental aliment of the lower classes, being read by those who are able, and talked about by all, and consequently exert a great influence. Many of them are written in the purest style, among which a collection called *Liau Chai*, or Pastimes of the Study, in 16 vols., is preëminent for its variety and force of expressions, and its perusal can be recommended to every one who wishes to study the copiousness of the Chinese language. The preface is dated in 1679; most of the tales are short, and few have any ostensible moral to them, while those which are objectionable for their immorality, or ridiculous from their magic whimsies, form a large proportion. A quotation or two will illustrate the author's invention:

"A villager was once selling plums in the market, which were rather delicious and fragrant, and high in price; and there was a Tau priest, clad in ragged garments of coarse cotton, begging before his wagon. The villager scolded him, but he would not go off; whereupon, becoming angry, he reviled and hooted at him. The priest said, 'The wagon contains many hundred plums, and I have only begged one of them, which, for you, respected sir, would certainly be no great loss; why then are you so angry?' The spectators advised to give him a poor plum and send him away, but the villager would not consent. The workmen in the market disliking the noise and clamor, furnished a few coppers and bought a plum, which they gave the priest. He bowing thanked them, and turning to the crowd said, 'I do not wish to be stingy, and request you, my friends, to partake with me of this delicious plum.' One of them replied, 'Now you have it, why do you not eat it yourself?' 'I want only the stone to plant,' said he, eating it up at a munch. When eaten, he held the stone in his hand, and taking a spade off his shoulder, dug a hole in the ground several inches deep, into which he put it and covered it with earth. Then turning to the market people, he procured some broth with which he watered and fertilized it; and others, wishing to see what would turn up, brought him boiling dregs from shops near by, which he poured upon the hole just dug. Every one's eyes being fixed upon the spot, they saw a crooked shoot issuing forth, which gradu-

ally increased till it became a tree, having branches and leaves; flowers and then fruit succeeded, large and very fragrant, which covered the tree. The priest then approached the tree, plucked the fruit and gave the beholders; and when all were consumed, he felled the tree with a colter,—chopping, chopping for a good while, until at last, having cut it off, he shouldered the foliage in an easy manner, and leisurely walked away.

"When first the priest began to perform his magic arts, the villager was also among the crowd, with outstretched neck and gazing eyes, and completely forgot his own business. When the priest had gone, he began to look into his wagon, and lo! it was empty of plums; and for the first time perceived that what had just been distributed were all his own goods. Moreover, looking narrowly about his wagon, he saw that the dashboard was gone, having just been cut off with a chisel. Much excited and incensed he ran after him, and as he turned the corner of the wall, he saw the board thrown down beneath the hedge, it being that with which the plum-tree was felled. Nobody knew where the priest had gone, and all the market folks laughed heartily."

The Rationalists are considered as the chief magicians among the Chinese, and they figure in most of the tales in this work, whose object probably was to exalt their craft, and add to their reputation. Like the foregoing against hardheartedness, the following contains a little sideway admonition against theft.

"On the west of the city in the hamlet of the White family lived a rustic who stole his neighbor's duck and cooked it. At night, he felt his skin itch, and on looking at it in the morning saw a thick growth of duck's feathers, which, when irritated, pained him. He was much alarmed, for he had no remedy to cure it; but, in a dream of the night, a man informed him, 'Your disease is a judgment from heaven; you must get the loser to reprimand you, and the feathers will fall off.' Now this gentleman, his neighbor, was always liberal and courteous, nor during his whole life, whenever he lost anything, had he even manifested any displeasure in his countenance. The thief craftily told him, 'The fellow who stole your duck is exceedingly afraid of a reprimand; but reprove him, and he will no doubt then fear in future.' He, laughing, replied, 'Who has the time or disposition to scold wicked men,' and altogether refused to do so; so the man, being hardly bestead, was obliged to tell the truth, upon which the gentleman gave him a scolding, and his disorder was removed."

Rémusat compares the construction of Chinese novels to those of Richardson, in which the "authors render their characters

interesting and natural by reiterated strokes of the pencil, which finally produce a high degree of illusion. The interest in their pages arose precisely in proportion to the stage of my progress; and in approaching to the termination, I found myself about to part with some agreeable people, just as I had duly learned to relish their society." He briefly describes the defects in Chinese romances as principally consisting in long descriptions of trifling particulars, and delineations of localities, and the characters and circumstances of the interlocutors, while the thread of the narrative is carried on mostly in a conversational way, which, from its minuteness, soon becomes tedious. The length of their poetic descriptions and prolix display of the wonders of art or the beauties of nature, thrown in at the least hint in the narrative, or moral reflections introduced in the most serious manner in the midst of diverting incidents, like a long metre psalm in a comedy, tend to confuse the main story, and dislocate the unity requisite to produce an effect.

The greater part of Chinese novels contain more or less of a plot, and the characters are sometimes well sustained. "Visits and the formalities of polished statesmen; assemblies, and above all, the conversations which make them agreeable; repasts, and the social amusements which prolong them; walks of the admirers of beautiful nature; journeys; the manœuvres of adventurers; lawsuits; the literary examinations; and in the sequel, marriage; form their most frequent episodes and ordinary conclusions." The hero of these plots is usually a young academician, endowed with an amiable disposition and devotedly attached to the study of classic authors, who meets with every kind of obstacle and ill luck in the way of attaining the literary honors he has set his heart on. The heroine is also well acquainted with letters; her own inclinations and her father's desires, are that she may find a man of suitable accomplishments, but after having heard of one, every sort of difficulty is thrown in the way of getting him; which, of course, on the part of both are at last happily surmounted.

The adventures which distinguished persons meet in wandering over the country incognito, and the happy dénouement of their interviews with some whom they have been able to elevate when their real characters have been let out, form the plan of other tales. There is little or nothing of high wrought descrip-

tion of passion, nor acts of atrocious vengeance introduced to remove a troublesome person, but everything is kept within the bounds of probability; and at the end the vicious are punished by seeing their bad designs fail of their end in the rewards and success given those who have done well. In most of the stories, whose length and style are such as to entitle them to the name of novel, and which have attained any reputation, the story is not disgraced by anything offensive; it is rather in the shorter tales that decency is violated. Among them the *Hung Lau Mung*, or Dreams of the Red Chamber, is one of the most popular stories, and open not a little to this objection.

The fourth division of the Catalogue is called *Tsih Pu*, or Miscellanies, and the works mentioned in it are chiefly poems or collections of songs, occupying nearly one third of the whole collection. They are arranged in five sections, namely, Poetry of Tsu, Complete Works of Individuals, and General Collections, On the Art of Poetry, and Odes and Songs. The most ancient poet in the language is Yuh Yuen, a talented minister of state in the Chu dynasty, who wrote the Dissipation of Sorrows; in memory of his suicide by drowning the festival of dragon boats was instituted. The two most celebrated poets in Chinese estimation are Lí Taipeh of the Tang dynasty, and Su Tungpo of the Sung, both of whom combined the three leading traits of a bard, being lovers of flowers, wine, and song, and attaining distinction in the service of government. The incidents in the life of the former of these bards were so varied, and his reckless love of drink brought him into so many scrapes, that he is no less famed for his adventures than for his sonnets. The following story is told of him in the Remarkable Facts of all Times, which is here abridged from the translation of T. Pavié.

"Lí, called *Taipeh*, or Great-white, from the planet Venus, was endowed with a beautiful countenance and a well made person, exhibiting in all his movements a gentle nobility which indicated a man destined to rise above his age. When only ten years old, he could read the classics and histories, and his conversation showed the brilliancy of his thoughts as well as purity of his diction. He was, in consequence of his precocity, called the Exiled Immortal, but named himself the Retired Scholar of the Blue Lotus. Some one having extolled the quality of the wine of Niauching, he straightway went there, although more than three hundred miles distant, and abandoned himself to his appetite for

liquor. While singing and carousing in a tavern, a military commandant passed, who hearing his song sent in to inquire who it was, and carried the poet off to his own house. On departing, he urged Lí to go to the capital, and compete for literary honors, which he doubted not could be easily attained, and at last induced him to bend his steps to the capital. On his arrival there, he luckily met the academician Ho near the palace, who invited him to an alehouse, and laying aside his robes drank wine with him till night, and then carried him home. The two were soon well acquainted, and discussed the merits of poetry and wine till they were much charmed with each other.

"As the day of examination approached, Ho gave the poet some advice. 'The examiners for this spring are Yang and Kau, one a brother of the empress, the other commander of his majesty's body-guard; both of them love those who make them presents, and if you have no means to buy their favor, the road of promotion will be shut to you. I know them both very well, and will write a note to each of them, which may perhaps obtain you some favor.' In spite of his merit and high reputation, Lí found himself in such circumstances as to make it desirable to avail of the goodwill of his friend Ho; but on perusing the notes he brought, the examiners disdainfully exclaimed, 'After having fingered his protegé's money, the academician contents himself with sending us a billet which merely rings its sound, and bespeaks our attention and favors towards an upstart without degree or title. On the day of decision we will remember the name of Lí, and any composition signed by him shall be thrown aside without further notice.' The day of examination came, and the distinguished scholars of the empire assembled eager to hand in their compositions. Lí, fully capable to go through the trial, wrote off his essay on a sheet without effort, and handed it in first. As soon as he saw the name of Lí, the examiner Yang did not even give himself time to glance over the page, but with long strokes of his pencil erased the composition, saying, 'Such a scrawler as this is good for nothing but to grind my ink!' 'To grind your ink!' interrupted the other examiner Kau; 'say rather he is only fit to put on my stockings, and lace up my buskins.'

"With these pleasantries, the essay of Lí was rejected, but he, transported with anger at such a contemptuous refusal at the public examination, returned home, and exclaimed, 'I swear that if ever my wishes for promotion are accomplished, I will order Yang to grind my ink, and Kau to put on my stockings and lace up my buskins; then my vows will be accomplished.' Ho endeavored to calm the indignation of the poet; 'Stay here with me till a new examination is ordered in three years, and live in plenty; the examiners will not be the same then, and you will surely succeed.' They therefore continued to live as they had done drinking and making verses.

"After many months had transpired, some foreign ambassadors came to the capital charged with a letter from their sovereign, whom he was ordered to receive and entertain in the hall of ambassadors. The next day, the officers handed in their letter to his majesty's council, who ordered the doctors to open and read it, but they could none of them decypher a single word, humbly declaring it contained nothing but fly-tracks; 'your subjects,' they added, 'have only a limited knowledge, a shallow acquaintance with things; they are unable to read a word.' On hearing this, the emperor turned to the examiner Yang and ordered him to read the letter, but his eyes wandered over the characters as if he had been blind, and he knew nothing of them. In vain did his majesty address himself to the civil and military officers who filled the court, not one among them could say whether the letter contained words of good or evil import. Highly incensed, he broke out in reproaches against the grandees of his palace; 'What! among so many magistrates, so many scholars and warriors, cannot there be found a single one who knows enough to relieve us of the vexation of this affair? If this letter cannot be read, how can it be answered? If the ambassadors are dismissed in this style, we shall be the ridicule of the barbarians, and foreign kings will mock the court of Nanking, and doubtless follow it up by seizing their lance and buckler and join to invade our frontiers. What then? If in three days, no one is able to decypher this letter, every one of your appointments shall be suspended; if in six days, you do not tell me what it means, your offices shall every one be taken away; and death shall execute justice on such ignorant men, if I wait nine days in vain for its explanation, and others of our subjects shall be elevated to power whose virtue and talents will render some service to their country.'

"Terrified by these words, the grandees kept a mournful silence, and no one ventured a single reply, which only irritated the monarch the more. On his return home, Ho related to his friend Lí everything that had transpired at court, who hearing him with a chilly smile, replied, How to be regretted, how unlucky it is that I could not obtain a degree at the examination last year, which would have given me a magistracy; for now, alas, it is impossible for me to relieve his majesty of the chagrin which troubles him.' 'But truly,' said Ho suddenly, 'I think you are versed in more than one science, and will be able to read this unlucky letter. I shall go to his majesty and propose you on my own responsibility.' The next day he went to the palace, and passing through the crowd of courtiers, approached the throne, saying, 'Your subject presumes to announce to your majesty that there is a scholar of great merit called Lí, at his house, who is profoundly acquainted with more than one science; command him to read this letter, for there is nothing of which he is not capable.'

"This advice pleased the emperor, who presently sent a messenger to

the house of the academician, ordering him to present himself at court. But Li offered some objections: 'I am a man still without degree or title; I have neither talents nor information, while the court abounds in civil and military officers, all equally famous for their profound learning. How then can you have recourse to such a contemptible and useless man as I? If I presume to accept this behest, I fear that I shall deeply offend the nobles of the palace'—referring especially to the premier Yang and the general Kau. When his reply was announced to the emperor, he demanded of Ho why his guest did not come when ordered. Ho replied, 'I can assure your majesty that Lí is a man of parts beyond all those of the age, one whose compositions astonish all who read them. At the trial of last year, his essay was marked out and thrown aside by the examiners, and he himself shamefully put out of the hall. Your majesty now calling him to court, and he having neither title nor rank, his self-love is touched; but if your majesty would hear your minister's prayer, and shed your favors upon his friend, and send a high officer to him, I am sure he will hasten to obey the imperial will.' 'Let it be so,' rejoined the emperor; 'at the instance of our academician, we confer on Lí Peh the title of doctor of the first rank, with the purple robe, yellow girdle, and silken bonnet; and herewith also issue an order for him to present himself at court. Our academician Ho will charge himself with carrying this order, and bring Lí Peh to our presence without fail."

"Ho returned home to Lí, and begged him to go to court to read the letter, adding how his majesty depended on his help to relieve him from his present embarrassment. As soon as he had put on his new robes, which were those of a high examiner, he made his obeisance towards the palace, and hasted to mount his horse and enter it, following after the academician. Seated on his throne, Hwantsung impatiently awaited the arrival of the poet, who, prostrating himself before its steps, went through the ceremony of salutation and acknowledgment for the favors he had received, and then stood in his place. The emperor, as soon as he saw Lí, rejoiced as poor men do on finding a treasure, or starvelings on sitting at a loaded table; his heart was like dark clouds suddenly illuminated, or parched and arid soil on the approach of rain. 'Some foreign ambassadors have brought us a letter which no one can read, and we have sent for you, doctor, to relieve our anxiety.' 'Your minister's knowledge is very limited,' politely replied Lí, with a bow, 'for his essay was rejected by the judges at the examination, and lord Kau turned him out of doors. Now that he is called upon to read this letter from a foreign prince, how is it that the examiners are not charged with the answer, since too, the ambassadors have already been kept so long waiting? Since, I, a student turned off from the trial, could not satisfy the wishes of the examiners, how can I hope to meet the expectation of your majesty? 'We know what you are good for,' said the emperor, 'a truce to your excuses,' put-

ting the letter into his hands. Running his eyes over it, he smiled, and standing before the throne, read off in Chinese the mysterious letter, as follows.

"'Letter from the mighty Ko To of the kingdom of Po Hai to the prince of the dynasty of Tang: Since your usurpation of Corea, and carrying your conquests to the frontiers of our states, your soldiers have violated our territory in frequent raids. We trust you can fully explain to us this matter, and as we cannot patiently bear such a state of things, we have sent our ambassadors to announce to you that you must give up the hundred and sixty-six towns of Corea into our hands. We have some precious things to offer you in compensation, namely, the medicinal plants from the mountains of Tai Peh, and the byssus from the southern sea, gongs of Tsíching, stags from Fuyu, and horses from Sopin, silk of Wuchau, black fish from the river Meito, prunes from Kiutu, and building materials from Loyu; some of all these articles shall be sent you. If you do not accept these propositions, we shall raise troops and carry war and destruction into your borders, and then see on whose side victory will remain.'

"After its perusal, to which they had given an attentive ear, the grandees were stupified with astonishment, and looked at each other, knowing how improbable it was that the emperor would accept the propositions of Ko To. Nor was the mind of his majesty by any means satisfied, and after remaining silent for some time, he turned himself to the civil and military officers about him, and asked what means were available to repulse the attacks of the barbarians in case their forces invaded Corea. Scholars and generals remained mute as idols of clay or statues of wood, no one said a word, until Ho ventured to observe, 'Your venerable grandfather Taitsung, in three expeditions against Corea, lost an untold number of soldiers, without succeeding in his enterprise, and impoverished his treasury. Thanks to heaven Kai-su-wăn died, and profiting by the dissensions between the usurper's sons, the glorious emperor Taitsung confided the direction of a million of veterans to the old generals Lí Sié and Pí Jinkwei, who after a hundred engagements more or less important, finally conquered the kingdom. But now having been at peace for a long time, we have neither generals nor soldiers; if we seize the buckler and lance, it will not be easy to resist, and our defeat will be certain I a wait the wise determination of your majesty.'

"'Since such is the case, what answer shall we make to the ambassadors?' said Hwantsung. 'Deign to ask Lí,' said the doctor, 'he will speak to the purpose.' On being interrogated by his sovereign, Lí replied, 'Let not this matter trouble your clear mind. Give orders for an audience to the ambassadors, and I will speak to them face to face in their own language. The terms of the answer will make the barbarians blush, and

their Ko Tc will be obliged to make his respects at the foot of your throne.' 'And who is this Ko To?' demanded Hwantsung. 'It is the name the people of Po Hai give to their king after the usage of their country; just as the Hwui Hwui call theirs Kokan; the Tibetans, Tsangpo; the Lochau, Chau; the Holing, Si-mo-wei: each one according to the custom of his nation.'

"At this rapid flood of explanations, the mind of the wise Hwantsung experienced a lively joy, and the same day he honored Lí with the title of academician; a lodging was prepared for him in the palace of the Golden Bell; musicians made the place reëcho with their harmony; women poured out the wine, and young girls handed him the goblets, and celebrated the glory of Lí with the same voices that lauded the emperor. What a delicious, ravishing banquet! He could hardly keep within the limits of propriety, but ate and drank until he was unconscious of anything, when the emperor ordered the attendants to carry him into the palace, and lay him on a bed.

"The next morning, when the gong announced the fifth watch, the emperor repaired to the hall of audience; but Lí's faculties, on awaking, were not very clear, though the officers hastened to bring him. When all had gone through their prostrations, Hwantsung called the poet near him, but perceiving that the visage of the new-made doctor still bore the marks of his debauch, and discovered the discomposure of his mind, he sent into the kitchen for a little wine and some well spiced fish broth, to arouse the sleepy bard. The servants presently sent it up on a golden tray, and the emperor seeing the cup was fuming, condescended to stir and cool the broth a long time with the ivory chopsticks, and served it out himself to Lí, who receiving it on his knees, ate and drank, while a pleasing joy illumined his countenance. While this was going on, some among the courtiers were much provoked and displeased at the strange familiarity, while others rejoiced to see how well the emperor knew to conciliate the goodwill of men. The two examiners Yang and Kau, betrayed in their features the dislike they felt.

"At the command of the emperor, the ambassadors were introduced, and saluted his majesty by acclamation, whilst Lí Taipeh, clad in a purple robe and silken bonnet, easy and gracious as an immortal, stood in the historiographer's place before the left of the throne, holding the letter in his hand, and read it off in a clear tone, without mistaking a word. Then turning towards the frightened envoys, he said, 'Your little province has failed in its etiquette, but our wise ruler, whose power is comparable to the heavens for vastness, disdains to take advantage of it. This is the answer which he grants you: hear and be silent.' The terrified ambassadors fell trembling at the foot of the throne. The emperor had already prepared near him an ornamented cushion, and taking a jade stone with which to rub the ink, a pencil of leveret's hair bound in an

ivory tube, a cake of perfumed ink, and a sheet of flowery paper, gave them to Lí, and seated him on the cushion ready to draw up the answer.

"'May it please your majesty,' objected Lí, 'my boots are not at all suitable, for they were soiled at the banquet last evening, and I trust your majesty in your generosity will grant me some new buskins and stockings fit for ascending the platform.' The emperor acceded to his request, and ordered a servant to procure them; when Lí resumed, 'Your minister has still a word to add, and begs beforehand that his untoward conduct may be excused; then he will prefer his request.' 'Your notions are misplaced and useless, but I will not be offended at them; go on, speak,' said Hwantsung; to which Lí, nothing daunted, said, 'At the last examination, your minister was turned off by Yang, and put out of doors by Kau. The sight of these persons here to-day at the head of the courtiers casts a certain discomposure over his spirits; let your voice deign to command Yang to rub my ink, whilst Kau puts on my stockings and laces up my buskins; then will my mind and wits begin to recover their energies, and my pencil can trace your answer in the language of the foreigners. In transmitting the reply in the name of the son of heaven, he will then not disappoint the confidence with which he is honored.' Afraid to displease Lí when he had need of him, the emperor gave the strange order; and while Yang rubbed the ink and Kau put on the buskins of the poet, they could not help reflecting, that this student, so badly received and treated by them, only fit at the best to render such services to them, availed himself now of the sudden favors of the emperor to take their own words pronounced against him as a text, and revenge himself upon them for past injuries. But what could they do? They could not oppose the sovereign will, and if they did feel chagrined, they did not dare at least to express it. The proverb hath it true:

"'Do not draw upon you a person's enmity, for enmity is never appeased; injury returns upon him who injures, and sharp words recoil against him who says them.'

"The poet triumphed, and his oath was accomplished. Buskined as he desired, he mounted the platform on the carpet and seated himself on the cushion, while Yang stood at his side and rubbed the ink. Of a truth, the disparity was great between an ink-grinder and the magnate who counselled the emperor. But why did the poet sit while the premier stood like a servant at his side? It was because Lí was the organ of the monarch's words, while Yang, reduced to act the part of an ink-rubber, could not request permission to sit. With one hand Lí stroked his beard, and seizing his pencil in the other, applied it to the paper, which was soon covered with strange characters, well turned and even, without a fault or rasure, and then laid upon the dragon's table. The emperor gazed at in amaze, for it was identical with that of the barbarians, not a character in it resembled the Chinese; and as he handed

it about among the nobles, their surprise was great. When requested to read it, Lí, placed before the throne, read in a clear loud tone the answer to the strangers:

"'The mighty emperor of the Tang dynasty, whose reign is called Kiayuen, sends his instructions to Ko To of the Po Hai.

"'From ancient times the rock and the egg have not hit each other, nor the serpent and dragon made war. Our dynasty, favored by fate, extends its power, and reigns even to the four seas; it has under its orders brave generals and tried soldiers, solid bucklers and glittering swords. Your neighbor, king Hiehlí, who refused our alliance, was taken prisoner; but the people of Putsau, after offering a present of a metal bird, took an oath of obedience.

"'The Sinlo, at the southern end of Corea, have sent us praises written on the finest tissues of silk; Persia, serpents which can catch rats; India, birds that can speak; and Rome, dogs which lead horses, holding a lantern in their mouth; the white parrot is a present from the kingdom of Koling, the carbuncle which illumines the night comes from Cambodia, and famous horses are sent by the tribe of Kolí, while precious vases are brought from Nípal: in short, there is not a nation which does not respect our imposing power, and does not testify their regard for the virtue which distinguishes us. Corea alone resisted the will of heaven, but the divine vengeance has fallen heavily upon it, and a kingdom which reckoned nine centuries of duration was overthrown as in a morning. Why then do you not profit by the terrible prognostics heaven vouchsafes you as examples? Would it not evince your sagacity?

"'Moreover, your little country, situated beyond the peninsula, is little more than as a province of Corea, or as a principality to the Celestial empire; your resources in men and horses are not a millionth part those of China. You are like a chafed locust trying to stop a chariot, like a stiffnecked goose which will not submit. Under the arms of our warriors your blood will run a thousand *lí*. You, prince, resemble that audacious one who refused our alliance, and whose kingdom became annexed to Corea. The designs of our sage emperor are vast as the ocean, and he now bears with your culpable and unreasonable conduct, but hasten to prevent misfortune by repentance, and cheerfully pay the tribute of each year, and you will prevent the shame and opprobrium which will cover you and expose you to the ridicule of your neighbors. Reflect thrice on these instructions.'

"The reading of this answer filled the emperor with joy, who ordered Lí to make known its contents to the ambassadors; he then sealed it with the imperial seal. The poet called Kau to put on the boots which he had taken off, and he then returned to the palace of Golden Bells to inform the envoys concerning his sovereign's orders, reading the letter

The second is the *lí shu*, or style of official attendants, which was introduced about the Christian era, as an elegant style to be employed in engrossing documents. It is now seen in prefaces and formal inscriptions, though to a small extent, and requires little or no special study to read it, as it differs but slightly from the following.

The third is the *kiai shu*, or pattern style, and has been gradually formed by the improvements in good writing. It is the usual form of Chinese characters, and no one can claim a literary name among his countrymen if he cannot write neatly and correctly in this style; books are sometimes printed in it.

The fourth is called *hing shu*, or running hand, and is the common hand of a neat writer. It is frequently used in prefaces and inscriptions, scrolls and tablets, and there are books prepared in parallel columns having this and the pattern style arranged for school-boys to learn to write both at the same time. The two differ so much that the running hand cannot be read without a special study; and although this labor is not very serious when the language of books is familiar, still to become well acquainted with both of them withdraws many days and months of the pupil from progress in acquiring knowledge to learning two modes of writing the same word. Shopmen use the running hand, and are sometimes better acquainted with its abridged forms than they are with the fuller one of books.

The fifth style is called *tsau tsz'*, or plant character, and is a freer description of running hand than the preceding, being full of abbreviations, and the pencil runs from character to character, without taking it from the paper, almost at the writer's fancy. It is more difficult to read than the preceding, but as the abbreviations are somewhat optional, the *tsau tsz'* varies considerably, and more or less resembles the running-hand according to the will of the writer. The fancy of the Chinese for a "flowing pencil," and a mode of writing where the elegance and freedom of the caligraphy can be admired as much or more than the style or sentiment of the writing, as well as the desire to contract their multangular characters as much as possible, has contributed to introduce and perpetuate these two styles of writing. How much all these varieties of form superadd to the difficulty of learning the mere apparatus of knowledge need hardly be stated.

The sixth style is called *Sung shu*, and was introduced under

1 書有六體曰篆曰隸曰楷曰行曰艸曰宋

2 書有六體曰篆曰隸曰楷曰行曰艸曰宋

3 書有六體曰篆曰隸曰楷曰行曰草曰宋

4 書有六體曰篆曰隸曰楷曰行曰草曰宋

5 書有六體曰篆曰隸曰楷曰行曰草曰宋

6 書有六體曰篆曰隸曰楷曰行曰草曰宋

The sunken rocks there shoaled the steamer;
All who saw it witnessed to the justice of heaven.
None of the plans of the foreigners took effect,
Which greatly delighted the hearts of men."

Another extemporaneous sonnet, written by Ma, a gentleman of respectable literary attainments, who was successfully operated upon for cataract in Dr. Parker's Ophthalmic Hospital at Canton, which he presented his benefactor on leaving, is of a higher order.

"A fluid, darksome and opaque, long time had dimmed my sight,
For seven revolving weary years one eye was lost to light;
The other darkened by a film, during three years saw no day,
High heaven's bright and gladd'ning light could not pierce it with its ray.

"Long, long, I sought the hoped relief, but still I sought in vain,
My treasures lavished in the search, bought no relief from pain;
Till, at length, I thought my garments I must either pawn or sell,
And plenty in my house I feared was never more to dwell.

"Then loudly did I ask, for what cause such pain I bore,—
For transgressions in a former life unatoned for before?
But again came the reflection, how, of yore, oft, men of worth,
For slight errors had borne suff'ring great as drew my sorrow forth.

"'And shall not one,' said I then, 'whose worth is but as naught,
Bear patiently, as heaven's gift, what it ordains?' The thought
Was scarce completely formed, when of a friend the footstep fell
On my threshold, and I breathed a hope he had words of joy to tell.

"'I 've heard,' the friend who enter'd said, 'there's come to us of late
A native of the "Flowery Flag's" far off and foreign state;
O'er tens of thousand miles of sea to the Inner Land he 's come;
His hope and aim to heal men's pain, he leaves his native home.'

"I quick went forth, this man I sought, this gen'rous doctor found;
He gained my heart, he 's kind and good; for, high up from the ground
He gave a room, to which he came, at morn, at eve, at night,—
Words were but vain were I to try his kindness to recite.

"With needle argentine, he pierced the cradle of the tear.
What fears I felt! Su T'ungpe's words rung threat'ning in my ear:
Glass hung in mist,' the poet says, 'take heed you do not shake'
(The words of fear rung in my ear); 'how if it chance to break!'

"The fragile lens his needle pierced: the dread, the sting, the pain,
I thought on these, and that the cup of sorrow I must drain;
But then my mem'ry faithful showed the work of fell disease,
How long the orbs of sight were dark, and I deprived of ease.

"And thus I thought: 'if now, indeed, I were to find relief;
'T were not too much to bear the pain, to bear the present grief.'
Then the words of kindness which I heard, sunk deep into my sou',
And free from fear I gave myself to the foreigner's control.

"His silver needle sought the lens, and quickly from it drew
The opaque and darksome fluid, whose effect so well I knew;
His golden probe soon clear'd the lens, and then my eyes he bound,
And laved with water sweet as is the dew to thirsty ground.

"Three days thus lay I, prostrate, still; no food then could I eat,
My limbs relax'd were stretched as though th' approach of death to meet
With thoughts astray—mind ill at ease—away from home and wife,
I often thought that by a thread was hung my precious life.

"Three days I lay, no food had I, and nothing did I feel;
Nor hunger, sorrow, pain, nor hope, nor thought of woe or weal;
My vigor fled, my life seemed gone, when, sudden, in my pain,
There came one ray—one glimm'ring ray, I see,—I live again!

"As starts from visions of the night, he who dreams a fearful dream,
As from the tomb, uprushing comes, one restored to day's bright beam,
Thus I, with gladness and surprise, with joy, with keen delight,
See friends and kindred crowd around; I hail the blessed light.

"With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, 'O lead me quick to him who can the sight restore!'
To kneel I tried, but he forbade; and, forcing me to rise,
'To mortal man bend not the knee;' then pointing to the skies:—

"'I 'm but,' said he, 'the workman's tool, another's is the hand;
Before *his* might, and in *his* sight, men, feeble, helpless, stand:
Go, virtue learn to cultivate, and never thou forget
That for some work of future good thy life is spared thee yet!'

"The off'ring, token of my thanks, he refused; nor would he take
Silver or gold, they seemed as dust; 'tis but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last day is o'er.

"Thus have I told, in these brief words, this learned doctor's praise,
Well does his worth deserve that I should tablets to him raise."

This practice of versification being quite common, one or two more specimens on different subjects may be quoted, inasmuch as they also illustrate some of the better shades of feeling and sentiment. One has already been given, written by Chu Kwei-ching (page 365). A more finished piece of poetry is one written B. C. 250, by Su Hwui, whose husband was banished. Its authoress is considered as remarkably talented, and is said to have written more than five thousand lines, and a curious anagram of about eight hundred characters, which was so disposed that when read up or down, crosswise, backward, or forward, it would make sense. Nothing from her pen remains except this ode, interesting for its antiquity as well as sentiment.

"When you received his majesty's commands to quiet the distant frontier,
Going with you to the river's bridge we there bade our sad farewell:
Restraining my grief, and hiding my tears, I left with you this word,
'O do not forget my love and affection, nor tarry long away.'
Who would have guessed that since you left, not a word should I receive:
Have you thought that to your lone wife e'en the spring is bleak and cold?
At the foot of the gemmeous stairs, the greensward is left unmown,
And our nuptial chamber with dust and webs is all o'erstrown.
Even now, when I speak of our farewell, my soul with dread doth start,
And my mind revolves what I would be my lord again to see.
One time, to be the deep sea moon, I much desire,
And then to be the cloud upon the mountain's brow is my heart's wish:
For the giddy mountain clouds for aye my husband's face do meet,
And the deep sea moon year by year shines down upon the land abroad.
The first flying here and flying there, reach my beloved's place;
And in that, for thousand, thousand miles, we see each other's face.
Far, far along the distant road, the mountain pass while us dividing,
Do I bemoan my lord, so long beyond the marches, he 's absent been.
When you left, as we bade good-by, the leaves of the reeds were yellow;
Who then would have thought, that the plum boughs would have blossomed so oft?
Each kind of flower, scattering its leaves abroad, has met the early spring:
The genial spring urges men to commune: but to whom shall I turn?
The pendent willows cover the ground, which for you I oft pull down,
The falling flowers bestrew the earth, which none do sweep away,

Before the hall, the vernal herbage grows most rich and fragrant.
Taking the lute of Tsun in my arms I turn me to the pictured hall,
Where for your sake, I try to thrum the ballad of departed friends.
Sending my inmost thoughts away, they reach the northern bounds—
The northern bounds—how far they are, o'erpassed the hills and streams.
Along the dreary distant way, the word of a letter has ceased so long,
My silvery dress, upon my pillow, with my tears is deeply dyed,
And on my gilded robe and satin coat, the flowers are wholly spoiled.
The spring cry of the geese and storks, we heard in their passage north,
It seemed to me, whose friend is there, like tearing my heartstrings out.
The strings of my lute were whole, but my feelings were all subdued;
My grief was at its utmost bent, while my song was still unsung.
I feel that your present love for me is stable as the hills,
And my thoughts from you, my lord, for a moment never stray.
When I had woven but half my task, to my prince did I present it,
Wishing him to free my husband, that he may quick return to me.

A translation is given in the Chinese Repository (vol. IX., page 508), of a supposed complaint made by a cow of her sad lot in being obliged to work hard and fare poorly during life, and then be cut up and eaten when dead; the ballad is arranged in the form of the animal herself, and a herdboy leading her, who in his own form praises the happiness of a rural life. This ballad is a Budhist tractate, and that fraternity print many such on broadsheets; one common collection of prayers is arranged like a pagoda, with images of Budha sitting in the windows of each story.

The ballads and songs of the Chinese have not often been translated, nor apart from the works of their poets, have they many popular songs. The art is cultivated, but the spirit of song is hardly known; perhaps the excitements of war or the blandishments of female society are wanted to stir up enthusiasm and passion among them. Among their best ballads, if regard be had to the harmony of the measure, and the character of the sentiment and metaphors, is one on Picking Tea, which the girls and women sing as they collect the leaves.

A Ballad on Picking Tea in the Gardens in Springtime

"Our household dwells amidst ten thousand hills,
Where the tea, north and south of the village, abundantly grows;
From *chinshé* to *kuhyü*, unceasingly hurried,
Every morning I must early rise to do my task of tea.

"By earliest dawn, I, at my toilet, only half-dress my hair,
And, seizing my basket, pass the door, while yet the mist is thick
The little maids and graver dames hand in hand winding along,
Ask me, 'which steep of Sunglo do you climb to-day?'

"The sky is thick, and the dusky twilight hides the hill-tops;
The dewy leaves and cloudy buds cannot be easily plucked.
We know not for whom, their thirst to quench,
We're caused to toil and labor, and daily two by two to go.

"In social couples, each to aid her fellow, we seize the tea twigs,
And in low words urge one another, 'Don't delay,
Lest on the topmost bough, the bud has even now grown old,
And lest with the morrow come the drizzling, silky rain.'

"We've picked enough; the topmost twigs are sparse of leaves;
We lift our baskets filled brimful, and talk of going home;
Laughing, we pass along; when just against the pool,
A pair of scared mallards rise and fly diverse away.

"This pool has limpid water, and there deep the lotus grows,
Its little leaves are round as coins, and only yet half-blown:
Going to the jutting verge, near a clear and shallow spot,
I try my present looks, mark how of late my face appears.

"My curls and hair are all awry, my face is quite begrim'd;
In whose house lives the girl so ugly as your slave?
'Tis only because that ev'ry day the tea I'm forced to pick;
The soaking rains and driving winds have spoiled my early charms.

"With the morning comes the wind and rain, together fierce and high
But the little hat and basket tall, still must I take along;
The tender leaflets fully picked, we to our homes return,
When each sees her fellow's dress, half-daubed with miry slime.

"This morn, without the door, I beheld a pleasant sky,
Quickly I comb'd my girlish tufts, and firmly set my pin;
With rapid steps away I speed toward the garden's path,
And forgetful of the muddy way, omit to change my shoes.

"When just within the garden bounds, I hear the thunder roll;
My bowing shoes are soak'd quite through, yet still I can't return,
I call my distant comrade, to send my message home,
And have my green umbrella-hat sent hither to me soon.

"The little hat, when on my head, does not protect my limbs,
My dress and gown are wet half-through, like some poor fisherman's;
My green and fine meshed basket, I carry closely in my hand;
I only lack his tapering pole, his thin and slender line.

"The rain is pass'd, the outmost leaflets show their greenish veins;
Pull down a branch, and the fragrant scent's diffused around.
Both high and low, the yellow golden threads are now quite culled;
And my clothes and frock are dyed with odors through and through.

"The sweet and fragrant perfume's like that from the Aglaia;
In goodness and appearance, my tea'll be the best in Wuyuen,
When all are picked, the new buds, by next term, will again burst forth,
And this morning, the last third gathering is quite done.

"Each picking is with toilsome labor, but yet I shun it not,
My maiden curls are all askew, my pearly fingers all benumbed;
But I only wish our tea to be of a superfine kind,
To have it equal his 'sparrow's tongue,' and their 'dragon's pellet.'

"For a whole month, where can I catch a single leisure day?
For at earliest dawn I go to pick, and not till dusk return;
Then the deep midnight sees me still before the firing pan;
Will not labor like this my pearly complexion deface?

"But if my face is lank, my mind is firmly fixed,
So to fire my golden buds that they shall excel all beside.
But how know I who'll put them in the jewelled cup?
Whose taper fingers will leisurely give them to the maid to draw?

"At a bright fire she makes the tea, her sorrows flee away;
Where shall she learn our toil, who so tender picked it all?
How that without a sign, the fierce winds and rain did rise,
Drenching and soaking our persons, as if plunged into a bath.

"In driving rains and howling winds, the birds forsake their nests
Yet many a couple seem to linger upon the flowery boughs.
Why did my loving lord with pettish words drive me away?
As my grief swells in my heart, my hands forget to pick.

"But though my heaving bosom, like a well-sweep rise and fall,
Still patient in my poverty and care, I'll never shun my usual toil;
My only thought shall be to have new tea well fired,
That the flag and awl* be well rolled, and show their whiten'd down.

* The *kí*, or "flag," is the term by which the leaflets are called when they just begin to unroll; the *tsiang*, or "awl," designates those leaves which are still wrapped up and somewhat sharp.

"But my own toil and weary steps, how dare I mention them?
Still I see that in our house is many a sort of work:
As soon as the tea is fired and dried, I must quickly go and pick;
This morning, even, must I reäscend the steep Sunglo.

"My splint-basket slung on my arm, my hair adorn'd with flowers,
I go to the side of the Sunglo hills, and pick the mountain tea.
Amid the pathway going, we sisters one another rally,
And laughing, I point to yonder village—'there's our house!'

"Your handmaid's house and home is at the weeping willow's side,
In a place where the green shade the grassy dwelling hides;
To-morrow, if you're content, come, be my boon companions,
Nearing the door, you'll know it by the fragrance of the firing tea.

"Awhile 'tis warm, and then 'tis cold, the weather's ever changing;
The sky how unsettled when one wants to fire good tea,
For as the sun hides in the west, o'er the eastern hills there's rain,
Promising much fair weather, yet in truth but little comes.

"But to-day, the tint of the western hills betokens fair:
Taking my basket, I wait for my fellow at the village stile.*
There the little lass is seen, the simple girl most tenderly brought up;
She's fast asleep, leaning on the rail; I call, but none awakes.

"When at length, to my loud call, she tries to answer me,
She half opes her pretty eyes, she's like one staggering;
Quick she starts, and in the op'ning path before her goes;
Takes up her basket, and quite forgets to put its cover on.

"Together we trudge the sideway path, and pass the southern lodge,
By its side, the sea pomegranate displays its yellow flowers;
We'd like to stop and pluck them, for each to adorn her hair,
But the tree is high, and the outer boughs beyond our reach.

"The yellow birds, perched on the boughs, warble their sweetest songs;
The weather most grateful is when the sky's half cloud half clear,
While pulling down the twigs, each vents her troubled thoughts,
We talk till our hearts are wounded, and tears are not restrained.

* The *ting* is not exactly a stile, being a kind of shed, or four posts supporting a roof, which is often erected by villagers for the convenience of wayfarers, who can stop there and rest. It sometimes contains a bench or seat, and is usually over or near a spring of water.

"Our task is done, but our baskets are not half filled;
On the north the twigs are searched, we think we'll see the south
Just then I snapp'd a twig, whose leaves were all in pairs,
And with my taper fingers, I fastened it upon my curls.

'Among the kind of teas, the bitter still exceeds the sweet,
But among them all, these tastes can both be found;
We know not indeed for whom they may be sweet or bitter;
We've picked till the ends of our pearly fingers are quite marred.

"You, twittering swallows, may fly just as your wills incline.
Going to pluck new tea, I'll change to my old gown;
I'll grasp the cuff, and rolling it high up,
Will thus display my fine and slender arm."

Chin. Rep., Vol. VIII., p. 196.

In the department of plays and dramas, Chinese literature shows a long list of names, few or none of which have ever been heard of out of the Middle Kingdom. Some of their pieces have been translated by Julien, Bazin, Davis, and other sinologues, most of which were selected from the Hundred Plays of Yuen. The origin of the present Chinese drama does not date back, according to M. Bazin ainé, beyond the Tang dynasty, though many performances designed to be played and sung in pantomime had been written before that epoch. He cites the names of eighty-one persons, besides mentioning other plays of unknown authors, whose combined writings amount to five hundred and sixty-four separate plays; all of whom flourished during the Mongol dynasty. The plays that have been translated from this collection give a tolerably good idea of Chinese talent in this difficult department; and generally speaking, whatever strictures may be made upon the management of the plot, exhibition of character, unity of action, or illustration of manners, the tendency of the play is on the side of virtue and morality. The first drama made known to Europeans was translated by Père Prémare in 1731, under the title of the Orphan of Chau, and was taken by Voltaire as the groundwork of one of his plays. The Heir in Old Age, and the Sorrows of Han, are the names of two translated by Sir J. F. Davis, and published by the Oriental Translation Fund, in 1830. The Circle of Chalk, translated by Julien, was also published by that society, while a volume, the work of M. Bazin ainé, containing four plays, the Intrigues

of an Abigail, the Compared Tunic, the Songstress, and Resentment of Tau Ngo, was issued in 1838, at the Imprimerie Royale in Paris. None of these pieces exhibit much intricacy of plot, nor would the simple arrangements of Chinese theatres allow much increase to the *dramatis personæ* without confusion. M. Bazin has also translated the *Pípa Kí*, or History of a Lute, a drama in twenty-four acts of the Ming dynasty, of more pretensions, partaking of the novel as well as the drama.

Besides plays in the higher walks of the drama, which form the principal part of the performances at theatres, there are bye-plays or farces, which being confined to two or three interlocutors, depend for their attractiveness upon the droll gesticulations, impromptu allusions to passing occurrences, and excellent pantomimic action of the performers. They are usually brought on at the conclusion of the bill, and from the freedom given in them to an exhibition of the humor or wit of the players, are much liked by the people. A single illustration will exhibit the simple range and character of these burlettas.

The Mender of cracked Chinaware.

DRAMATIS PERSONÆ. { *Niu Chau*, ... A wandering tinker.
Wang Niang, . . A young girl.

Scene—A Street.

Niu Chau *enters,—across his shoulder is a bamboo, to each end of which are suspended boxes containing the various tools and implements of his trade, and a small stool. He is dressed meanly, his face and head are painted and decorated in a fantastic manner.*

(*Sings*) Seeking a livelihood by the work of my hands,
Daily do I traverse the streets of the city.
(*Speaks*) Well, here I am, a mender of broken jars,
An unfortunate victim of ever changing plans.
To repair old fractured jars,
Is my sole occupation and support.
'T 's even so. I have no other employment.
(*Takes his boxes from his shoulder, places them on the ground, sits beside them, and drawing out his fan, continues speaking*—)
A disconsolate old man—I am a slave to inconveniences.
For several days past, I have been unable to go abroad,
But, observing this morning a clear sky and fine air,
I was induced to recommence my street wanderings.

(*Sings*) At dawn I left my home,
But as yet have had no job.
Hither and yon, and on all sides,
From the east gate to the west,
From the south gate to the north,
And all over within the walls,
Have I been, but no one has called
For the mender of cracked jars. Unfortunate man!
But this being my first visit to the city of Nanking,
Some extra exertion is necessary;
Time is lost sitting idle here, and so to roam again I go.
(*Shoulders his boxes and stool, and walks about, crying*)—
Plates mended! Bowls mended!
Jars and pots neatly repair'd!

Lady Wang (*heard within*). Did I not hear the cry of the mender of cracked jars?
I'll open the door and look.—(*She enters looking around.*)
Yes, there comes the repairer of jars.

Niu Chau. Pray have you a jar to mend?
I have long been seeking a job.
Did you not call?

Lady W. What is your charge for a large jar—
And how much for a small one?

Niu Chau. For large jars, one mace five.

Lady W. And for small ones?

Niu Chau. Fifty pair of cash.

Lady W. To one mace five, and fifty pair of cash,
Add nine candareens—and a new jar may be had.

Niu Chau. What then will you give?

Lady W. I will give one candareen for either size.

Niu Chau. Well, lady, how many cash can I get for this candareen?

Lady W. Why, if the price be high, you will get eight cash.

Niu Chau. And if low?

Lady W. You will get but seven cash and a half.

Niu Chau. Oh, you wicked tantalizing thing!

(*Sings*) Since leaving home this morning,
I have met but with a trifler,
Who in the shape of an old wife,
Tortures and gives me no job;
I 'll shoulder again my boxes, and continue my walk,
And never again will I return to the house of Wang.
(*He moves off slowly.*)

Lady W. Jar-mender! return, quick! return; with a loud voice, I entreat you; for I have something on which I wish to consult with you.

Niu Chau. What is it on which you wish to consult me?
Lady W. I will give you a hundred cash to mend a large jar.
Niu Chau. And for mending a small one?
Lady W. And for mending a small one, thirty pair of cash.
Niu Chau. One hundred, and thirty pair,—truly, lady, this is worth consulting about.
Lady Wang, where shall I mend them?
Lady W. Follow me. (*They move towards the door of the house.*)
(*Sings*) Before walks the lady Wang.
Niu Chau. And behind comes the *pu-kang* (or jar-mender).
Lady W. Here then is the place.
Niu Chau. Lady Wang, permit me to pay my respects.
(*Bows repeatedly in a ridiculous manner.*)
We can exchange civilities.
I congratulate you; may you prosper—before and behind.
Lady W. Here is the jar; now go to work and mend it.
(*Takes the jar in his hand, and tosses it about examining it.*)
Niu Chau. This jar has certainly a very appalling fracture.
Lady W. Therefore it requires the more care in mending.
Niu Chau. That is self evident.
Lady W. Now lady Wang will retire again to her dressing room,
And, after closing the doors, will resume her toilet,
Her appearance she will beautify,
On the left, her hair she will comb into a dragon's head tuft,
On the right, she will arrange it tastefully with flowers,
Her lips she will color with blood red vermillion,
And a gem of chrysoprase will she place in the dragon's head tuft.
Then, having completed her toilet, she will return to the door,
And sit down to look at the jar-mender. (*Exit.*)
Niu Chau sits down, straps the jar on his knee, and arranges his tools before him, and as he drills holes for the clamps, sings,—
Every hole drilled requires a pin,
And every two holes drilled require pins a pair,
As I raise my head and look around,
(*At this moment lady Wang re-enters beautifully dressed, and sits down by the door.*)
There sits, I see, a delicate young lady;
Before she had the appearance of an old wife,
Now she is transformed into a handsome young girl;
On the left, her hair is comb'd into a dragon's head tuft;
On the right it is adorn'd tastefully with flowers.
Her lips are like plums, her mouth is all smiles,
Her eyes are as brilliant as the phœnix's; and

She stands on golden lilies, but two inches long.
I look again, another look,—down drops the jar.
(*The jar at this moment falls, and is broken to pieces.*)

(*Speaks*) Heigh-ya! Here then is a dreadful smash!

Lady W. You have but to replace it with another, and do so quickly.

Niu Chau. For one that was broken, a good one must be given.
Had two been broken, then were a pair to be supplied;
An old one being smashed, a new one must replace it.

Lady W. You have destroyed the jar, and return me nothing but words.
Give me a new one, then you may return home,—not before.

Niu Chau. Here on my knees upon the hard ground, I beg lady Wang, while she sits above, to listen to a few words. Let me receive pardon for the accident her beauty has occasioned, and I will at once make her my wife.

Lady W. Impudent old man! How presume to think
That I ever can become your wife!

Niu Chau. Yes, it is true, I am somewhat older than lady Wang,
Yet would I make her my wife.

Lady W. No matter then for the accident, but leave me now at once.

Niu Chau. Since you have forgiven me, I again shoulder my boxes,
And I will go elsewhere in search of a wife.
And here, before high heaven, I swear never again to come near the house of Wang.
You a great lady! You are but a vile ragged girl,
And will yet be glad to take up with a much worse companion! (*Going away, he suddenly throws off his upper dress, and appears as a handsome young man.*)

Lady W. Henceforth, give up your wandering profession,
And marrying me, quit the trade of a jar-mender.
With the lady Wang pass happily the remainder of your life. (*They embrace, and exeunt.*)

—*Chi. Rep. Vol.* VI., p. 576.

Such is the general range and survey of Chinese literature, according to the catalogue of the Imperial Libraries. It is, take it in a mass, a stupendous monument of human toil, fitly compared, so far as it is calculated to instruct its readers in useful knowledge, to their Great Wall, which can neither protect from its enemies, nor be of any real use to its makers. Its deficiencies are glaring. No treatises on the geography of foreign countries, nor truthful narratives of travels abroad, are contained in it, nor any account of the languages of their in-

habitants, their history, or their governments. Philological works in other languages than those spoken within the empire are almost unknown, and will remain so until foreigners prepare them. Works on natural history, medicine, and physiology are few and useless, while those on mathematics and the exact sciences are much less popular and useful than they might be; and in the great range of theology, founded on the true basis of the Bible, there is almost nothing. The character of the people has been greatly modified by their ancient books, and this correlate influence has tended to repress independent investigation in the pursuit of truth, though not to destroy it. A new infusion of science will perhaps bring it out to the great good of the whole race.

A survey of this body of literature shows the effect of governmental patronage, in keeping the minds of the people in the same unvarying channel. If the scholar knows that the goal he strives for is to be attained by proficiency in the single channel of classical knowledge, he cannot be expected to attend to other studies until he has secured the prize. A knowledge of medicine, mathematics, geography, or foreign languages, might, indeed, do the candidate much more good than all he gets out of the classics, but knowledge is not his object; and where all run the same race, all must study the same works. But let there be a different programme of themes and essays, and a wider range of subjects required of the students, and the present system of governmental examinations in China, with all its imperfections, can be made of great benefit to the people.

The Chinese are fond of proverbs and aphorisms, and employ them in their writings and conversation as much as any people, and surpass them in adorning their houses by copying them upon elegant scrolls, carving them upon pillars, and embroidering them upon banners. A complete collection of the proverbs of the Chinese has never been made, even among the people themselves, and would be almost impossible, as many of them are local and unwritten. Davis has given a collection of ninety-five, and some years since he published a volume called Moral Maxims, containing 200 aphorisms, with the text and a verbal translation. He quotes the *Ming Sin Pau Kien*, or Jewelled Mirror for Illumining the Mind, as containing a large number of proverbs; it is used to a great extent by writers of scrolls and

copyists who furnish these ornaments. The *Ku Sz' Kiung Lin*, or Coral Forest of Ancient Matters, is a similar collection; but if that be compared to a dictionary of quotations, this is better likened to a classical dictionary, and the notes which follow the sentences leave the reader in no doubt as to their meaning. A few from the latter collection are here given, together with several from other sources.

Not to distinguish properly between the beautiful and ugly, is like attaching a dog's tail to a squirrel's body.

An avaricious man, who can never have enough, is as a serpent wishing to swallow an elephant.

While one misfortune is going, to have another coming, is like driving a tiger out of the front door, while a wolf is entering the back.

The tiger's cub cannot be caught without going into his den.

To paint a snake and add legs. (Exaggeration.)

To sketch a tiger and make it a dog, is to imitate a work of genius and spoil it.

A fierce wolfish man is like the scathed branchless trunk of a tree.

To ride a fierce dog to catch a lame rabbit. (Useless power over a contemptible enemy.)

To attack a thousand tigers with ten men; (to attempt a difficulty with incommensurate means).

To cut off a hen's head with a battle-axe; (unnecessary valor.)

To cherish a bad man is like nourishing a tiger; if not well fed he will devour you: or like rearing a hawk; if hungry he will stay by you, but fly away when fed.

Human joys are like the skippings of a sparrow.

To instigate a villain to do wrong, is like teaching a monkey to climb trees.

To catch a fish and throw away the net;—not to requite benefits.

To take a locust's shank for the shaft of a carriage;—an inefficient person doing important work.

A pigeon sneering at a roc;—a mean man despising a prince.

To climb a tree to catch a fish, is to talk much and get nothing.

To test one good horse by judging the portrait of another.

As a fish out of water so is a poor homeless man.

A fish sports in the kettle, but his life will not be long.

Like a swallow building her nest on a hut, is an anxious statesman.

Like a frog in a well is a man of small thoughts.

Like a crane among hens is a man of parts among fools.

Like a sheep dressed in a tiger's skin is a superficial scholar.

Like a cuckoo in a magpie's nest, is one who enjoys another's labor.

To hang on the tail of a beautiful horse; (to seek promotion.)

Do not pull up your stockings in a melon field, or arrange your hat under a peach tree, lest people think you are stealing.

An old man marrying a young wife is like a withered willow sprouting.

By a long journey we know a horse's strength; so length of days shows a man's heart.

Let us get drunk to-day while we have wine; the sorrows of to-morrow may be borne to-morrow.

If the blind lead the blind, they will both go to the pit.

Good iron is not used for nails, nor are soldiers made of good men.

A fair wind raises no storm.

A little impatience subverts great undertakings.

Vast chasms can be filled, but the heart of man is never satisfied.

The body may be healed, but the mind is incurable.

When the tree falls the monkeys flee.

The tiger does not walk with the hind.

Trouble neglected becomes still more troublesome.

Wood is not sold in the forest, nor fish at the pool.

He who looks at the sun is dazzled, he who hears the thunder is deafened. (Not come too near the powerful.)

He desires to hide his tracks, and walks on the snow.

He seeks the ass, and lo! he sits upon him.

An illiterate person is like a dry inkstone.

Speak not of others, but convict yourself.

A man who has a tongue may go to Rome.

A man is not always known by his looks, nor the sea measured by a bushel.

A gem is not polished without rubbing, nor is a man perfected without trials.

Ivory does not come from a rat's mouth.

If a chattering bird be not placed in the mouth, vexation will not sit between the eyebrows.

Prevention is better than cure.

For the emperor to break the laws is one with the people's doing so.

Doubt and distraction are on earth, the brightness of truth in heaven.

Punishment can oppose a barrier to open crime, laws cannot reach to secret offences.

Wine and good dinners make abundance of friends, but in time of adversity not one is to be found.

Let every man sweep the snow from before his own doors, and not trouble himself about the hoarfrost on his neighbor's tiles.

Better be upright with poverty than depraved with abundance. He

whose virtue exceeds his talents is the good man; he whose talents exceed his virtues is the fool.

Though a man may be utterly stupid, he is very perspicuous when reprehending the bad actions of others; though he may be very intelligent, he is dull enough when excusing his own faults: do you only correct yourselves on the same principle that you correct others, and excuse others on the same principles you excuse yourselves.

In making a candle we seek for light, in reading a book we seek for reason; light to illuminate a dark chamber, reason to enlighten men's hearts.

If I do not debauch other men's wives, my own will not be polluted.

Better hot be than be nothing.

The egg fights with the rock;—hopeless resistance.

One thread does not make a rope; one swallow does not make a summer.

To be fully fed and warmly clothed, and dwell at ease without learning, is little better than a bestial state.

A woman in one house cannot eat the rice of two. (A wise woman does not marry again.)

Though the sword be sharp, it will not wound the innocent.

Sensuality is the chief of sins, filial duty the best of acts.

Prosperity is a blessing to the good, but to the evil it is a curse.

Instruction pervades the heart of the wise, but cannot penetrate the ears of a fool.

The straightest trees are first felled; the cleanest wells first drunk up.

The yielding tongue endures; the stubborn teeth perish.

Old age is like a candle in the wind, easily blown out.

The blind have the best ears, and the deaf the sharpest eyes.

The horse's back is not so safe as the buffalo's. (The politician is not so secure as the husbandman.)

A wife should excel in four things, virtue, speech, person, and needlework.

He who is willing to inquire will excel. but the self-sufficient man will fail.

Anger is like a little fire, which if not timely checked may burn down a lofty pile.

Every day cannot be a feast of lanterns.

Too much lenity multiplies crime.

If you love your son, give him plenty of the cudgel; if you hate him cram him with dainties.

When the mirror is highly polished, the dust will not defile it; when the heart is enlightened with wisdom, impure thoughts will not arise in it.

Do not consider any vice as trivial, and therefore practise it; or any virtue as unimportant and therefore omit it.

A stubborn wife and stiffnecked son no laws can govern.

He is my teacher who tells me my faults, my enemy who speaks my virtues.

He has little courage who knows the right and does it not.

To sue a flea, and catch a bite;—the results of litigation.

Would you understand the character of a prince, look at his ministers; or the disposition of a man, observe his companions; or that of a father, first mark his son.

The fame of good deeds does not leave a man's door, but his evil acts are known a thousand miles off.

The advantages of good laws are to be found only in their strict observance.

A virtuous woman is a source of honor to her husband, a vicious one disgraces him.

The original tendency of man's heart is to do right, and if well ordered will not of itself be mistaken.

They who respect themselves will be honored, but disesteeming ourselves we shall be despised.

The light of one star illumines the mountains of many regions, as one unguarded expression injures a whole life of virtue.

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